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Merkly Pilgrim.

"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

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Contributions.

For the Pilgrim.

THE INVITATION.

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest."—Matt. 11: 28.

Every one who is away from, or out of Christ, is weary and heavy laden. There may be very little, or no consciousness of the labor which the sinner performs, and of the burden which he carries; yet there is no earthly calling or prospect, which if engaged in by man, has not its labor and burden. The imagination in vain conceives a place on earth, deserving the name heaven; every sinful earthly pleasure, gives a venomous sting at last; even the most glaring worldly prospect, when viewed from every position—the bitter taken with the sweet—cannot by any means claim a result so glorious as that of coming to Christ.

The condition of those who are away from, and out of Christ, may be compared to a vessel and its crew, sailing round and approaching nearer to the center of a *Maelstrom*. As the ship is borne on in the irresistible current, some of the voyagers labor hard at the helm and wheel to change the course of their vessel, regardless of the remonstrative cries and entreaties of their friends, to desist their labor and trust to being saved from a horrible calamity by coming into a life-boat. All on board are sensible of the awful catastrophe that awaits them if they remain in the doomed ship, but still they are loath to abandon her, and some of them say, "to-morrow" until they are whirled into eternity.

To come to Christ, is simply to believe in Him—to believe that He is the Son of God, and that He is equal with God and consequently to follow in His footsteps, doing what He says.

The condition of the soul is such, that something firm and indissoluble is required upon which it may rest. Christ is that rock, and to rest upon it, is to enter into the feelings of Christ, yea to enter into his very being by following into His foot-prints found in the Bible. The essence and result of such an assimilation with the Son of God, is His love shed abroad in the heart, being the same as the end of faith or the salvation of the soul.

To come to Jesus is to become like Him—to learn that man's duty to man and to God, is to teach man to know his real condition, and to direct him to the source whence all his wants can be supplied; to induce him to sacrifice a temporal rest, in order that he may gain one that is eternal.

How unspeakably happy the soul, that has by coming to Christ taken rest upon a foundation that will endure forever, well might it be commanded, and well may it willingly obey that heavenly mandate to sing praises to God forever, having gained a heritage that affords peace, safety and rest forever more.

The invitation given by Christ to mankind to attain to happiness, is so far-reaching and so general that none need fear but those who willfully refuse to accept the proffered gift; for "the Spirit and the bride say come, and let him that heareth say, come. and let him that is athirst, come, and whosoever will let him come, and take the waters of life freely."

Come then all who labor and are heavy laden, and find rest unto your souls. Come and die with Christ that you may live and reign with Him in glory. He, and they that follow Him, are the fairest among thousands and altogether lovely. He does not ask us to "bow down our heads as bulrushes" or to "afflict our souls." He does not ask you to become unhappy even in this life, but gently and meekly entreat us to be diligent in his service, that we may be truly happy, that we should not be afraid with any amazement, but to rejoice with joy unspeakable, and again He says rejoice. He wants us to be cheerful and glad in keeping his commandments. He gives us rest, feeds our soul with the bread of life, leads us out by the pure waters of the river of life, cares for us, and is with us unto the end.

He gives us rest by enlightening our minds, by restoring us from spiritual blindness to spiritual light, telling us the will of the Father.—Though we must be tried by a fiery trial, buffetted—hated by the world, and assailed by an enemy that threatens our destruction, He gives us grace sufficient for every trial, enabling and encouraging us to fight valiently, and never to give the battle over until we "come off more than conquerors through Him THAT LOVED US." J. B. GARVER.

Shirleysburg, Pa.

For the Pilgrim.

SOJOURNING.

"Pass the time of your sojourning here in fear," 1 Peter 1: 10.

The apostle Peter, when making use of this language, undoubtedly saw the necessity of warning the people, and exhorting them how they should pass the time of their sojourn, while traveling through this world. As all Scripture is given for our edification, we feel as those words were left for our instruction, just as well as they were to the persons he was speaking to at that time. We will endeavor to make some brief remarks upon the subject, not expecting to bring up anything new before the minds of our readers, but the idea is that we might impress the subject upon their minds in such a manner that they might be benefited thereby. We say the subject is a short and familiar one; but short and familiar as it may seem, if close attention is paid thereto, we will find that it contains a great deal of weighty matter.

We will look at the subject under the three following heads, viz:

First. Who a sojourner is. *Secondly.* Where he is traveling to, and *Thirdly.* Why he should pass his time of sojourn in fear.

We all know that a sojourner is one who is away from home; one who is in a distant land, surrounded with strangers; one who is eagerly waiting for the time when he is to return to his native land, to greet his friends, from whom he has been absent for some time, and who are impatiently waiting for his return.

Secondly. Where is he traveling to? In looking at this point in a temporal view, when we expect to take a journey, we always know where we are going to. Just so it is in a spiritual view. We know that we are all traveling to eternity as fast as the wheels of time can move us on, and ere long will come to our journey's end, when we will pass from this stage of action to an endless eternity. But where we are traveling to is a matter which requires our attention. We who profess to be Christians, have all started for that land where it is all one bright day; where night never comes, and where flows the stream of living waters, on the banks of which stands the tree of life, yielding twelve manner of fruits and where the song of Moses and the Lamb will be sung through all eternity. But we are not sure of ever getting there; we may make shipwreck of our faith; and the Scriptures only give promise to those who hold out faithfully to the end.

Brethren and sisters, if we stand close to the word of God, and pass our time of sojourning here in fear, we will land safely on the other side of Jordan.

But the sinner, where is he traveling to? We ask you sinner, where are you traveling to? If you are honest enough, you will reply to hell, unless you repent from your wickedness. Sinner, pause in your wicked career, and "come let us reason together" for a little while.

Let us look at the subject in a temporal view again. If you had before you two countries; one in which the climate is salubrious, the soil fertile, the people very kind and sociable, and you could live there in case all the days of your life. The other a country in which the climate is sickly, the soil barren, the people very wicked, and where you would be in danger of losing your life, if among them.

The road to the former country is very narrow, rough and hilly, while to the latter it is wide, level and can be traveled with ease. We ask you, which of these roads will you take, the broad or the narrow? We think you would say, I will take the narrow road and if I am right cautious I think I can reach that delightful country, where I shall enjoy myself all the days of my life. In the other country I should be uneasy all the time, for fear of getting sick or of being killed by those bad people. Were this so, they could no more than kill the body, but remember you have some greater things to fear. If you live a wicked life and die in your sins, you will be thrust down to hell, and there made to call upon some one, like the rich man, to dip his finger in water and cool your parched tongue, with which you so often blasphemed the name of God.

Thirdly. Why he should pass his time in fear. This part of our subject is worthy of notice. We will not admit that our time of sojourn here, is but a vapor to compare to that endless eternity which we are all so fast approaching. Our time here compared with eternity, is much less than one drop of water compared with the

great ocean. Is it not strange then, that we live so careless and unconcerned as though we were like the dumb brute, when we die cease to be? No that will not be the case with us; we only die to live again and that forever.

We are only placed in this world for a short time, to make a choice of a master, whom we will serve through eternity. And is it not strange, yea strange indeed, that intelligent persons will spend their few short and fleeting days, in serving a master they would flee from if it was in their power so to do, when the time will come that they will have to continue serving the one they had served here, through the ceaseless ages of eternity. Can we not, brethren and sisters, form new resolutions, henceforth to be more zealous in our christian profession, and in the morning of each day, call this subject to our mind. Pass your time of sojourning here in fear, and in the evening call to remembrance, that our journey is one day nearer the end, and that we have one day more to give an account of at the great day of judgment. May God give us grace to work out our soul's salvation while it is called to-day, that when the night of death will come, we can gladly meet it; and pass from this world of sorrow, to that world of joy, there to be with our brethren and sisters, and engage in praising God throughout the endless ages of eternity.

S. M. Smith.

Bradford, O.

THE LOVE OF GOD.

"Behold what manner of love the Father hath bestowed upon us that we should be called the Sons of God." 1 John 3: 1.

John, that beloved disciple of Jesus, declares the singular love of God in making us His sons, and in John 1: 11, 12 we read, "that He came to His own, and His own received Him not, but as many as did receive Him to them gave He power to become the sons of God, even to them that believed on His name." Then we infer that it is by receiving Christ as our Savior, and believing in His name that we can be called His children. Do we then truly appreciate the love of God manifested towards us. When we, for a moment, consider the great and abundant provision of the Gospel calculated for our present and everlasting welfare, we must be mark to say with the Psalmist, "what is man that thou art mindful of him, or the Son of Man, that thou visiteth him." When God created man, it was his design that they should be happy, and ever has been his will, for it is not His will that any should perish, but have everlasting life.—After the creation, our first parents were placed in the garden of Eden, where they could enjoy the presence of their maker, but God gave them a law or command, and told them what they should do and what they should not do, and also told them, what should follow providing they should violate the law; but we find that they transgressed that law, and consequently they were driven out of Eden, that delightful place, and was deprived of the enjoyment. Oh, what a gloomy sight! They who had everything that was desirable—they can no longer enjoy. But this is not all; there was a penalty annexed to that law. "The day thou eatest thereof, thou shalt surely die." Thus Adam and his prosterity were thrown under the power of the spiritual death. Wherefore as by one man, sin entered into the world, and death by sin, so death passed upon all men for that all have sinned.

Much might be said upon the fall of man, and I desire to be brief, but we should bear in mind, that there was a time when there was no eye to pity, no arm to save, and eternal life was not attainable, until the time that God saw proper to restore fallen humanity. Thanks be unto the Lord, who, in his infinite mercy, hath opened a way to the Paradise of God, and brought life and immortality to light through the Gospel.—"Behold what manner of love the Father hath bestowed upon us."—"God so loved the world that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life." It was not for any merit of ours, that we are so highly favored upon the side of God, but we should deeply consider what our redemption cost. After our Savior had delivered unto us His Father's will, he had sealed it with his own blood.

Dear reader, let us often look back on Calvary—there we see Jesus who was made a little lower than the angels, for the suffering of death, crowned with glory and honor, that he, by the grace of God, should taste death for every man &c, He who was always ready to administer to the wants of mankind, must now be nailed to the cross, there to suffer and die that we might live. "Though he was rich, yet for our sake he became poor, that we through his poverty might become rich." Let me say to you, my dear friends, who are yet out of the ark of safety, when you behold the great love of God, and what he has done for you, how do you feel? Do you not see that you are walking in forbidden paths, and that by disobeying his counsel you cannot inherit eternal life? Oh then come and take refuge in the sanctuary, under the tree of life, the ignominious cross of a bleeding Savior. Fly for safety to that city of refuge opened in his bleeding wounds. His dying merits, His perfect obedience, will then be as rivers of water in a dry place, or as the shadow of a great rock in a dreary land. Remember that you are now brought where the atoning blood of Christ will reach your case, and unless you apply it you cannot be saved. For an illustration of this matter, suppose you would fall into a great pit, and there were no possible way of escape; but after a while perhaps when all hopes of being delivered were exhausted, some kind friend would come along and offer you means whereby you could make your escape. Oh how glad you would feel, and how ready you are to take hold of those means handed down to you, but provided you would not take hold of those means calculated for your rescue, you will never be brought out, but finally perish. Just so with the means of grace. If you do not make the proper application, you have no promise of entering into the mansions of eternal joy. Would it not then be wisdom in you, to forsake the error of your way and join in with the overtures of mercy, before it is too late? Life and death is set before us in the Gospel. We can now choose or refuse, and it is appointed unto man once to die, but after that the judgment; and again, it is said that "we must all appear before the judgment seat of Christ, to give account for the deeds done in the body, according to that they have been, whether they have been good or bad."—When the great day of the Lord shall come, when the dead, both small and great, shall stand before the throne of His glory, then if we have faithfully trusted in Him, and make His precepts our constant care and director, then shall we be owned and defended by Him. In conclusion we would say, love God and keep His commandments, which is the whole duty of man. "Blessed is he that doeth the commandments, that he might have a right to the tree of life, and enter in through the gates into the city." Daniel Bock.

Miamisburg, Ohio.

BIOGRAPHICAL.

Who my ancestors were, and what I know about them.

BY MOSES MILLER.

Having frequently been asked, whether I was related to such and such a Miller family, and generally would have to say, no, not to my knowledge, at least not according to flesh, and as my mother was a Kline, and many of our kindred are scattered over a number of States, it may be a great satisfaction, to some at least, to know who their ancestors were, and what they were. I will here say, that both sides being German, both names have been changed or altered. Miller, was formerly written Muiller, and Kline, which some write Cline, was formerly written Klein.

First then, my Grand-father, Geo. Miller, was born in Switzerland, if I am rightly informed, in Jan. 1722, and imigrated to America when a boy. His father's name was Michael. Of the latter I know nothing. Grandfather settled near Elizabethtown, Lancaster county, Pa., and not far from the line between Lancaster and Dauphin counties. Here he became a member of the Church, and also a minister in the Church. His field of labor being principally in Dauphin county, and was the first preacher in the Big Swatara Church. From what I have learned from others, he had many peculiarities. He would take his staff on Saturday and walk fifteen miles to the place of meeting, next day after preaching return home, and that without dinner, save a piece of dry bread by the way, frequently stopping or visiting by the way; saying that if we stop but five or ten minutes the brethren can see that we have not forgotten them. In council with the Church, he would stand back so that the members should not talk after him, consequently not a great speech maker. Although he carried on farming, like many others at that time, he was also a weaver by trade, and when people brought yarn, he would hear how they wanted their work done, &c. As soon as this was said, he began to speak on the subject of religion. When some were willing and glad to hear, others said, "yes, I must go; I have not time to stay." I have also from good authority, that he had an ox stolen from him. He knew where the ox was, but lived what he preached, "If any man take away thy goods, ask them not to return them again." But his neighbors had the thief arrested and lodged in the Lancaster Jail. Being yet under the British law, he feared his neighbor would be brought to the whipping post, and pitied him very much. He also feared he might not have a bed in jail, and the weather being cold, he went to Lancaster over twenty miles to see, intending if he had none he would bring him one. He was beloved by many. One reason of this was, when he would hear anything bad about his neighbors, he would tell no one, but if he heard anything good he would tell every body. He died in September 1798, aged 76 years, and 9 months. Is buried on the farm he had lived, near the old road which leads from Hummelstown to Elizabethtown. Peace to his ashes. He left ten children behind, three sons and seven daughters. Abraham moved to Mifflin county, Pa., was a minister in the Church, and instrumental in building up the Lewistown church. Henry was my dear father, and for many years a Deacon in the Church. Died September 28th 1843. George was also a Bro. at one time, but moved to Erie county, Pa., where there were no brethren, and he joined in with the Baptists and also became a preacher of that faith. Barbara was married to Jacob Smith. Eve was married to Daniel Keefer, who was the fourth preacher in the Big Swatara Church. Elizabeth was married to Valentine Balsbaugh, fifth preacher of Big Swatara Church, who was in his ninety-seventh year when he died. He was the Grand father of C. H. Balsbaugh. This was the first preacher the writer heard. Catharine was married to George Minnich. Maria to George Fackler. Magdalene was married to Abraham Snyder. Fanny died single.

My father raised four-teen children, nine sons and five daughters, myself being the youngest, and the only one who has the solemn charge upon him to watch over the flock, yet three of my brothers are Deacons in the church.

Secondly. My mother's side.

From manuscripts in possession of my cousin and Bro. David Kline, of Stonersville, Berks county, Pa., I have learned that my great-Grandfather, Elder George Klein, was the first minister of the Church at North Kill, now Little Swatara, the Church in which our last Annual Meeting was held. He was born in Zwey-Bruicken, in Germany, on the 9th of October, A. D. 1715. He imigrated to America and settled near Annville, N. J., where he soon became acquainted with the Brethren and was baptized to their faith in 1739, by Johann Naas, who was at that time presiding Elder at that place. He was soon after chosen an assistant in the ministry. In 1750 he removed to North Kill, on the Tulpehocken, to take charge of said Church, where

he was ordained in 1757, by Elders Michael Pfautz and Martin Urner. Of his family I know not much, but I do know that our deceased Bro. John Kline's, (of Va.), Grand father, was a son of this George Klein, and my mother's father was also a son of his. His name was David, and also a minister in what is now called Little Swatara Church. He had a number of children, nine I was acquainted with. Their names were David, Jacob, Abraham, Benjamin, Esther, Christiana, Catharine, Sally, and Elizabeth, the latter was my mother.

Benjamin was also a minister in the same Church that his father and Grand-father were, but moved into Big Swatara Church, where he died a few years ago. Christiana was married to Joseph Merky, who was a minister and lived and died on the farm where the last Annual Meeting was held, and where his daughter now lives. Sally was married to Lorentz Etter, who was a minister, and long a faithful servant in the Big Swatara Church.

So I have a little to glory in the flesh. One great-Grand-father, two Grand-fathers, and at least six uncles, with a number a little farther off, who ministered in Holy thing, *though I be nothing*. But I am well aware that it is written, "He that glorieth let him glory in the Lord," and again, "Let no man glory in men," &c.

I hope that many who may read this, not only those who are akin to those whose names are in this article, but even others, who were acquainted with some of those names, will rejoice with me and my friends for the blessed hope we can have for our ancestors, who are gone before us, and we have more inducements to meet with our friends, than if they had lived and died out of Christ, and their prayers, or some of them at least, were for us, who are now in the warfare. May we then, by God's grace, be enabled not only to meet our fathers and friends who have proved faithful, but all God's children, and with them rest from our labors, and sing the glad song of deliverance in eternal bliss. Amen.

Mechanicsburg, Pa.

MASONRY.

It is wrong first, because God forbids the tie that binds the order together, and without which it could not exist. *Swear not at all*; neither by Heaven, for it is God's throne, nor by the Earth, for it is God's footstool; neither by Jerusalem, for it is the city of the great king; neither shalt thou swear by thy head, because thou canst not make one hair white or black, but let your communications be yea, nay; *for whatsoever is more than these cometh of evil.*"—Matt. 5: 34-37. Again hear counsel and receive instruction: "But above all things, my brethren, swear not, neither by heaven, neither by the Earth, *neither by any other oath*, but let your yea, be yea, and your nay, nay, *lest ye fall into condemnation.*"—Jas. 5: 12.

Masonry compells men to swear oaths of the most unhallowed charater before they can become members of the society. Now our prayer to God for all such who have thus violated the laws of the Most High is, that they may repent of their gross wickedness, turn from their evil way, and be saved. Brethren let us pray for our children and bring them up in the nurture and admonition of the Lord, that they be not caught and entangled in the masonic knot of destruction which the devil has so ingeniously invented.

2. Because it is unauthorized by God, and uncalled for by Christians. God established His church or kingdom upon Earth by Jesus Christ—who said "in secret have I done nothing."—which is the only body authorized by God to be united as the heart of one man, either for temporal or spiritual good. God has set deacons in the church to see after the poor, and minister unto their necessities. He has also set up His treasury from which they are to be supplyed temporally. God has sent his ministers of righteousness forth to feed the flock with the Bread of Heaven that the soul may be fitted to enjoy the presence of God in glory. Are God's plans right? Every christian soul answers yea, amen.

JOHN ZUCK.

Shady Grove, Pa.

PERPETUAL PRESENCE OF CHRIST.

A Christian should make his Savior a perpetual companion—everywhere, and on every day of the week. Christ offers to walk with him in every day's journey of life. What companionship so enlivening and purifying as his; who else can "so make our hearts burn within us by the way."

Christ's presence with believers is one of the best preventives from sin; one of the best stimulators to duty. Jesus is "made unto us sanctification" as well as redemption; that is, his is a spirit of holiness. And when we live in hourly communion with Jesus, he has a tendency to make us holy.

The sense of Christ's immediate presence has a perpetual check upon our lusts—a perpetual spur to our self-indolence. Are we provoked to cutting words or irritating retorts? One look from the gentle, all-forgiving Jesus should be enough to seal the lip and to smooth the ruffled brow. Are we ever tempted to keen bargains or overreaching in business? Selfishness says, "All is fair—others do it—it is the custom of our trade." But what will the pure and the holy Jesus say?

How will our account-books look to him when he "audits" them? And so on through all the calendar of duties and the circle of daily temptations. With my Savior beside me, how will I dare to play the coward, the cheat, the trifler, the sensualist, or the trickster.

Nowhere will Christ's presence be more cheering or sustaining than in the weariness of the sick room, or under the silent shadows of some great bereavement. "Christ comes to me in the silent watches of the night," said the bed-ridden saint, Halyburton. "He draws aside the curtains, and says, 'It is I; be of good cheer; be not afraid.' Here I lie without pain; without strength and yet strong." And when the last farewells have been spoken through the sobs of the dying hour, this neverfailing Friend will sweetly whisper, "Fear not, I am with thee. Where I am ye shall be also. Having loved my own, I love them unto the end."—*Cuyler.*

He that would be wise, let him take heed unto his ways.

THE INFIDEL'S SHEEP.

Away among the hills of Northern New England, there were two infidel neighbors, who had lived to man's estate, sinning and blaspheming against God.

One of them heard the Gospel message, and hearing, believed unto eternal life.

A short time afterwards the converted man went to the house of his infidel neighbor, and said to him:

"I have come to talk with you. I have been converted."

"Yes, I heard that you had been down there and gone forward for prayers," said the skeptic with a sneer, "and I was surprised, for I had thought you were about as sensible a man as there was in town."

"Well," said the Christian, "I have got a duty to do to you, and I want you to stop talking, and hear me. I haven't slept much for two nights for thinking of it. I have got four sheep in my flock that belong to you. They came into my flock six years ago, and I knew they had your mark on them, and I took them and marked them with my mark; and you inquired all around and could not hear anything of them. But they are in my field, with the increase of them. And now I want to settle this matter. I have laid awake nights and groaned over it; I have come to get rid of it. And now I am at your option. I will do just what you say. If it is a few years in State's Prison, I will suffer that. If it is money or property you want, say the word. I have a good farm and money at interest, and you can have all you ask. I want to settle this matter up, and get rid of it."

The infidel was amazed. He began to tremble.

"If you have got them sheep you are welcome to them, I don't want anything of you, if you will only go away; a man who will come to see me as you have: something must have got a hold of you that I don't understand. You may keep the sheep, if you will only go away."

"No," said the Christian, I must settle this matter up, and pay for the sheep; I shall not be satisfied without. And you must tell me how much."

"Well," said the skeptic, "if you must pay for them, you may give me what the sheep were worth when they got into your field, and pay me six per cent. interest on the amount, and go off and let me alone."

The man counted out the value of the sheep, and the interest on the amount, and laid it down, and then doubled the dose, and laid as much more down beside it, and went his way, leaving a load on his neighbor's heart, almost as heavy as he himself had borne. The full results of that scene is only known to God. One thing is certain, the infidel was seen to frequent the house of prayer, and we may be sure that he afterwards believed there was some power in the Gospel, and that all Christians were not hypocrites.—*The Christian.*

Selected by H. EMMERT.

THOUGHTS.

If there's any sunshine
Let your spirit find it;
Let the by-gone darkness
Go and never mind it;
If your path has flowers,
Gather them to-day,
Let the winds to-morrow
Give them to decay.

Why should you go drooping,
When the birds are merry,
Plucking every thorn,
Leaving every berry;
Looking down forever,
In the dark before you,
When the stars and angels
Sing forever o'er you.

Time is but a river,
Eternity, ward driven,
Every wave doth bear the good
Nearer to their haven;
Not a dew-drop will be lost
From creation ever;
Purified, 'twill float at last
In life's peaceful river.

Fearing, loathing naught but sin,
Gather all life's honey,
All the flowers that cluster thick,
By the streamlets sunny;
Not in vain the holy soul
Calleth at heavens portal,
All the lovely things of earth
There will be immortal.

Adaline E.

(Selected by B. H. Lehman.)

GOD.

O THOU ETERNAL ONE! whose presence bright
All space doth occupy—all motion guide:
Unchanged through Time's all-devastating flight;
Thou ONLY GOD! There is no God beside.—
Being above all beings! Mighty One!
Whom none can comprehend, and none explore;
Who fill'st existence with Thyself alone,
Embracing all—supporting—ruling o'er;—
Being whom we call God,—and know no more!

In its sublime research, Philosophy
May measure out the ocean deep,—may count
The sands, or rays of sun,—but God! for Thee
There is no weight or measure; none can mount
Up to Thy mysteries. Reason's brightest spark,
Though kindled by Thy light, in vain would try
To trace Thy counsels, infinite and dark:
And thought is lost ere thought can soar so high,
Even like past moments in eternity.

Thou from primeval nothingness didst call
First chaos, then existence;—Lord, on Thee
Eternity had its foundation;—all
Sprung forth from Thee—of light, joy, harmony,
Sole origin,—all life,—all beauty, Thine,
Thy word created all, and doth create;—
Thy splendor fills all space with rays divine.
Thou art, and wast, and shalt be glorious! great!
Life-giving, life-sustaining Potentate!

Thy chains the unmeasured Universe surround:
Upheld by Thee, by Thee inspired with breath!
Thou the beginning with the end hast bound,
And beautifully mingled life and death!
As sparks mount upward from the fiery blaze,
So suns are born, so worlds spring forth from Thee:
And, as the spangles, in the sunny rays,
Shine round the silvery snow, the pageantry
Of Heavens bright army glitters in Thy praise.

A million torches, lighted by Thy hand,
Wander unwearied through the blue abyss.
They own Thy power, accomplish thy command,
All gay with life, all eloquent with bliss.
What shall we call them? Piles of crystal light?
A glorious company of golden streams?
Lamps of celestial ether burning bright?
Suns lighting systems with their joyous beams?
But thou to these art as the day to night.

Yes! as a drop of water in the sea,
All this magnificence in Thee is lost:—
What are ten thousand worlds compared to Thee?
And what am I, then? Heaven's unnumbered host,
Though multiplied by myriads, and arrayed
In all the glory of sublimest thought,
Is but an atom in the balance weighed
Against Thy greatness,—is a cipher brought
Against Infinity! What am I, then?—Naught!

Naught! but the effluence of Thy light divine,
Pervading worlds, hath reached my bosom, too:
Yes! in my spirit doth Thy Spirit shine,
As shines the sunbeam in a drop of dew.
Naught! but I live, and on hope's pinions fly,
Eager toward Thy presence; for in Thee
I live, and breathe, and dwell; aspiring high,
Even to the throne of Thy Divinity.
I am, O God! and surely Thou must be!

Thou art! directing, guiding all, Thou art!
Direct my understanding then to Thee;
Control my spirit, guide my wandering heart;
Though but an atom 'midst immensity,
Still I am something, fashioned by Thy hand!
I hold a middle rank 'twixt heaven and earth,
On the last verge of mortal being stand,
Close to the realms where angels have their birth,
Just on the boundaries of the spirit-land!

The chain of being is complete in me;
In me is matter's last gradation lost,
And the next step is spirit—Deity!
I can command the lightning, and am dust!
A monarch, and a slave; a worm, a god!
Whence came I here, and how? so marvelously
Constructed and conceived? Unknown! This clod
Lives surely through some higher energy;
For from itself alone it could not be.

Creator! Yes! Thy wisdom and Thy word
Created me! Thou source of life and good!
Thou Spirit of my spirit, and my Lord!
Thy light, thy love, in their bright plenitude
Filled me with an immortal soul, to spring
Over the abyss of death, and bade it wear
The garments of eternal day, and wing
Its heavenly flight beyond this little sphere,
Even to its source—to Thee—its Author there.

O thought ineffable! O vision blest!
Though worthless our conceptions all of Thee,
Yet shall Thy shadowed image fill our breast,
And waft its homage to thy Deity.
God! thus alone my lowly thoughts can soar:
Thus seek Thy presence—Being wise and good;
'Midst Thy vast works, admire, obey, adore;
And when the tongue is eloquent no more,
The soul shall speak in tears of gratitude.

Youth's Department.

RIGHT AND WRONG.

As this is our samp'e copy for 1872, we have been, all week, trying to get a few leisure moments to have a small talk with our young readers, but so far, we have not succeeded. The PILGRIM family has been unusually large this week, as a number of pilgrims have been sojourning with us, and you know when pilgrims get together there is always a feast of good things, we don't mean, in the shape of pies, cakes and the dainties of life, but a feast from our Master's table, such as is manna to the soul, and there are none perhaps, that enjoy such seasons better than ourselves.

To-day brother D. F. Good was with us, and we had a long and pleasant talk about our young friends, their different characters and dispositions, and the blessed condition in which they are born into the world, and the pleasant surroundings of many, having kind and christian fathers and mothers to care for them —direct their little feet in the paths of peace, and pray for them that they may be preserved from the evil of the world, and brought into the green pastures of the Lord.

We had much to say, but it would take a long time to write it all out, and take more space than we would be willing to devote to that purpose, but we will tell you one thing he said, and then you can think about it. It was this: "It is just as easy to do good as it is to do wrong." Now, what do you think of it? If this is so, is it not very foolish for so many little boys and girls to do so much wrong? If it is as easy to do good as it is to do wrong, it seems to us that you should all do right. Suppose you try it. The next time you are tempted to do a wrong act, instead of doing it, do right by letting the wrong alone, and see if it is not just as easy. We sometimes see boys, and occasionally, naughty little girls too, get angry and bite, scratch and strike each other. Now it would certainly be much easier, not to bite, scratch and strike, to do all this requires an effort and often causes much pain, both of mind and body, but to do good requires no effort or action and causes no pain.

We believe after all, brother Good is about right. Do you not think so? But is it natural to do so? We shall now answer this question directly, but may it not be, that we learn all the bad we do by the example of others? If little boys and girls would never see any persons doing bad acts, such as drinking, smoking, chewing, swearing, lying, stealing and fighting, do you suppose they would ever think of doing such things? It is difficult to know exactly what they would do, but the great probability is, that we would have much better boys and girls than we now have.—Notwithstanding many of the evil traits of character manifested in our young people are copied from older ones, yet this fact does not justify the evil. Our young, have also some very beautiful and noble patterns to copy from, and we see and hear of many of our young friends who, like a young Samuel, early dedicate themselves to the Lord and walk in the paths of peace. Our brother was just telling us of a little girl in Virginia with whom he became acquainted. He says she was only ten years of age and had already taken the cross of Jesus upon her, and was so firm and steadfast in the faith, that he thought nothing could move her from the sacred obligations which she had taken. Here is a copy for our young readers. Do not think of serving the devil until you are eighteen or twenty and then turn to the Lord, as thousands and millions have died before arriving at that age, and God demands your service NOW, "Son give me thy heart, daughter give me thy heart," is the call of God, and if you refuse you sin, and God is angry with the sinner *every day*. May we not hope that our young readers will try whether it is not just as easy to do good as it is to do wrong? Try it boys—try it girls, and Jesus will help you.

——HOLD ON.—Hold on to your tongue when you are just ready to swear, lie, or speak harshly, or use an improper word.

Hold on to your hand when you are about to strike, pinch, or steal, or do any improper act.

Hold on to your temper when you are angry, excited or imposed upon, or others angry about you.

Hold on to your heart when evil associates seek your company, and invite you to join in their mirth and revelry.

Hold on to your name at all times for it is of more value to you than gold, high places or fashionable attire.

Hold on to the truth, for it will serve you well, and do you good throughout eternity.

Hold on to your virtue—it is above all price to you in all times and places.

Hold on to your character, for it is, and ever will be your best wealth.

He who has no opinion of his own, but depends upon the opinion and taste of others, is a slave.

Autumn, with its balmy days are now over.

Correspondence.

TO COMMITTEE OF ARRANGMENTS.

DOUBLE PIPE CREEK, MD., }
November 9th, 1871. }

To E. L. Yoder, one of the Committee of arrangements for holding A. M. in 1872.

Dear brother. Yours of October 7th, (informing me that the brethren of your District expect to hold next A. M., and that you are one of the committee of arrangements for holding said meeting, and that it is the wish and desire of your brethren that the arrangements should be complete, and that the brethren with yourself on said committee are all ignorant of your duties, &c., and so by the advice of some of them you write to me for information &c.) came to hand in due time. But being from home on ministerial duties, it could not be answered sooner.

I am glad to hear that your brethren contemplate having the arrangements complete. I however, am not the proper person to instruct how to develop and execute them, never having served in that capacity, I am inexperienced myself. My knowledge is obtained only by observation, and from that would conclude that the boarding or eating arrangements for last few years, has been as near *complete* as need be, and if you need any instructions to aid you in making yours as complete as others were, you no doubt can obtain it by addressing any of the brethren who served on these committees of arrangements.

I will however, offer a few suggestions, to aid you in correcting what I consider a grevious imperfection of the arrangements for holding Annual Meetings.

First. The sleeping arrangements for the brethren serving on the Standing Committee are not only incomplete, but often *wretchedly bad*. So much so that the opinion is entertained that our bro. Elder Peck, in a night of exposure, laid the foundation for the disease which cost him his life.

There are few, if any brethren living, who attended more Annual Meetings, and served on Standing Committees oftener than I have, hence I know whereof I speak. As I will, perhaps not attend many more, I hesitate not to say what I do, *for the good others*.

I will not describe to you the general sleeping arrangements made for brethren serving on the Standing Committee, who, as you have undoubtedly observed, are closely confined to labor all day, and generally, 'til midnight. Many of these, as you know, are aged, and then to stow them away the few remaining hours of night as they generally are, is an outrage on age, to say the least of it. This is not because the brethren holding A. M. are poor and have no beds fit for a brother to sleep in. If that were the case, there would be no reason to complain. The reason is, both men and women, and some even not members, who have nothing to do at A. M. but to see, hear, eat and sleep, take possession of the brother's house, occupy all the beds in the rooms, and when the committee adjourns at midnight, they are left to occupy what I will not describe to you, for their sleeping apartments.

Here, dear brethren, you have much room for improvement, and as you say it is the wish of your brethren to make your arrangements *complete*. I hope you will reform this part of the *general arrangements*. I suggest no plan; your own prudence and knowledge of what sleeping departments for *old brethren* ought to be, will suggest one.

Secondly. A grievous error in the arrangements for holding A. M. in these times of Railroad traveling, is to select the place for holding the meeting so far from the line of Railroads. I am told that the tax thus imposed upon those going to last A. M. by rail, amounted to $1800. This was an imposition upon the brethren by a bad arrangement in the selection of the place of holding the meeting so far from the Railroad. I hope your brethren will learn to improve on this error.

You will please excuse my apparent neglect, in not replying sooner. Circumstances as above stated, rendered it impossible. I hope God, in whose cause we serve, will by His Holy Spirit aid you, and instruct the brethren holding next A. M. to His honor and to the good of the Brotherhood.

Through the grace of God I have been enabled to perform my part of the "Feet Washing" Mission, that the last A. M. imposed upon me. I have made a tolerably thorough search, and am now ready to write out my report, to be submitted to next A. M. In love, farewell.

D. P. SAYLER.

Dear Pilgrim: We think it might be interesting to *some* of the readers of the PILGRIM, at least, to have a brief sketch of our Lovefeast at Duncansville, held on Thursday and Friday Oct. 26th and 27th. Amid the rainy season for several days, and even the heavy clouds on Thursday, did not prevent a goodly number of God's people from assembling at His house of worship. The ministerial brethren present were, Joseph R. and George Hanawalt of McVeytown, Peter Hollowbush of Pottstown, J. B. Garver of Aughwick Congregation, J. P. Hetric of Red Bank, Joseph Snowberger of Clover Creek. Also G. Myers, Joseph B. and J. A. Sell. The subject of the holy ordinances of God's house was fully and clearly demonstrated by the brethren to the minds of those who were present for edification. And those were verily present, who were not witnesses at such an occasion previous to this meeting. Here, dear brethren and sisters we should be very careful to let our light so shine, that we may prove to the world that we are "followers of God as dear children," fully obeying the holy ordinances of His house. The ordinance of Feet-washing, the Lord's Supper, and holy Communion were celebrated by a goodly number of God's children. Quite a number of brethren and sisters from a distance were present at the table. On Friday morn. at an early hour, bro. Hetrie bade us farewell, and journeyed homeward, having important business to attend to, consequently could not remain with us to the close of the meeting. Bro. J. Hanawalt and father took a journey of two miles to visit my sick uncle, my father's brother, who has been a great sufferer for about two months. Disease dropsy. But he has now the great consolation that he can lean upon the mighty arm of Jesus, for on Sept. 29th, amid his great suffering, he was buried beneath the waves of the stream near

by his house, and arose to live a life of righteousness. Many thought he could not possibly live to have the ordinance of baptism performed, but God supports those who put their trust in Him. Shortly after, a Love-feast was held at his house, that he might follow God in His appointed way. At nine A. M. the congregation again assembled for divine services. The twelfth chapter of Rom. was read by G. Hanawalt, and addresses by the brethren from the words, "Let love be without dissimulation." Bro. Hollowbush being the last that spoke upon the subject, very touchingly admonished the brethren and sisters if he should never again be permitted to meet with them, that they would henceforth be more firmly united by the strong ties of Christian love. Dear brethren and sisters, I greatly fear that some of us, at least, too often let slip this all abounding love, which should dwell within the breast of every one professing to be a follower of the holy child Jesus. Let us then banish from our minds and hearts all the envy, malice, ill-will and hypocrisy, and dwell together in unity. Dear brethren, God surely refuses to smile upon us, if we neglect to have that love abounding in our hearts that is required of us by our blessed Lord and Master. "As I have loved you, ye also ought to love one another." After service on Friday, *one* precious soul bowed at the foot of the cross, and was received into the fold of Jesus by being buried with Him in baptism. God still continues to call precious souls to unite with His little flock. O, that *many* more would give heed to His timely warning. Let us then not neglect to feed these "babes in Christ, with the sincere milk of the Word," that they may feast thereon and grow. The time of parting came, and how sad were we to part with the dear friends with whom we formed acquaintance, and with those we had been acquainted. If we no more shall meet with these dear friends, let us, as a little flock, dwell in love and unity here below, that when we bid adieu to this vain world, that we may be received into glory, to dwell with all the Redeemed and Sanctified, at God's right hand, is my prayer.

Your sister in Christ.

EMILY R. STIFFLER.

Hollidaysburg, Pa.

BATAVIA, IOWA, }
Nov. 2nd, 1871. }

Dear Pilgrim Family:—I have for some time past thought of penning a few lines for the PILGRIM readers, not that I think to exhibit any wonders, or an excellency of speech or anything that would cause one soul to stumble and fall. I am imperfect, and stand open for correction wherein I do wrong. As it is a great pleasure to hear from other parts of the Brotherhood, so may it be also to others to hear from us in this part of God's moral vineyard.—We are still trying to do something in the sight of God for ourselves, and those around us, by declaring the will of our creator through Jesus Christ our Lord.

We thank God for past blessings and also aim for those to come. He has favored us much by aiding us in getting our long standing trouble settled. We have a reason to look forward and take courage, not only for this, but we are gathering souls for our hire. We have again our old brother Peter Lutz for our watchman or co-laborer in God's vineyard, and others that have come in the kingdom from among them, by the door Christ Jesus. Pray for us brethren, that we may stand fast immovable, always abounding in the love of God, going on to perfection, showing to those around us, that we have a crown in view that fadeth not away eternally in the heavens.

Our Love-feast in now past, at which we had indeed a feast of love. When we commune with so many of of our old and beloved brethren and sisters, that have stood firm in the army of our Lord, being the ground and pillar of the truth, through whom we have learned to know the Lord, and our souls are made glad, and we still feel the need of their labors to keep us in remembrance of the one thing needful. But we see them go one by one, the ways of the earth, leaving us to fill their place. Are we safe to have these treasures entrusted to us? Should be our meditation. If not, why not qualify ourselves for the important duty. God has entrusted in the hearts of men to distribute to their fellows, so they might become heirs of eternal life through Jesus Christ our Lord. In love this is written, do as seemeth good to thee.

JACOB H. FISHEL.

Dear Brethren:—I perceive from the PILGRIM dated Nov. 7th, 1871, that you have published a communication, from P. S. Myers, who with hundreds of others are not satisfied with the manner of holding our Annual Meeting, and then gives his views how they should be held.

I rejoice that the subject has been, or is about to be investigated; light is what we want. We should not wait until the Annual Meeting is in session, and then have a plan sprung upon us on a sudden—though it be prepared by a committee before hand. The plan we are now acting upon is very defective.

Brother P. S. Myers in the closing of his communication says "in our next we propose to investigate the different ideas as presented for holding our Annual Meetings, and then submit the whole to the indulgent reader, hoping that it may call forth the expression of others who are interested in this important subject."

To which I would now simply say, do not yet commence to investigate, wait until you have the views of other brethren upon the subject.

You would have had my views long ago, had not the editor of one of our publications seen fit in his discretion, to withhold it from publication. On my return from our last Annual Meeting, in the cars, the subject was canvassed, and I remarked as soon as I returned, I would prepare my plan with some improvements which I offered at the Conference at the Antietam church, near Waynesburg in 1866 (part of which the Committee there publicly assured me, had been accepted,) and have it published in our periodicals—the request was made by several brethren, that it appear first in the papers to which they were subscribers, to which I consented, but as already remarked, it has not yet come to light, for reasons, I suppose, satisfactory to the editor. But the reason for refusing to return my manuscript was not satisfactory to me, had it been returned, I would have offered it to the PILGRIM or *Visitor* perhaps with better success—I kept no copy, and hence if I were to venture upon the task of giving the church a duplicate, it, peradventure, would be a failure, from the fact it would perhaps not be what it purported to be, a duplicate, hence I will have to await, a change of purpose of said editor, respecting to the matter, or though he may not change his opinion as to the propriety of its publication, yet perhaps he might defer to the request of some of his subscribers, for its publication, if it should appear, I expect that you will copy it, as also the *Visitor*. I am not solicitous, because I think it is a plan superior to any that may be submitted, but I think (with all due deference to the Annual Meeting of 1866) that in many respects it will meet the wants of the church more fully than our present arrangement.

Our Congregation which has its centre at Brownsville, Washington county, Md., is increasing in numbers slowly—and I trust also in interest, for the Redeemer's Kingdom. We have added some 9 or 10 members during the past Summer, and there is a probability of adding still some more. Our meetings are well attended, and considerable interest is manifested by those not already with us in Christian fellowship. We have as yet, made no continued effort among our people, not that we are averse to that plan of operation. Our meetings are held every two weeks at Brownsville, next Sunday, November 12th being our regular day. Would be pleased to have any of our brethren to meet with us at any time they can make it convenient. The place is easy of access—the Railroad trains pass from Hagerstown three times a day each way.

The writer, during the latter part of September, attended several Love-feast meetings, in Rockingham county, Va. The first at Beaver Creek Meeting House, where the largest Communion meeting was held that he ever witnessed—near 500 were seated at the tables. The house is quite large. This church is presided over by Bro. John Wine. He has a number of fellow laborers, among whom are George Wine, and Jacob Thomas, brother to Daniel Thomas, (now deceased) generally known by the Brethren.

The writer also attended Bro. Solomon Garber's Lovefeast. Though not so large as the first, yet was also quite large. In the interval attended a funeral and took part in the services. The deceased was a sister Miller, quite aged—was the daughter of old Bro. John Flory, who, during his life was regarded by the Brotherhood, as one of the pillars of the Church; who with the Garbers, Browns, Bowmans, and Wines and Millers, used to make the annual trips through Harper's Ferry, Shepherdstown, Eastward to Pa.

Here also the writer renewed his acquaintance with the younger Flory, who was led away by the fanaticism of the man who made that very humiliating confession, and promised better behaviour in the future, and yet failed to do so. I mean "Thurman."

I was very hospitably entertained by Joseph Bowman, who is classed with the "Thurmanites," the last night I was in that section of country, and what I learned from the younger Flory and others, they will all come back to the church, if not too rigidly dealt with. May the Lord open a way for their return is my prayer, for I think they wish it, and I was assured by at least one young man, that a reconciliation would be the means of his union with the church.

I also attended Bro. D. P. Sayler's Lovefeast. The weather was very unfavorable, yet the meeting was interesting. Also at Beaver Dams, weather fine and a large meeting, both of members and others.

EMANUEL SLIFER.

Dear Pilgrim: On the 27th of October, we in company with Elder Christian Keefer, (of the Welch Run arm, Md.) George Mourer, J. F. Oller, and other ministering and lay members, repaired to the western portion of Welch Run arm, known as Little Cove, to have a Communion or Lovefeast. Many of our dear brethren and sisters remember, last winter we had a number of meetings with the brethren in this Cove. The result of which was an increase of from 18 to 27, and this time the number is about 40. Our dear brethren in the fervent zeal to prosecute the holy cause of Jesus, and also being much encouraged by the increase of numbers, undertook and succeeded in building a very commodious house for meeting, and communion purposes. To this house we repaired as above stated, to hold the first Communion, or for the first time, for the brethren to commemorate the sufferings, and death of the Lord Jesus, in the valley. This fact seemed to give the people a great anxiety to see and hear. The meeting commenced at 2 o'clock, P. M. The congregation was large for the place, and the brethren conducted the services with zeal, interest and power. I think we are safe in saying, that the meeting was a pleasant one. The brethren and sisters enjoyed a feast to the soul, and the people, (some at least) realized more than they expected. The meeting continued 'til noon on Sabbath. During the meeting four were added to the church, and at the close a number made application for baptism, and we fondly hope that many others may not find peace to a troubled conscience, until they find it in the bleeding wounds of a crucified Redeemer. Eighty-two devoted brethren and sisters surrounded the tables, as Communicants, which to the eager spectators, was a sight (in connection with the preached Word,) that will long be remembered, and trust leave with them a soul convert ing influence.

The Church thought it good to have an election for two deacons, at this time and place, which resulted in the choice of three, which three, we trust, are brethren such as the Apostle designates, full of the Holy Ghost. The election resulted in the choice of brethren Jacob Myers, Jacob Weller, and Jacob Boby, whose ability and zeal with that of their worthy wives, our sisters, will fully quality them for the responsible position to which the Lord has called them through the Church.

D. F. GOOD.

THE BED OF AFFLICTION.

Dear Pilgrim:—If it were not for the many comforts and consolations, that the Christian receives through the Word of God, we would often

sink beneath the rod of affliction. Knowing this by our own experience, we feel like talking upon this subject.

While we live in this world of trouble, we meet with many afflictions of various kinds, but none so afflicting to the heart, as death, which is often sent upon our dear family circles. Having been called upon to part with our dear father a short time ago, we feel that earth can give us nothing to compare with a father's love. His seat is vacant, and none to fill it. We shall hear no more, the kind admonitions of that loving voice that we once heard in the family circle,—all is hushed in death. We do not mourn as those that have no hope. We have the bright hope that he has landed on the blissful shores of eternal deliverance. He died as a Christian can die, rejoicing in the Savior. His last request was to sing, "Alas and did my Savior bleed." He had lived out his threescore years with us, and now is gone from earth to Heaven. We have the consolation of the Apostle to cheer us in all our afflictions; "Knowing that our light afflictions which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." They are but for a moment, compared to eternity. Then dear mother, sisters and brothers, let us not be discouraged, though afflictions, and troubles and trials surround us, let us press onward toward the mark for the prize of the high calling of God in Christ Jesus. We have no abiding city here, we have a building of God, a house not made with hands, eternal in the heavens. Let us prove faithful, so when we come to die, we may be prepared to meet our sainted father in Heaven.

He sleeps, his pilgrimage is o'er,
His earthly race at last is run—
His soul mounts to that blissful shore,
A life of glory is begun.

No more shall sorrow shade his brow
A long eternity he'll spend.
Amid that bright and joyous throng,
Where bliss shall never know an end.

CHARLOTTE I. MASTERS.

Berens Eye, W. Va.

Dear Brethren: Our Communion Meeting in Andrew Co., Mo. was held according to arrangement. We had quite a refreshing time, a very good turn out of members, and a goodly number of spectators. The ministering brethren from a distance were, A. J. Correll, D. D. Sell, Elders, and D. Gibson and —— Blocker, accompanied by other brethren and sisters; and though the meeting is now over, but the memory is still bright and fresh in our minds. We trust that deep and lasting impressions have been made, and that the seed sown will ere long spring forth, ripen into full ears for our Masters grainery. Many tears were seen to flow from the eyes of the almost converted sinner; while the earnest appeals of the brethren were brought to bear upon their hearts. Upon the whole we had a good meeting, both saint and sinner we trust were benefitted. May God bless the labors of the brethren, may souls be their hire, and eternal life their reward. We have learned since the meeting, that some of those who were in attendance are now new born souls in the Church of Christ. May many more see the advantage of accepting salvation while it may yet be found.

In conclusion, we will touch upon something that has made me feel sorry, and not only myself, but all of the members here, who have seen and heard of the same. It has caused many of the brethren and sisters to exclaim, in the language of the sorrow stricken Apostle in that night of the betrayal. "Is it I, is it I? If it were not for fear of wrong impressions being made upon the minds of some, we should forever hold our peace. But, dear members, how can I when the impression has been made publicly, that the church in Andrew Co., Mo. is drifting to destruction? Oh! how should the brethren in East, and elsewhere feel, to hear of one of the churches in the frontier drifting down to destruction. But, dear brethren, do not lose confidence in your Western brethren, for the brethren and sisters in Andrew Co., are contending for the faith once delivered to the saints. Our ministers are young but zealous in the cause of Christ, most of the members are young, and probably not as plain as older ones should be. But brethren, we are humble. We are not too proud to wash one another's feet, or to obey any other commandments in the word of God. The disadvantage under which the brethren labor, and the circumstances in which they are placed, travel where you may, you cannot find a more orderly set of members than you will find here in Mo. These are facts just as they be, and where brother Correll saw or found anything that caused him to exclaim; "My God, my God, where are we drifting to," is best known to himself. Where is the heart that will not feel the pangs of such language. We think brother Correll could have found milder language when he was here, as his membership is in this arm of the church. Probably the members are worthy of his admonition, and willing to take and receive admonition. We are willing to be subject one to another when a lawful course is taken. The apostle Paul says; "Rebuke, exhort in all longsuffering and doctrine." Is this done in every case? we fear it is not. We always try and do for the brethren when they visit us the best we can. We invite brethren to visit us and preach for us, and to see whether they can find anything that would give rise to such thoughts as published in PILGRIM, written by brother A. J. Correll, and if such a thing should be, we hope a satisfactory explanation will be given, hoping all is well, and all things work together for good to those who love God. SAMUEL C. BASHOR.

Dear Bros. Brumbaugh: Not long since, I was asked by one of our Elders why I did not write for the PILGRIM—my reply was, *I have not got time.* Which under existing circumstances is so; for after duty to myself, my family, and the Church, I have no time left.—And if I write for one of our Periodicals, and not for the rest, it would not seem altogether brotherly in me to do so; more especially as our Editors have all been so kind, as to send me their respective Periodicals, and for which I in return have been soliciting and forwarding subscriptions to the *Visitor*, the *Companion*, and the PILGRIM. I also receive the *Vindicator* and the *Children's Paper.* These like the *Pious Youth*, are still in their infancy, and under other circumstances might be productive of doing much good, *i. e.* In case our Editors would consent to the idea of *consolidation*, then those who now write for those junior papers, could each have a column or so, in the consolidated paper, consequently their productions would be more generally read, and read wherever the senior periodicals are read. This arrangement would be far more convenient, and more expedient, as the reading matter could be furnished at less expense and less labor. I favor the idea of publishing a Magazine, hence, I think the *Visitor* in its present form should be sustained, while all our other Periodicals be consolidated into one suitably sized Folio.

The idea (you have heretofore suggested), of publishing the PILGRIM, in Folio form, I think a very good arrangement, as it will be more convenient for the printer and the reader, and there can be a column or two devoted to secular news, or miscellaneous matter. I think when the PILGRIM comes with its contemplated change, you may expect to receive a few more names to your subscription list from this locality. More anon.

PHILIP BOYLE.

New Windsor, Md.

MISSIONARY.

The following we insert by request, but do not wish to be held responsible for the contents, as we do not understand the movement. We have known bro. D. M. Holsinger from our boyhood, and would not take him to be an instigator of an unlawful measures. It is true, the Mid D. C. of Pa., sent him to Michigan, but why he is not fulfilling his mission, we are not fully informed. As a large number of our readers are interested in the result of this mission, we would be pleased to have bro. Holsinger give us a report for the satisfaction of our readers.—EDITOR.

Dear Brethren:—Since the missionary cause has of late been much talked about, and some little done in that direction, for which we feel to thank God, and since the Middle District of Pa., has sent one to Mich. as we understand, we thought we would ask that meeting what the object was in sending D. M. Holsinger? Was it to preach in Indiana, Illinois and Iowa, or Michigan? Was it to preach, or try and have all the brethren see things as he sees them, in those places he may see proper to visit? We understand that he was sent to preach in Michigan. He told us a few days ago that he had been out about five months, and had been to Michigan about five weeks. He is now in Indiana, trying to set things in order as he sees them. A few days ago, he in company with others, met at a private house and came to the conclusion that they would call a meeting of the Preachers and Deacons of the Northern District of Indiana. Not the Laiety, but the officers, and are now sending out invitations to the different Arms of the Church, calling on them to meet at, or near Goshen, on the 6th of December. This looks to us like usurping authority that God and the Church does not grant to any set of brethren, and as we have our District Meetings, we think bro. Holsinger & co. had better attend to those things for which the Church sent them. We have our District Meeting in the Spring, and we all have the privilege to go that can, both officers and laiety, brethren and sisters. Why not then and there meet, and if there is any trouble meet it? If the Middle District of Pa. has sent D. M. Holsinger for this purpose, he is filling his mission well, if not, they ought to know it, hence this notice, which I hope you will give in your next issue.

GEORGE W. CRIPE.

Editor's Department.

OUR INTRODUCTION.

In days of yore, much depended upon the preface or introduction of a book or periodical. If that was well done, the work was in a fair way for success, but those days, with their peculiarities, are among the things of the past, and every thing must now stand the scrutiny of an intelligent people. With this expectation, we send the PILGRIM in its new dress and form, forth to the Brotherhood, and all others that may appreciate its visits, with full assurance that it will receive a kind and pilgrimlike reception.

Our first reason for making the change was for convenience. In the other form it could not be read without cutting it open, and if that was done, it was also necessary to stitch it together, or it would soon be lying over the floor or table, which is no unfrequent occurrence. In the present form, this can be avoided and be read just as well, by following the pages. Our second reason for making the change is, that in the present form it will contain about one fourth more reading matter, which can be determined by measuring the blank space in the old form, and our printers think it can be determined quite as well, by the additional type and labor that it takes to put it up.

Our third and last reason is, that many of our readers have been pressing their claims for a change upon us, and we feel that they should be gratified. Among the number, are some of our old and influential brethren who have both experience and judgment, therefore we hope that if any of our dear patrons are not so favorable to it, they will be willing to give it a trial for one year at least, and if at the end of that time, it does not meet the general wishes of the Brotherhood, we will again change it to any form that may be best adapted to our wants. This number will be a fair specimen of the next year's volume, except that this is of the extra paper, ($150) which is richly worth the price asked for it, the fact is, it defies competition. Every one that has a taste for a pretty and good paper, should take this edition. The $1.25 edition will be printed on the same paper as heretofore, perhaps a little better, and of course will contain the same reading matter as the $1.50 paper. We do this simply to accommodate those who wish a better paper and are willing to pay for it, and we hope that all such will avail themselves of this opportunity and make the number as large as possible so that we may be compensated for

our trouble. The good paper will commence with No. 1, 1872. All those that wish it should let us know in good time, so that they can have their whole volume of a uniform quality of paper. After seeing the number you can determine which you will prefer as the coming volume of good paper will be the same weight and quality of this, but of a pure white. The first side is already printed and our strange brethren who are now with us, express themselves as highly pleased with its appearance and think it will be the means of greatly enlarging our circulation, we hope so as it will cost us considerable extra labor. We do not intend to say that it is cheaper or better than our other periodicals, as such comparisons are low and beggarly. All we intend to say is, that we intend to make it the very best PILGRIM we can, and richly worth the price asked for it, as we believe all our other periodicals are.

Our labors shall be devoted to the good of the church, the building up of Zion, the encouraging of the weary pilgrim on his journey to the Celestial City and the conversion of sinners, and to you, dear brethren, we appeal for help. We can all labor for these results. Then let us have your united aid, not only in dollars and cents, but in contributing to our columns. Do not be afraid to send us your productions, we will neither expose nor censure, but all will be treated with christian courtesy and brotherly affection. Then dear brethren and sisters, may we not claim your best wishes and happy co-operation? If you have the will, you can do much for us, by introducing and speaking good words for the PILGRIM. We think that the merits of this number will recommend itself, all you will have to do, will be to let others see it, and we think that many homes will be opened to its weekly visits.

THE PILGRIM FAMILY.

The PILGRIM family, on account of our meeting now in progress, has had, this week, an unusual amount of visitors, among whom were the following ministers; D. F. Good, H. Hershberger, J. F. Oller, George Mourer, and Daniel Miller. Such visits are highly appreciated by us, and will be long remembered. Brother Good took a seat at the *Sanctum* Table, and below we give the result. It is a little flattering, and was it not his first, and perhaps last production at an editors table, we would feel like tabling it on that account.

OFFICE OF THE PILGRIM, November 20, 1871.

This morning, dear readers of the PILGRIM, I am privileged to enjoy, for the first time, the pleasure of the association of the PILGRIM family, and we just feel as though many of our brethren and sisters would like to enjoy a more intimate acquaintance with the PILGRIM family, but as many cannot enjoy this with us for want of opportunity, I will try to give them an idea of the family association, and its adaptation to the task of sending forth weekly, its quota and ratio of vital matter, to encourage the pilgrim upon his way to Zion. The acting Editor, H. B. B. the head of family, is a man of sanguine temperment, about thirty-five years of age, and I think well adapted for the place and position he occupies. He is the son of our worthy father and Bro. John Brumbaugh. I should have said that H. B. B. is one of the efficient ministers in the James Creek arm of the Church.

George Brumbaugh H. B. B's elder brother, who is now the Elder minister in the James Creek Church, although not directly connected with the office business, wields a considerable influence for the good of the PILGRIM, and more for the Church over which he now presides.

J. B. B. one of the publishers is a youthful brother, a little reserved in manner of address, kind, pleasant, diligent and, in short, seems just the man for the place. As an additional force for the task of editing the paper, two others are employed, whom we would judge, from the diligence and activity, in prosecuting their part of the work, are doing something, at least every week 'comes out' the PILGRIM, brim full of vital matter.

Heretofore they used a hand-press to print the sheet, which is soon to be superceded by a power press, which will enable them to print the paper in much less time. With the advantage of a largely increased subscription list, they have been induced to give us further advantages in the character of the paper, in manner and matter of which they have now laid sample of before you. Brethren and sisters, how do you like the sample copy for the coming year? If you like it, try and encourage others to take it; it may do them good, as we trust it has done the upright in heart. Our PILGRIM family promise to do the best they can for us and others in the prosecution of the sacred and holy cause, and I think they are just the men to do what they say. I am not going to say anything about the hospitality of the PILGRIM family, and our dear sister, the wife of the Editor, H. B. B. and those of the family, but one thing I do know, that if you pay them a visit, dear reader, you may get refreshed, and am sure you will not leave hungry nor thirsty.

The place of location is Markleburg, Huntingdon county, Pa., some ten or twelve miles South of Huntingdon, near the line of the H. & B. T. Railroad.

The Lord has thus far prospered us on our journey. I have been here, and labored with and for the Church a few days, and expect to continue, if the Lord will, for some days yet.

The meetings are well attended with much interest upon the part of the Church and people.

Pray for us brethren that the Word may have free course, and the people to glorify it to the praise of God.

D. F. GOOD.

Subscribe for the PILGRIM.

TO OUR PATRONS.

The PILGRIM has been making its weekly visits to your homes, and we have certainly sent it out freighted with the very best we had. Soon the year will be closed, and the time of decision has come. Shall it continue to come for the year 1872, bringing the glad news of the kingdom of Jesus to your homes and firesides?—This No. shows you what it is to be for the coming year. Don't you think you would like to have it continue to come? It don't need to cost you more than $1.25, and where is the brother or sister that cannot, by using a little economy, save that much—It may be worth much more to you than the price asked for it.—It may be the means of saving a son or a daughter from the second death. Then, close not your door against it, and it will continue to come more pilgrim-like than ever before.

PLEASE NOTICE.

According to previous announcement, we intend to send the PILGRIM to all old subscribers unless notified to stop it. This number is a fair specimen of what the next volume will be, as there will be no more of this form until No. 1 of next year—Vol. 3rd. Now we kindly ask all of our readers who do not want to take the PILGRIM for the coming year to let us know as soon as possible, we should know by the middle of December—either write to us, giving name and post office, and say "stop my paper at the end of the year," or tell the agent and he will inform us. This request is so reasonable that we hope all that wish it stopped, will attend to it at once.

OUR TERMS.

As we said last year, so we say again. Any that has not the money to spare now, but can pay for it during the year, can send us their names and the PILGRIM will be sent. We have learned to trust our brethren and feel assured that again the year is up, we will have little to lose.

Brethren, we do not believe there is one in the brotherhood, who enjoys the use of his hands and feet, but what could save $1.25 during the year, therefore we believe, if all are honest, we will not lose by this liberal offer.

TO AGENTS.

Our agents will please send us a list of all old subscribers, who do not wish to take the PILGRIM for the next year, and all the new names which can be had, which we hope will be many.

The old subscribers who continue to take it can be sent when the money is paid.

NEVER send any money without giving the name and address of those who paid it. Please remember this.

HOW TO REMIT.

All sums under $2.00 if carefully put up and addressed, at our risk.—All sums over $2.00 may be sent in P. O. Money Orders, Checks or Drafts payable to our order, or send in a Registered letter.

Every agent will please reserve at home, a complete list so that all accounts can be kept square. Thus, an agent can always know who has, and who has not paid, also correct the publishers if they make any mistake.

SPECIMEN NUMBERS.

We have issued, this week, a much larger edition than usual. Some of these we will send out to such addresses as we may think proper, and retain the others for such as may wish to work for us, and want sample copies. All those who receive this number are kindly requested to act as agent for us, or hand it to some one who will. Specimen Nos. with premiums to agents, and prospectus sent free to all on application.

CAN IT BE BOUND?

There are a few of our readers who wish to know whether the PILGRIM can be bound in this form. We answer, yes, just as well as before. The book will be larger, but those who wish to get them bound should wait until they have two volumes and have them bound together. They will thus make a pretty book for the table, and not cost us much as to have the old form bound in separate volumes.

DIED.

GARLING.—Near Upton, September 30th, 1871, MARTHA ELIZABETH GARLING, infant daughter of friend George and Sarah Garling; aged 8 months, and 17 days.

CUMP.—In Greencastle, November 4th, 1871, MINNIE ANN CUMP, daughter of friend Emanuel and sister Catharine Cump; aged 1 year, 3 months, and 22 days.

DOME.—In the same congregation, son of brother Dory and sister Sally Dome; aged 2 years, 7 months, and 21 days.

The above funeral occasion were improved by the writer GEORGE MOURER.

(*Companion* and *Visitor* please copy.)

MONEY LIST.

D. H. *Bonebrake*,	$5.00.
Daniel *Bock*,	.75.
V. Gilbaugh,	1.75.
P. S. Myers,	.35.
E. S. Miller,	4.50.
Catharine *Bare*,	1.00.
George *Brumbaugh*,	4.00.
Daniel Hays,	1.25.
Uriah Wagoner,	1.25.
Susan C. Shelby	1.25.
Mathias Neffing [illegible]	1.00
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Jacob H. Fishel,	8.75.
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J. N. Detrick,	1.25.
Lizzie F. Miller,	1.25
Daniel Buck,	18.75.
Sadie E. Oller,	1.25.
George Mourer,	28.78.
Samuel Myers,	1.25.
Samuel N. Wine,	25.00.
Louis Young,	1.25.
George S. Rinkin,	2.00.
H. M. Sherfy,	1.00.

Religious News.

The clerical list, embracing all branches of the Lutheran Church in America, according to the forthcoming Almanac, contains, 2, 175 names, a gain of about 100 during the year.

Of the nominal Protestants of Glasgow, 130,000 attend no place of worship on the Lord's Day. The united Presbyterians are one of the strongest denominations in that city, but their gain last year was only 757, though they have fifty-two places of worship.

THE *Westminster Review*, in an article on the Baptists, says of Mr. Spurgeon:—"We know, on good authority, that some of his own deacons describe him as a 'Pope,' popular though he be with them, and that he at one time had thoughts of introducing the Presbyterian form of Church government among the Baptists."

THE increase in the number of missionaries in the last fifty years is more than five hundred per cent. In 1820 there were 357 Protestant missionaries from England and America, in 1870, 1,949 missionaries, with 10, 986 native preachers and assistants.

IN Germany, the Church question occupies every mind, and men earnestly wait to see how the governments will free themselves from the embarrassment to which they are subjected by the dogma of infallibilty. It appears that all the governments are determined to protect and thereby to promote the movements against the dogma. Prussia has deprived the Catholics of a great advantage in dissolving that part of the Ministerium to which Catholic affairs are exclusively referred. Bavaria has called a minister that proves rather fierce toward the Romans. And the German Reichskanzler, Bizmarck, has expressed himself so openly against Romish doings that it is plain he does not intend the Jesuits shall rule.

A DEBATE.

The following we clip from the *Christian Standard*. The reporter seems to think that Bro. Jewell did a vast amount of good by defending the Gospel. Undoubtedly, if he defended the Gospel, he has done a good work, but in these days of sectarian bigotry, our minds become so biased, that we sometimes think men defend the Gospel, when they only defend their own dogma or creed.

The second debate was between our people and the Dunkers. They selected Robert Miller, of Ladoga, as their man, and demanded a first class minister on our side; and that the difference between us and them should be fully discussed, we selected Bro. Jewell. They presented four propositions.

I. "Christ commanded a single act in baptism, and not three." Jewell affirmed.

II. "Foot-washing is a command of Christ, and is to be observed throughout the Gospel dispensation in the Church, as it is done by the Dunkers." Miller affirmed.

III. "The bread and wine to be taken in memory of our Lord can be taken any hour on the first day of the week, as it is done by the Disciples." Jewell affirmed.

IV. "The holy kiss is an ordinance of the New Testament, and is to be practiced throughout the Gospel dispensation as it is done by the Dunkers." Miller affirmed.

The discussion lasted five days, and Bro. Jewell did a vast amount of good in his manly and intelligent defense of the Gospel throughout the entire debate. THOS. M. BURNAN.

A COMMITTEE of the London Dialectic Society has been at work two years upon an investigation of the alleged phenomena of Spiritualism. Various experiments were made with professional mediums, and non-professional believers, and even that arch Spiritualist. Mr. Home, was made to go through with his performances for the enlightenment of the committee. With respect to the *seances* with Mr. Home, it was the committee's report that nothing occurred at any of them which could be resonably attributed to supernatural causes. The general report of the committee seems to be that unexplainable sounds are heard in connection with so-called spiritual manifestations, that movements of heavy bodies take place without visible agency, that these movements and sounds sometime follow a code of signals; and give coherent answers to questions, that the facts communicated are generally commonplace; and that the "manifestations" may or may not be affected by the presence of particular persons. This is all! It is a significant fact that Prof. Huxley, who was very properly invited by the committee to assist in the investigation, replied:

"I regret that I am unable to accept the invitation of the council of the Dialectical Society to cooperate with a committee for the investigation of Spiritualism, and for two reasons. In the first place, I have no time for such an inquiry, which would involve much trouble, and (unless it were unlike all inquiries of that kind I have known) much annoyance. In the second place, I take no interest in the subject. The only case of "Spiritualism" I have had the opportunity of examining into it for myself, was as gross an imposture as ever came under my notice. But supposing the phenomena to be genuine—they do not interest me. If anybody would endow me with the faculty of listening to the chatter of old women and curates in the nearest cathedral town, I should decline the privilege, having better things to do. And if the folks in the spiritual world do not talk more wisely and sensibly than their friends report them to do, I put them in the same category. The only good that I can see in a demonstration of the truth of "Spiritualism," is to furnish an additional argument against suicide. Better live a crossing sweeper, than to die and be made to talk twaddle by a "medium" hired at a guinea a seance.—*Congregationalist.*

THE PHRENOLOGICAL JOURNAL for December is at hand. Among the Magazines we recieve each month, none are more carefully pursued than the *Phrenological*, on account of its sound views on everything relating to the times. It is progressive and reformatory, but never deals in vague and illusory schemes, like most of the so-called progressive publications. The December number contains among other good things, Judge Daily, of New York, with a fine portrait; An Old Bone of Contention; An able review of Mr. Beecher's Life of Christ; The Bridge of Motion, or recent Scientific Developments; Laura's Experience, a Strange, but True Love Story; Gen. Robert A. Cameron, the Colorado Colonist; Chicago; Chronic Catarrh, its Cause and Cure; Thought, in Sound or Motion; The Geological History of Man; The Faculty of Order and its Culture; Working at Night; The Deserted Village. Single Nos. 30 cts. $3.00 a year. A new vol. begins with the next number. S. R. WELLS, Publisher, 389 Broadway, New York.

SERIES OF MEETINGS.

There will be a series of meetings at the Maple Grove Meeting house, 4 miles N. E. of Ashland, near bro. John Beeghly's, commencing on the eve. of the 16th of Dec., and continue one week, or longer. A general invitation is extended to all laborers in the vineyard. By order of the Church. WM. SADLER.

THE BEST BOYS' AND GIRLS' MONTHLY MAGAZINE.

DEMOREST'S YOUNG AMERICA.

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AFTER THE FIRE.

THE SCHOOL FESTIVAL.—Quarterly magazine, devoted to original matter, for Day School and Sunday School Exhibitions, and Public Occasions.

The October number of this popular magazine, which was destroyed by the great Chicago fire, when all ready to mail, has been reprinted, and has just reached us.—As its subscription list was burned, the Publishers request us to ask their subscribers their addresses, stating what numbers were yet due them, and to remit their subscription for next year. Let all teachers and pupils subscribe now, for the School Festival—they all need it. It costs only 50 cents a year, in advance, or 15 cents for a single number.

The Publishers were very heavy losers by the fire, but they don't propose to allow their subscribers to lose anything.

Send, by mail, to ALFRED L. SEWELL & Co., Publishers, Chicago, Ill.

INCIDENTS OF THE GREAT FIRE.—Send, by mail, fifty cents to Alfred L. Sewell, Publisher, Chicago, Ill., and receive, postpaid, a copy of his cloth-bound book of Incidents of the Great Chicago Fire.

MARRIED.

FAHRNEY—MILLER.—On the 14th ult. at the residence of the brides parents, by Elder Moses Miller, brother JOSIAH FAHRNEY of the firm of Dr. P. Fahrney's Bros. & Co., Waynesboro Pa, to sister KATIE JANE MILLER of Newville, Cumberland Co., Pa. DANL. H. FAHRNEY.

BRUMBAUGH—BOOKMILLER.—*By* the undersigned, Nov. 16th, brother JOHN H. BRUMBAUGH, and sister SOPHIA C. BOOKMILLER, both of Montgomery Co., Ohio. The groom formerly of Huntingdon Co., Pa. ISAAC STUDEBAKER.

CRAYTON—COATES.—At the Methodist Parsonage, Alliance, Ohio, Tuesday evening Oct. 10th 1871, by Rev. Woll, MR. ROBERT CRAYTON of Pittsburgh, Pa., to MISS. JENNIE COATS of Alliance, Stark Co., Ohio.

STAYER—CAMERER.—At the bride's parents, Thursday Eve. Nov. 16th, by G. W. Brumbaugh, MR. ——— STAYER and SARAH CAMERER all of Blair Co., Pa.

KENSINGER — METZGER.—At the bride's parents, by Eld. J. W. BRUMBAUGH, Nov. 19th, GEORGE KENSINGER and MARY METZGER, all of Blair Co., Pa.

HANN—Mc GRAW.—By S. A. More at his residence, Nov. 7th, AUSTIN C. HANN and JENNIE Mc GRAW, all of Blair Co., Pa.

DIED.

REPLOGLE—In Moulton, Appanoose Co, Iowa, Oct. 16, 1871 JEMIMA REPLOGLE daughter of bro. George B and sister Catharine Replogle, aged 17 years 2 months and 14 days. Disease Dropsy.

She was afflicted for a long time and died very suddenly. She was an obedient child to her parents and kind and affectionate to her little brothers and sisters. At the close of her life she frequently spoke of her future happiness and love to Jesus. Funeral services in the M. E. Church in the town of Moulton, by bro. Wm. Strickler from St. John 5: 25, 26.

[*Companion* and *Visitor* please copy.]

HESS—Near Marion, Franklin Co., Pa. Nov. 2nd, friend ABRAHAM HESS, aged 59 years, 2 months, and 29 days.

The subject of the above notice, though well stricken in years, was not a member of the body of Christ. Like many others, he waited for a more favorable opportunity, or thought there was still time; but suddenly the messenger death claimed him a victim. On the fourth inst. his mortal remains were conveyed to the Antietam Church burying ground, followed by a large concourse of friends. He left behind a sorrow stricken and bereaved wife, a sister in the Church, besides a loving and interesting family of sons and daughters, most of whom are in the fold of Jesus and who together we trust, in Christ, are able to bear their affliction—"Not to sorrow as others that have no hope." D. F. GOOD.

DESHONG—In the Maple Grove congregation Nov. 4th Bro. JOHN V. DESHONG, aged 69 years, 7 months, and 21 days. He took his bed on the 31st of October and after a short sickness died. He left an aged companion and a worthy sister and family to mourn his departure. Funeral services by the Brethren and writer from Isaiah 38: 19 to a large and attentive Congregation.

Also in the same congregation CORA ALICE BEEGHLY, aged 2 years 3 months and 18 days. Funeral services by A. M. DICKEY and the writer from the language of the Savior, "Suffer little children to come unto me and forbid them not for of such is the the Kingdom Heaven."

WM. SADLER.

BOWMAN—In the Sandy Church, Stark Co., Ohio, on the 27th of September 1871, our beloved brother MICHAEL BOWMON, aged 85 years, 9 months and 11 days. He leaves a companion, a sister in the church, and many friends and connections to mourn their loss. Brother Bowman was a faithful member of the Church for upwards of 50 years. Shortly before he died he called the Elders of the church and was anointed. On the 29th his remains were followed to their last resting-place by a large number of relatives and friends.

Funeral occasion improved by brother David Byers, from 2nd Timothy 4: 7, 8.

The text was selected by our aged brother himself as his funeral text; also, the 598 hymn. S. B. STUCKEY.

THE PILGRIM,

Edited and Published by Brumbaugh *Bros.*

CORRESPONDING EDITORS.

D. P. Sayler, Double Pipe Creek, Md.

Leonard Furry, New Enterprise, Pa.

The *Pilgrim* is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of *love* and *liberty*, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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Single copy, one year,	$1.25.
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Eleven copies, [eleventh for Agt.]	$12.50.

Any number above that at the same rate,

Address.

H. *B.* BRUMBAUGH.

James Creek,

Huntingdon county, Pa.

Mikveh Yisrael.

"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 3 JAMES CREEK, PENNSYLVANIA, JANUARY 2, 1872. NO 1

ESSAYS.

THE SCRIBES AND PHARISEES SIT IN MOSES' SEAT.

"But all their works they do for to be seen of men: they make broad their Phylacteries, and enlarge the borders of their garments, * * * for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves. * * * Ye serpents, ye generation of vipers, how can ye escape the damnation of hell." Matt. 23: 5, 15, 33.

This charge, though severe, is nevertheless the language of Jesus, who spake as man never spake, and being addressed to man it demands our serious considerations, as it is our privilege to know whether it applies to us or to some other men. The charge being preferred against the Scribes and Pharisees, we note their character and occupation to know who, and what they were. "In Scripture, and in Jewish history, a Scribe was a clerk or secretary to the king. Seraiah was scribe to King David (2 Sam. 8.) An officer who enrolled or kept the rolls of the money, and called over the names and recorded them, (2 Kings 25.) (2 Chron. 26.) A writer and a doctor of the law; a man of learning,—one skilled in the law; one who read and explained the law to the people, (Ezra 7.) A Pharisee was one of a sect among the Jews, whose religion consisted in a strict observance of rites and ceremonies, and of the traditions of the elders, and whose pretended holiness led them to separate themselves as a sect, considering themselves more righteous than other Jews." (Webster.) The Pharisees were the most considerable sect among the Jews, the Scribes and all the learned men of the law were of their party; and consequently they drew after them the bulk of the people, and the chief priest being in sympathy with them, made them a formidable, and a dangerous sect.

As to their religious opinions, they believed in the existence of a God, they received the five books of Moses and the writings of the prophets.—They believe in a future state of existence, in the resurrection of the soul and body, in rewards and punishments &c. Their faith in the resurrection, however was confused, having received the Pythagorean doctrine of transmigration of souls. The notoriously wicked, they, however, consigned at their death immediately to hell.

These are the characters, Jesus says "sit in Moses' seat." That is, Moses being a teacher, and they assuming the functions of teachers, are said to sit in Moses seat. The sole object with them was, their own aggrandizement, and to effect it, they made broad their phylacteries, and enlarged the borders of their garments. In the law, God "spake unto the children of Israel, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the border a ribbon of blue." Num. 15: 38.) "But thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thy house, and on thy gates." (Deut. 6; 8, 9, and 22; 2.) The design was that they should remember the law, and not to forget the duty it enjoined upon them, to teach it to their children, and childrens' children, and to talk of them when they came in and went out, and when they sat down, and when they rose up &c. In these fringes, or ribbons they wrote some sentences of the law to aid their memory of it. These are now called phylacteries.

Among the Jews, it was a slip of parchment on which was written some text of Scripture, particularly of the decalogue, and was worn by devout persons on the forehead, or neck, as a mark of their religion. Dr. Clark, on Matt. 23, says, "An original phylactery lies now before me. It is a piece of fine vellum, about eighteen inches long, and an inch and a quarter long. It is divided into four unequal compartments: in the first is written, in a very fair character, with many *apices*, after the mode of the German Jews, the first ten verses of Exodus 13; in the second compartment is written, from the eleventh to the sixteenth verse of the same chapter inclusive; in the third, from the fourth to the ninth verse inclusive of Deut. 6, beginning with, Hear O Israel &c. In the fourth, from the thirteenth to the twenty-first verse inclusive of Deut 11."

These Scribes and Pharisees made their phylacteries broad, no doubt much broader than the one described above, so that they might write on it large quotations from the law, and in large letters, so that men at a distance may see and read. They also enlarged the borders of their garments, (the *fringe* and *ribbon* of the Law,) so as to be very conspicuous, and seen by men not only in the Synagogues and at feasts, but also in the market places, and corners of the streets, &c. Being thus armed in the armor of a teacher, they would command the respect of the common people who would meet them with greetings, and salute them with Rabbi, Rabbi, that is, My teacher, My teacher. These Rabbins were looked up to by the people as the infallible oracles in religious matters, while they, through pride and ostentation, usurped unto themselves not only the power of the Law, but of God himself.–Annulling, and making of none effect the Law of God, by their traditions.

They were missionaries, having home and foreign missions. Their pride and ostentation will not be gratified in the home circle, no not in Jerusalem and all Judea, but they will carry their systems into other countries. They will cross the sea and go into Europe that their broad phylacteries and enlarged borders in their garments may be seen there also. "They will compass sea and land," to make one proselyte. That is, they will compass sea and land, travelling over all lands to make one new convert to their sect, system of religion, or party. They did all in their power to gain one convert, not to God (that would be commendable), but to their sect, to add to their number strength and influence in secular matters, and so made them two-fold more the child of hell than themselves. That is, these proselytes not being converted to Judah by the spirit of God working in them, but by the spirit of the devil working by these wicked Scribes and Pharisees. And so the converts having the power, but not the power of God, is twofold more wicked, more deceitful than their teachers, and so are worse than heathens. Justin Martyr observes, that the proselytes did not only disbelieve Christ's doctrine, but were abundantly more blasphemous against Him than the Jews themselves, endeavoring to torment and cut off the Christians wherever they could, they being in this the instruments of the Scribes and Pharisees." The Jewish nation considered the proselytes the *scabs of the Church*, and they hindered the coming of the Messiah. In consideration of all this they were two-fold more the children of hell than their deceitful, and hypocritical teachers.

This being the result of their proselyting, it is manifest the work was not of the Lord. If the extracts from the Law, written on their phylacteries had convinced the heathen Gentile of the existence of the one true God, the Creator of the Heavens and Earth, to be the only object of worship and adoration, the effect would have been different. They would have obeyed the Law, and been counted children of Abraham. But this not being the result, of their teaching, other means, *not of God*, must have been employed. And these were their traditions. Teaching for doctrine the commandments of men. Therefore in vain did they worship God. Observe their character, *they say and do not.* Jesus began both to *do* and to teach. "But all their works they do for to be seen of men." "And loved the uppermost rooms at feasts, and the chief seats in the Synagogues, and greetings in the market, and to be called of men Rabbi, Rabbi." They "shut up the kingdom of Heaven against men" with

their traditions. "For a pretence they would make long prayers." They were "blind guides, which would strain at a gnat, and swallow a camel," &c. Ye serpents, ye generation of vipers." In consideration of all your pride, and hypocrisy, "how can ye escape the condemnation of hell?" What ground have you or what hope that you will, or can escape hell, and your damnation.

Dear reader, I have endeavored to get the Scribes and Pharisees who sit in Moses' seat, with their principles and hypocricies, and final damnation in hell, before you. I now inquire, is their spirit and principle dead, or is it still extant? Is not the spirit of proselyting alive and rampant in our land? Do not some of the sects make their phylacteries very broad, and greatly enlarge the borders of their garments, while they compass sea and land to make proselytes, not to the obedience of Christ, but to their sect? Witness the Methodists for instance. At their great Emery Campmeeting, last Summer, the preacher in charge would frequently bid the congregation kneel in silent secret, prayer for holiness of heart, &c. This was a conspicuous, though deceitful character in their phylactery. Jesus says, "And when thou prayest, thou shalt not be as the hypocrits are: for they love to pray standing in the Synagogues and in the corner of the streets, that they may be seen of men. Verily I say unto you, they have their reward. But thou, when thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Mat. 6: 5, 6. Here the one loves to pray standing, and the other kneeling, but both have the same object in view: TO BE SEEN OF MEN. The idea of kneeling in secret prayer in the camp ground, surrounded by 650 tents, with police officers, news paper reporters, and what not all around you, performing their duties, and reporting and publishing to the world the very act of kneeling, &c., is simply hypocritical vanity. But it was Dr. Eddy's conspicuous character in his phylactery, and with some it had its intended effect. But as this is not very interesting to the Generals and other military spirits with their field tents on the ground, their phylactery is broad enough to sing for their entertainment, "The Star Spangled Banner," and behold the proselytes flock to the bench.

In order to show how exceeding broad these have made their phylacteries to make proselytes to their sect, I will ask the indulgence of the reader to make some extracts from the Daily Baltimore *American*, of December 1st 1871, of proceedings and "Dedication of a Spire."

Washington, November 30. "This has been a memorable day for Methodism in the Capital of America. It was generally known that on this Thanksgiving, the dedication services of the Spire and chime of bells on the Metropolitan Memorial Methodist Episcopal Church would take place, and as acts of Christian courtesy the Rev. B. Peyton Brown, pastor of Wesley's Chapel, and the Rev. S. A. Wilson, pastor of the Keridee Chapel, concluded to defer their Thanksgiving services until the evening, so that all their congregations who wished to participate in the extraordinary services would have an opportunity to do so. * * * * Rev. Dr. Newman then arose and announced his theme for the morning to be, *Responsibility of American Citizenship.* This subject was examined and elucidated at considerable length. * * *

After the close of the discourse the usual Thanksgiving collection was taken, during which and the rendering of a fine piece by the organ, a little boy, bearing a banner on which was represented the Church with the Kelso Spire, and eleven little girls from their infant class, entered the Church with banners, on which were the name and inscription that is on each bell. Their dear, little ones took positions in line in front of the pulpit, each stating audibly the banner she represented. Mr. Burr then read a letter from Bishop Simpson, regretting his inability to be present on the occasion, and expressing his satisfaction at the success of the grand enterprise, &c.

The Hon. Mr. Tullock here asked a few moments to add a paragraph to the programme. * * * Mr. Tullock persisted, and proceeded to read a preamble and resolutions of deep and abiding gratitude and high appreciation of Mrs. E. A. Newman, wife of the beloved pastor, and closed by the presentation of a basket of magnificent flowers, beneath which was a more substantial consideration of $550, &c. * *

Rev. Dr. Hamilton, whom Dr. Newman said, "we all loved so well" being then called upon, delivered the dedicatory prayer, appropriate, beautiful and spirit stirring, then a fine piece by the organ, and then came the fine, sweet tone of the chimes.—Joy to the world, Home, sweet Home, Hail Columbia, Yankee Doodle, and the grand old Doxology—Praise God from whom all blessings flow."

Here, dear reader, you have broad, very broad phylacteries, and greatly enlarged borders, in which is written, Star Spangled Banner, Hail Columbia, Yankee Doodle, and Praise God from whom all blessings flow. All under the sacred name of religion in order to make proselytes to their sect.

Who that has learned religion from our Lord Jesus Christ as taught in His Gospel, can conclude otherwise than that such conduct is demoralizing, and blaspheming of the religion of the Son of God. And behold the world is going after it, and is ready to denounce as narrow-minded ignoramuses, all who may dare to breathe a word dissent from it. No doubt this will be the epithet applied to me. But dear reader, as you and I must know we are to escape the damnation of hell, "Hearken unto me, ye that know righteousness, the people in whose heart *is* my law; fear ye not the reproach of men, neither be ye afraid of their railings." Isa. 50: 7.

D. P. SAYLER.

CHRISTMAS THOUGHTS.

We have received a number of Christmas articles too late for insertion at the proper time, and as they contain some instructive ideas which adapt themselves to our every day reflections, we insert a few in this number, hoping they may be read with as much pleasure as if they had appeared sooner.

For the Pilgrim.

GOD INCARNATE.

On the 25th day of December, according to the generally accepted Chronology, the most important and sublime scene transpired in the land of Judea, that ever did upon this Earth, God manifested in the flesh, brought into existence by a virgin, born as an infant babe, in the despised little town of Bethlehem. The exuberant joy evinced by the heavenly messengers added much to increase the importance of that eventful period. And should it not be calculated to solemnly impress the mind with the necessity of properly appreciating the day in which God ushered into the world, Him on whom depends the happiness of man? Behold the Celestial choir, in the plains of Judea, witnessed by the humble shepherds, singing the sublime anthem, "Glory to God in the highest, and on earth peace, good will toward men." If angels be thus interested concerning salvation to man, why not they who derive the benefit, the blessings, the enjoyments, the eternal felicity thereby designed by God the Creator of the human family? Let man's ungrateful silence and inactivity not incur the displeasure of God on him, when every inducement is held forth, and all the felicities offered this world can expect, by neglecting to devote himself entirely to the service of God, but rather celebrate the Holy Christmas-day in humble prayer to God, and in singing songs of praise to Him who consecrates the day to His birth. And let the service of that solemn day only be ended with your mortal existence, which thus spent will secure to you entrance into an eternal Christmas in the triumphant Church in Heaven. Brethren and sisters, think of these things.

Oh! let the gay, the inconsiderate youth, and the careless sinner, who spent that noble day which ushered in their Redemption Victim, whose sacrificial death atoned for their inherited sins, in mirth and folly, in drunkeness, in haunts of vice, in gambling hells, or in any other way, but devotion to God, especially remember that they will aggravate their destiny in life accumulate sins, increase God's wrath augment their misery here, and may produce corresponding care in after life. It may cause painful stings and remorse of conscience upon a dying bed, and if the Salvation of the soul is neglected in time, will sink them down to the lower depth of hell, and be banished from God for ever and ever.

As a friendly and I hope timely warning to whom it may apply, I beg you to receive for information—for your own eternal benefit, and for the sake of Him whose birth-day you are called to celebrate, and who suffered, died and rose again for our justification. Reflect deeply, ponder well, loving brethren and sisters, and my dear friends, the object for which you are created, and the design God had in giving you a place in this world for a little season. For, He who was once a child in Bethlehem, but now exalted to the right hand of God, will come again. And all those who spent their † Christmas day devoted to God, will be taken home, glorified together with Him, in order to enjoy Him for ever and ever.

"Therefore, let us glorify God in our body, and in our spirit, which are God's." LEONARD FURRY.

New Enterprise, Pa.

† By Christmas-day I mean every day of life. If we live holy every day, we are sure of getting the right day.

CHRISTMAS.

Probably never since the expulsion of Adam from his lovely paradise in Eden, or at least since the destruction of the world in the time Noe of, did such a sublime and speculative event occur as the advent of the infant Savior into the world. Over eighteen hundred years have since rolled by, and yet the day upon which this great event occurred, is as fresh in our minds as though it happened in our own generation. The ravages of time have failed to obliterate the precise situation of this among notable days of inferior greatness, and through all the dreary ages which it yearly passed, its return and position has been guarded with vigilance and religious care. It was on this particular day that the angel appeared

unto the shepherds and after announcing the birth of the "Savior of men," was immediately surrounded by a brilliant host of heavenly beings who sang that notable song, "Glory to God in the highest and on earth peace, good will towards men."

That gracious being remained not long in this inhospitable world to endure the scoffs and sneers of a blind and deluded people, but after a short life of wandering over the desert sand and sun-parched plains of Western Asia, accomplished the great mission of His being; and after several hours of unparalleled suffering upon the cross, died a death that caused the mind at this distant day to shudder before the least vivid imagination. Well might the sun refuse to shine upon such a heart-rending and shocking spectacle, or have violent convulsions as if stunned and mortified at the wicked proceedings of its inhabitants.

Christmas then, is the day on which Christ was born, and to-day, as well as in time past, is looked for with great joy as being the era from which a new order of things emanated.—The long looked for Christmas of 1871 has at length rolled round; cold wintery blasts howl dismally without, but around many a hearth is gathered a happy, loving group who are enjoying this great annual feast. Soon it will be over and then for a long, long year we must look ere we can welcome Christmas day to our hearths once again. How the heart sinks with dread as the mind hovers over past changes, and dwells for a moment upon the probability of still greater changes in the future.

Those who enjoy and celebrate this day with us, may, before another year be locked in the cold chamber of death. The violets of Spring may blossom and shed their sweet odors over the graves of our nearest and dearest friends. Those who survive the stern decree of fate and celebrate the Christmas of 1872 may do so amid the broken fragments of many a family circle.

But that great Being whose birth occurred upon the day we celebrate can heal the broken heart

Had Christmas never occurred our condition might have been to-day upon a level with heathen darkness. But by the suffering and death of Christ, a path clear and bright is opened that leads to regions of perpetual bliss, where angels and archangels surround the throne of the most high God, flapping their wings in the Celestial City whose maker and builder is God.

J. H. Worst.

New Pittsburg, Ohio.

CHRISTMAS DAY.

Again, has appeared the day called Christmas. Oh, what glad tidings of great joy—the Redeemer King is born. We have seen his Star, but where is He gone? Up to the realms of glory, there to prepare a place for all that love Him. How good the tidings are, having the assurance that Jesus suffered and died to give all the advantage of a free salvation.

To many, Christmas comes but once a year, but to the Christian it comes every day. To them the Star is always visible, but like the Wise Men, they must travel Eastward—Zionward, or the Star will be lost sight of. Our journey must not be backward, but onward and upward.

Dear Brethren and sisters, I fear it is the case too much with us in these days, we are not anxious enough to go after the Star and seek for the Child. May the coming year be a year of Christmases to all the people of God, and may we live closer to our Father so that when death overtakes us we may be crowned with our Jesus in glory.

M. N. Hollinger.

Dickenson, Pa.

NEW YEAR.

J. S. Flory.

Hail! Happy morn! that gives birth to New Year—offspring of time. thou comest in place of the old year that has run its race and passed away. Gone, gone, forever, never more to return. It seems but as yesterday since the revolving wheel of time brought to view on the face of its calendar the number 1871 and now it has passed and here is 1872. Oh how swift the moments are fleeting by! Golden moments they are indeed, and how precious when we consider there are so few allotted to us here and we so *much to do*. Oh shall we let them go without making good use of them? How rich they appear when we discover they are moments full of God's grace and mercy; every one abounds in innumerable blessings from him. They are moments in which we may approach a throne of grace,—moments in which we may feel a Savior's love and drink at the pure and sprinkling fountain of Redeeming Grace. Only an inch of time to prepare for an endless eternity! Oh! shall we squander a part of that valuable time in the courts of satan—kneeling and bowing at the shrine of worldly honor or worldly pleasure?

Stop careless sinner, and remember you are impoverishing your precious soul by not gathering the richness of God's grace that surrounds you. Now at the commencement of a new cycle of time, resolve that you will close the floodgates of sin, and let the "*Lord of glory come in.*" With Christ as your companion, and Heaven your aim, gather the richness that surrounds you—gold and silver, diamonds and precious stones, and never fading and ever fragrant flowers, that you may build and adorn a house for eternity—a house of faith that shall stand forever. In the name of your soul's eternal interest and the sake of Jesus who died for you, follow in the ways of wisdom, for her paths are paths of peace and holiness. Let not another year roll away—pass as a shadow and find you yet unprepared to meet your God! What! let the precious sands of your life run out grain after grain, and thus draw nearer and nearer eternity with your soul,—guilty soul, overwhelmed in sin. Oh! God forbid! that any longer you should thus go on. May the power of the Gospel, and God's spirit awake you and move you to a proper sense of your duty, and acceptance of Christ as your Savior ere it is too late.

And ye that have named the name of Jesus with a faith and hope of salvation, now is a good time to make a thorough examination of ourselves and profit thereby. Do we not discern upon an investigation of our past lives that we might have done more than we have in the cause of our blessed Master, and might have had more treasures laid up in Heaven. As the year rolls on let us strive with a more earnest zeal in the paths of duty. Though dark clouds at times seem to hover around, and all our prayers not yet answered, shall we be any the less fervent? Should we be cast down because God has not heard our prayers to open the way and bring into the Fold a dear father, brother, child, companion or friend. Oh no, but let us pray the oftener, and with a greater fervency of spirit believing that God will hear us; and *this year* we may rejoice greatly in seeing those dear ones safe in the Fold and feeding from the hand of our beloved Shepherd. On, on, dear brethren and sisters in the line of duty, and may it be a happy year to us either in fellowship with God and his children here, or with Him and glorified saints in Heaven above. A happy, happy, New Year to all!

Fayetteville, W. Va.

ANSWER TO QUERY

Brother Editors: In No. 48 of the last volume, Bro. D. F. Good asks an explanation on a passage of Scripture, on which I will endeavor to give my judgement, and if it fails to give satisfaction, let some one else give an exposition of the language in question. Were it not that Bro. Good propounded this same query to the writer about one year ago, while tarrying all night at my house, I would not have thought to make an effort to answer it.

The language refered to in the query reads thus: "And as many as were ordained to eternal life believed." At first view these words might give occasion to encourage the belief in the doctrine of "Predestination." In my humble opinion it would seem preposterous even to attempt to reconcile such an idea with the plain teachings of the Bible. There are men, however, at the present day, even among the learned divines, who hold to this erroneous dogma, namely: That God from the foundation of the world has predestinated or elected one part of the human family to eternal life, and the other to eternal death. This doctrine was more or less advocated at an early age in the history of the Church.

It is claimed by some ancient historians, that Augustine, who flourished about four hundred years after Christ, that most notable and learned Church father and finally bishop of Hippo, in Africa, to have been the incubater of this strange tenet. From that time on during the different epochs in the history of the Christian Church, long and sharp controversies have taken place in consequence of this erroneous doctrine. But as far as the Church of the Brethren is concerned, I am free to say, as far as I have learned their sentiments on this subject, that they are universally disinfected from this strange disease, which has made such rapid strides in some of our so-called reformatory denominations.

We believe that Christ died for all, not a part of the human family, and consequently are all placed upon a free footing, so that we can rather choose between good and evil, life or death. "Whosoever will, let him take the water of life freely."

From the above brief consideration it seems evident to my mind, that the language included in the query has no bearing whatever, to the doctrine of Election.

That a difference of opinion has obtained even among the Brethren, in regard to this query is evident, from what I have learned of late, and I also believe that a great many have not a clear and satisfactory insight to these words. The point of dispute called in question, is the exact time, when those "Gentile converts were ordained to eternal life." Now, then that time of ordination, in our humble opinion took place when they in sincerity of heart could say, "Not my will but thine be done" in all things. In the very act of believing, the believer obtains this divine appointment and promise of becoming a son of God. "As many as received Him to them gave He power to become the sons of God, even to them that believed on His name." From the above Scriptural language we understand, that the promise is only to those, "who recieve Him," which cannot otherwise take place, than by a full resignation of our will to the will of God, in faith believing at the same time.

W. G. Sherock.

Berlin, Pa.

ADVANTAGES OF AFFLICTION. NO 1.

While reading over and contemplating the exceeding great "Advantages of Christianity" in this life, my mind was led to the consideratioo also of the great advantages of affliction. I had written some time ago to the beloved brother, the writer of the above, and among other subjects, I had requested him to write something on the "Pilgrimage of Israel," involving his trials and afflictions &c. In the providence of God, I had the great pleasure of meeting him at our Lovefeast on the 16th of Oct., and hearing him preach the gospel in the demonstration of the spirit and of power even to melting some of the congregation to tears, and hope that some lasting benefit may be derived therefrom to the honor and glory of God. In conversation with him, he said that he had not yet answered my letter, but would do so some time. I then requested him to write on the "Advantages of Affliction." In reply, he requested me to write on the above subject, but my inability intimidated me for awile, but I now feel to thank the dear brother for his wholesome and salutary admonitions. So I will endeavor to write something on the peculiar benefits that may be derived from being afflicted, by which I include, not only bodily afflictions, but trouble, distress, sorrow, temptation, adversity, persecution, from whatever cause they may arise, or originate, ever keeping this idea in view, that "affliction cometh not forth of the dust, neither doth trouble spring out of the ground." Job 5:6. Who knows but the hand of God may be in it to draw them more effectually from the transient and perishable things of this world and life, to woo them, by his loving kindness, his amazing love and mercy to Jesus Christ. So afflictions of some kind or other, as God only knows best in his all wise providence, are best calculated to work together for our good in the end, are as necessary for our spiritual welfare, as the bread we eat is to nourish and sustain the natural life of the body. I will try to make appear and illustrate. We naturally slum affliction. It is not desirable nor pleasing to the flesh, but now since man fell from his original state of innocence, friendship and communion with God, he is a sinner by nature and under a curse from which, through repentance and conversion to God, he is again reinstated into his favor and friendship. He then has a warfare "for the flesh lusteth against the spirit, and the spirit against the flesh, hence in this warfare, a life of labor and sorrow &c., has become as a necessary consequence, and is a restraint on sin, converting the curse into a blessing.

I will commence with the Patriarchs who were greatly benefited by afflictions, especially Jacob, Joseph, and his brethren. When Jacob first became acquainted with God, at Bethel, in the vision of the ladder the Lord said unto him, after renewing the covenant promise, "And behold I am with thee and will keep thee in all places whither thou goest." So that every event in his eventful life shall work together for the best, for his spiritual welfare and advancement. This was also St. Paul's experience, "for we know that all things shall work together for good, to them that love God," which includes all true feeling. But this exalted privilege did not exempt Paul from great trials and afflictions in the flesh, neither will it exempt you, nor I, dear reader, if true believers, though perhaps we may not suffer one tenth part as much as Paul did, at least for righteousness sake, yet he says, "for our light affliction, which is but for a moment worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17.

To follow Jacob we find that God did according to promise, "go with him and keep him." So that every thing in respect to his life, seemed to prosper in his hand. But this did not exempt him from trials and temptations, for they rather increased, being frequently disappointed, and endured great hardships. "In the day the drought consumed me, and the frost by night and my sleep departed from mine eyes." Gen. 29:25:31:40. But we find that in his pilgrimage he not only met the approbation of God, but also the ministration of angels to encourage and strengthen him on his way. But did this exempt him from great pending trials? No, for they were still accumulating. He had just been delivered from one enmy and difficulty, but there was still apparently, another greater obstacle in the way. "Then Jacob was greatly afraid and distressed." How unworthy he felt, in view of past mercies, and how very dependant upon God in his then pending trials? His supposed enemy with his army was approaching, and meet him he must. How liberal he was with his wealth, if possible therewith to appease him, but he had still a better and surer way to subdue and appease his enemy, so as to meet him peaceably, namely: The sure mercies and promise of God. "And the Lord said unto Jacob; return unto the land of thy fathers and to thy kindred, and I will be with thee," Chron. 31:3, which promise he now lays hold of and plead, wrestling with God in prayer until the break of day, and a most glorious victory he achieved. "Thy name shall be called no more Jacob, but Israel, for as a prince hast thou power with God, and with men and hast prevailed." Israel prevailed through the redemption purchased by Christ. Paul says, "Who shall separate us from the love of Christ. Shall tribulation, or distress, or persecution? Nay, in all these things we are more than conquerers through him that loved us." And in reference to affliction the Prophet says, "In all their afflictions, he was afflicted, and the angels of his presence saved them in his love, and in his pitty he redeemed them." Isa. 63:93. Though his prophecy was not yet written, it was realized by Israel in his afflictions. O, how consoling and sustaining it is for every believer and lover of Jesus to have, and realize such a sympathizing friend. "For we have not a high priest which cannot be touched by the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Heb. 4:15. But this exalted privilege of Israel did not exempt him from great trials and afflictions, for even along with the great blessing received, like Paul, there was given him a thorn in the flesh, "he touched the hollow of his thigh, and Jacob's thigh was out of joint, as he wrestled with him," which temptation, and affliction in the flesh he had to feel and endure, being needful and for his good, else it would not have been given to him, proved, "as an anchor to the soul, both sure and steadfast," yet "through manifold trials and temptations, that the trials of his faith, being much more precious than of gold that perisheth, though it be tried with fire severely, might be found unto praise, and honor, and glory, in the end." 1 Pet. 1:6:7. "Although the fig tree shall not blossom, neither fruit be in the vines." Heb. 3:17. As under a seemingly adverse and frowning providence, Israel exclaimed, "All these things are against me," when they were only preparing him more fully to appreciate future happiness and joy. How cheerful Israel went down into Egypt, especially when on his way God spake unto him in visions of the night, and said, "Jacob, Jacob, fear not to go down into Egypt for I will there make of thee a great nation. I will go down with thee and I will also surely bring thee up again, and Joseph shall put his hand upon thine eyes."

D. NEGLEY.

Welch Run, Pa.

When difficulties increase, a spiritual Christian seeks wisdom of God; and the God of wisdom, according to his promise, bestows it.

A hundred years of wrong do not make an hour of right.

THROUGH FIRE TO LIFE.

BY BROTHER RIDGELY.

Beautifully the text comes to my mind: "Some shall be saved, though as by fire." The fearful obstacle through which we have passed tends to draw the mind nearer the divine idea of reward for the just and punishment for the wicked than any sermon, though preached by the most eloquent tongue.

As I stood and watched the hissing, seething, flashing flames as they surged on, devouring buildings, & blocks in their terrible march I was forcibly reminded of the fearful punishment meted out to the unrepentant sinner, in the next world, for nothing can picture to the mind more vividly than fire the idea of a hell. The rushing flames tell us that death is near, very near, and yet we stand upon the very verge of the abyss of destruction, and are safe. Safe! did I say! Oh no! Not safe, for we must flee further from the fearful pit for safety. Its destroying arm is ever reaching out to grasp those who are sufficiently near. As we move further and farther away, little by little, we find the infuriated demon pursuing us with relentless steps. We dare not pause to look back, for death is in our rear. We must first place our feet far beyond the devouring reach of the fiend who follows our footsteps with such untiring energy.

As I stood and gazed upon the scene, in our late terrible conflagration, and heard the fearful shrieks of terrified women, the groans of ruined men, the cries of frightened children, my mind was rendered useless.—Neither tongue nor pen can describe the awful, yet sublime, ideas that flashed through my mind, for before me was a perfect hell; such as no mortal can endure. A seething cauldron, where man cannot stay and live. But look! see yon high window! below all is a burning mass; there stands a mortal whom no power on earth can save. The poor creature stretches her arms piteously toward the crowd that stands gazing in awe, grief, misery, up at her tomb; then with a shriek, such as freezes the blood within the veins she sinks with the ruins, and her life is o'er.

There is a group standing in terror in the midst of a burning block. Upon all sides the fire is raging and escape seems impossible. Suddenly a strong voice from among them is heard to say "rely upon me and I will save you!" There is something in his tones that inspires confidence. Some immediately signify their as-

sent to rely upon his counsel; others hang back as if doubting his power; and yet others refuse to be guided by his advice. He leads his followers safely through the seething mass that surrounds them. Those that held back follow in their course, but many a scar and wound attests to the terrible ordeal through which they have passed; while those who refuse, raise their voices in their terrible agony as the flames reach and destroy them.

Oh sinner, there is a voice calling to you, "rely upon me and I will save you. Put your trust in me and I will deliver you from the bondage of death." Will you not listen to this voice? Why will you not heed the counsel of one who is all-powerful to save? Behold even now He is knocking at the door of you heart, admit Him and a happier life will follow, both in this world and the next. Hearken to the warning voice, and be saved.

Chicago Ill.

Youth's Department.

JANUARY.

The icy breath of wintry winds
Congeals the river's glassy breast,
And with the opening of the year
The world puts on its snowy vest.

The jovial skater wings his way
Along the frozeo pond or stream.
And merry sleighbells fill the air
With music like a pleasant dream.

OUR NEW YEAR CALL.

By the time this reaches our young readers, the merry holidays, Christmas and New year, will be in the past, but we hope that you may all be wiser and better from their enjoyments. We need not tell you, Christmas is the day held sacred as the birth day of Jesus. You all know this, but perhaps some of you have not thought of the greatness of the gift that was given to the world on this eventful day. No doubt many of you have received very pretty gifts, and that from the best of parents and friends, but those gifts are of a perishable nature and will soon pass away, as many of you have experienced by this time, but the gift that Jesus brought for us will never perish. We hope our young readers will all seek to obtain this gift, we mean the gift of salvation. We may all obtain it on the best and most easy terms. This gift is not only obtained on Christmas day, but Jesus is calling upon you every day; My son, my daughter, give me thy heart, and how nice it would be to do it just now, in the beginning of the New Year 1872. We, of late, have seen some that were quite young go down into the watery grave, and there be buriad with Jesus in holy baptism. May many more experience this burial, and be born into the kingdom of Jesus before the present year grows very old.

In order that you may be encouraged to accept the precious gift of salvation, the pilgrims of Jesus intend to help you. They will do this through the medium of the PILGRIM for 1872. We have the promise of some who intend to make a speciality of writing for our young readers. Therefore you may expect, during the year, some sweet manna drops from the Masters Table. We also invite young and old to contribute to this column, so that we may make it more interesting and instructive than it ever was before. While we labor for your good, will you not also labor a little for us by getting for us, some more little PILGRIM readers?

With this short introduction we now go forth visiting all your homes, East and West, North and South. We come in our youthful vigor shouting good news from shore to shore, feeling assured that we will receive a hearty welcome from many a little pilgrim band, and now we say good-bye, little brother, little sister, until we come again.

HOLD ON.

I do not mean that you should stop, or cease acting, by the expression 'hold on'

We often so use the words, but another meaning is here to be given to them.

I have often watched the weather-cock on the barn gable. It is never still for any length of time, and sometimes it is very restless indeed. First it points one way, and then another. It whirls in a very uneasy fashion indeed. And yet makes no headway. No matter how fast it has whirled, nor how many ways it has pointed, it remains just where it started. The days and months, and even years, pass away, and yet the fidgety little weather-cock keeps just where it originally was. And in that particular, it is very much like some people. They whirl and fidget and fuss away, as if they were doing something very grand, but when you examine into their case, you find that they have made no progress. They are just where they started. Sometimes they get bewildered, and lose their way through inattention. A man sometimes loses his way in the woods by walking in a circle. I knew one such man. He entered the woods meaning to take a direct south course, but he failed to mind his business, lost his way, and, after walking a long time, came out very near where he started It was not his misfortune, but his fault.

Now, boys, I find not a few people who make very little progress, an the fault is their own. They talk and worry enough, and pretend to be doing something, and yet do nothing.

We find some boys of this kind in our schools. They attend school a quarter, or a winter, or a year, and the next year they know just about as much as they did when they commenced. They can add or multiply just as slowly as they did a year before, and their spelling is just as bad. Their writing books are covered with the oddest-looking marks and blots to show that no business man would employ such blunderers.

What is the matter? They do not hold on; do not persevere. It is so easy to do nothing, and so hard to do something well, that they do nothing but stand still. They are not like that famous spider we read of in Robert Bruce's life, which tried again and again many times, until he had fastened his thread to the wall. He was not the fellow to give up, and yet many a boy has not the tenth part of that spider's resolutions. He plays when he ought to study, and sleeps when he ought to work, and there he stands in the same place, just as the weather-cock does. He needs to study two words with all his might, and those two words are "HOLD ON."

A certain young man studying such lessons as boys do now, and his habit was to 'hold on' until he had perfectly mastered them. He would study his lesson *over*, and OVER, and OVER—the secret of good scholarship—until his lesson was perfectly in his mind, and on his tongue. So he did through college and in the law office, and when at last he began to practice law, people soon learned that he did the same thing there. If he started a point in law, he did it clearly; if he argued a case, he studied it with all his might, and people said 'this is the man we want to attend to our business.' And so business came flowing in upon him, and he became the richest and most celebrated lawyer in the State. His great motto in everything was 'HOLD ON.'

A boy in his class, and generally supposed to be his superior in mental power, was lazy and careless. He would begin a study, and get tired of it. One day he would have a fine lesson, and the next day a poor one, or none at all. He was fired with ambition at one time to be as great a man as Daniel Webster, but it lasted only a little while. Then he was going to be a business man; Latin and Greek were all fol-de-rol; he must study book-keeping and mathematics. But the fit lasted only a little while, to be succeeded by another of a different sort. He suddenly conceived a great respect for farming! It was so grand a thing to have a great farm, with herds of blood-cattle, and broad acres of grain! It was so independent and noble a life! He would be a farmer. The fit lasted as long as the chills and fever sometimes do, to be succeeded by something else. To-day he is like the weathercock on the barn-gable, he whirls, and shifts, and boxes the compass, and yet has not moved an inch. The first man has reached the high places of society by holding on, and the other is a worthless cipher because he had not enough of man in him to choose what to do, and then to 'hold on' until that thing was done.

I run my eye back over the list of my acquaintances to find out who among them have succeeded, and who have failed. The fact is, boys, the two little words, 'HOLD ON,' contain the secret of the difference. I advise you to study them.

IT WAS SO DREADFUL.

"It was the dreadfulest thing I ever did see!" exclaimed Charlie Ware, to his sister May, as they entered the house together. He had met her near the door on coming home from school.

"What was dreadful, Charley?" asked Mrs. Ware, looking up from her work.

"O, mamma!" and the little fellow ran to his mother, his face quivering with excitement. "O, mamma, it was dreadful?"

"What, my son?"

"Why, to see Mr. Lawrence going on just as if he were crazy; and poor little Aggy, so frightened, and crying so hard, and looking so pale. Oh dear! They said he was drunk.—Isn't it awful, mamma?"

"Indeed it is, Charlie, awful enough. But where did you seek all this?" asked Mrs. Ware.

"Over by Mrs, Lawson's. Aggy and I were coming home from school, and just as we got near the house, her father came staggering out into the road. His face was red, and he was talking to himself and throwing his arms out as if he were trying to hit somebody. Aggy said, 'O, dear!' and stopped right still. When Mr. Lawrence saw her, he tried to catch hold of her, but she wouldn't let him.—And then he called her a dreadful name, and swore awfully. O, dear! it made me shake all over. And the boys from school came along and laughed at him, and pushed him about, and Jim McCarty knocked his hat off. I was so sorry for Aggy. O, how she did cry! What makes him drink, mamma, when he knows it makes him drunk?"

"Shall I tell you about it, my son?"

"Yes, mamma, do. I should like to know."

"Well, dear, there was once a time when Mr. Lawrence was a sober man, and kind and good to his family; and if anybody had told him he was in danger of becoming a drunkard he would have got very angry. But he drank a glass of ale or wine or a little whiskey now and then. He said it did him good. But that was a mistake. Well, after a while he began to use beer or whisky every day; for whoever begins to drink these liquors soon begins to love them, the stronger grows his love for drink, until at last his appetite becomes a burning desire that it is almost impossible to resist. This is the way men get to be drunkards."

Charlie listened with wide open eyes. "I'll tell you what mamma," was his soberly spoken reply, "you'll not catch me being a drunkard if that's the way. Nobody will ever see me take a drop of wine or beer again. It isn't good anyhow, and makes your face burn so, and you feel kind of bad all over."

"Why, Charlie, how do you know all this? When did you have beer or wine?" exclaimed Mrs. Ware.

"O, I get some every two or three days. Tom Wilkins brings a bottle of beer with his lunch, and gives me a tast sometimes; and when I go to Mrs. Calver's she's sure to treat me to some of her cake and beer, or currant wine. She says it will give me new blood."

"My dear boy!" said Mrs. Ware, with unconcealed alarm and anxiety, "don't ever again taste these dangerous things."

"You need't be afraid mamma. I didn't know just how it was," answered Charlie; "but I know now, and I would not drink any beer or wine again for all the world. They are not so nice anyhow."

"Stick to that, my son," answered his mother, kissing him tenderly, "and you will be in no danger, when you grow up to be a man, of being like poor Mr Lawrence."

Editor's Department.

INTRODUCTORY.

Dear pilgrims, with glad hearts and renewed zeal in the Master's cause, we meet you for the first time in 1872. Another year is past and gone and how stands the record? It is customary in business relations to close up and balance all book accounts at the close of the year, so that the new year can be entered unencumbered. This is what is called "Good Policy," and recommends itself to all thinking minds. If this is so, and there is such a general desire to have all accounts balanced that pertain to our business relations, should we not be much more concerned in regard to our account that stands between us and God, through whose tender mercies our lives have been spared to enter another scene of time? Truly, we should and trust have been. If so, how gladly can we breathe the spirit of the poet when he said:

"From all the guilt of former sin,
May mercy set us free,
And let the year we now begin,
Begin and end with thee."

It is true we can labor and use good economy so that we may have wherewith to cancel our worldly accounts, but our debt to our God is so great that we have nothing to pay. We may, by laboring and pilfering, scrape together our thousands and millions, yet if we balance it against one sin it will rise as a drop in the bucket. But we rejoice in the fact that our Heavenly Father has allowed us to cancel our indebtedness in such a way that the poorest saint on earth can do it more easily than those who are rich in this world's goods and surrounded by all the luxuries of life. Was not Jesus good to die for sinners like we? Yes, brother, yes, sister, Jesus was good, immensely good, to bear the sins of a world and thus cancel the great debt which was incurred in the event of the fall of our first parents. That sin is now blotted out of the record and all that now stands against us, is that of our own committing and that can be paid on the most favourable terms—by the sacrificing of self, and an humble obedience to the will of Jesus. May we not hope that every brother and sister have balanced their accounts with the Judge of all the Earth, and entered the year 1872 with a clean record. There is nothing in this life that can give such unalloyed, bliss and comfort of soul, as the inward consciousness of peace with God. Such were the feelings of Job when he gave expression to this beautiful sentence. "Behold my witness is in Heaven, and my record *is* on high."

The year 1871 is now in the past but it has dealt so kindly with us, and bestowed upon us such rich blessings, that it would be ungrateful in us to give it a hasty burial. Before giving it the winding sheet, let us count over the mercies that have quietly fallen in our pathway during its stay. Down they came every morning and evening, as the angel messengers of the Father of Heaven. Have you, dear reader, lived, wasting mercies, renewing every day, and never yet realized whence they came? If you have, Heaven pity you. How often have you murmured under affliction, but where is the angel to record your rejoicings over untold blessings received? Ask the sunbeam, the rain-drop, the star or the queen of night, What is life, but mercy? What is health, strength, friendship and even affliction itself? Had each the power of speech, they would say, "I am mercy." All these have been our's during the past year, with an untold number of others. Then with humble gratefulness, we dismiss the past and step forward with the renewed determination of living more closely and devotedly to God.

We enter the "New Year," with brighter prospects than it was ever our lot to realize before, which will greatly lighten the burthen of the onerous labors devolving upon us. We have verbal evidence that many pilgrims, during the past year, have been encouraged, and enabled to keep their faces Zionward, by the manna drops that fell into the sin burdened soul from the pages of the PILGRIM. Oh, how we wish we could, for the year 1872, be true, loving and self-denying PILGRIM, having our pages burthened with such food as will be adapted to the most tender lamb of the flock, as well as the most saintly saint. This we can do if our contributors will allow themselves to be governed by the humble and forgiving spirit of Jesus. Brethren, let us labor together. There is a great work for the Church to perform, and wisdom calls upon us to make use of all such means that may result in the salvation of souls. Hundreds and thousands are dying out of Christ, and the question comes home to us, whose fault is it? Has every effort been put forth by the Church that might be done? All are ready to admit that much more can be done and should be done, and we feel certain that the great desire of the Church is, that a greater effort should be made to have the truth promulgated. May we not hope that this desire will grow into action, and that the present year may be one blest with a general ingathering, and that many may remember it as the epoch of their spiritual life.

Our periodicals have a large field for operation, and if we labor in the spirit of Jesus and for the reforming and christianizing of the world, untold good may be accomplished through their instrumentalities, and our prayer is, that God's blessing may attend them all, and may their respective editors be governed by that meek and forgiving spirit that characterizes a child of God, so that they may all be as the salt of the earth and a light to the world. May our dear brethren and sisters also be blest with liberal hearts that our work may be well sustained, so that the truth may be sent abroad with healing on its wings until many precious souls, for whom Jesus died, may be gathered safely into the garners of the Lord.

TO OUR OLD PATRONS.

According to previous announcement, we this week, send the PILGRIM to all old subscribers who have not ordered it stopped. We have borrowed this arrangement from some among the best and most honorable periodicals of the country, a few of which we named in our last issue; and there are hundreds of others we can name that have been publishing under this system for years, and today, retain a reputation above suspicion and are not unusually beggarly as some would have it. We adopted this arrangement with the best of motives, and gave some of our reasons for it in our last issue, but to be fairly understood, we will explain again. On our single list we have some 400 subscribers. Among that number, many have said, "Send my PILGRIM on until I order it stopped," others say, "As long as it continues to bring Jesus, send it along." From a number of such requests we thought seriously of adopting the plan last year, but did not do it as you all know. In our whole list we did not lose over 75 old subscribers, and perhaps not that many, as a number died, but many of the names were not returned until the third number was issued, and some not until the fourth and fifth. These all wished the back Nos. We sent them until our back Nos. were exhausted, and broke down our files until we had but bare three complete sets left in the office, and still a number did not get full volumes, and then think of the extra labor it made us to send all these back Nos. We feel persuaded that every thinking and considerate brother and sister will say that it would have been better and more satisfactory on the whole, for the 75 who wished to discontinue, to have ordered theirs stopped, and left all the others receive it from the beginning of the year. Some may say this trouble could be avoided if all would report before the year is up. That is very true, and if all would do this, we would

ocver have thought of adopting the present system, but every publisher knows that such is not the case, and where the territories are large it is almost impossible for agents to get all before the year ends. We will now look at it in the light of policy. According to our liberal system of allowing our subscribers to pay when it suits them, we get a large number of poor that would not otherwise have the pleasure of reading the PILGRIM. According to our former way of stopping all at the end of the year, all those that wished it and had not the money ready, were necessitated to write once and let us know that they wished the PILGRIM continued, and when they were able to pay, to write again to send the money. This year they need not write until they are ready to send the money, thus saving the labor and cost of once writing, and where there are established agents it works equally as well. All those who wished it discontinued could report to the agent just as easily as if they wished it continued, and it was just as easy for our agents to give us the names of those who wished it stopped, as those who wished it continued.

With this explanation we now submit it to our kind readers, with the assurance that they will admit that our plan is both honorable and reasonable, and we kindly hope that if any of our dear readers have failed to comply with our reasonable request, they will consent to read the PILGRIM another year, as we do expect to make it worth $1.25, no matter how many other papers you read. It is true, that according to law, those who have paid up all arrearages, can refuse by sending back the first number, or have it sent by the post-master. It is also according to law to give a blow for a blow, and to kill a man in self defense and say it serves him right, but our brethren think it is not according to Jesus, neither are they disposed to take advantage of all its nice points, especially when they can avoid it by complying with terms as reasonable as was ours, neither would we advise any brother to put another to unnecessary trouble when it can be avoided. We are brethren and should love one another as becometh the children of God. Our plan works very well, and found only one brother who expressed dissatisfaction, and he wrote us as a good brother should do, and with him special arrangements were made so that all are accommodated. If other publishers prefer the other system, we have no fault to find with them about it, but hope they will allow us our liberties in doing that which we with hundreds and thousands of other publishers think to be just and right. If we find it not to be so, we will abandon it again another year.

PERSONAL.

JOHN ZUCK.—Your letter ordering Certificates was not received. We will send them.

A. APPLEMAN.—The Hand Book for Home Improvement has been sent. We think you will be pleased with it.

H. J. SHELLENBERGER.—"The Right Word in the Right Place" has been sent to your address.

A Bro. writes us that there are wrong references in PILGRIM. We expect all contributors to be responsible for their quotations and references and we will be responsible for our typography.

BENJAMIN LANDIS.—Your paper is mailed regularly at our office—hope it may reach you safely for the present year. Perhaps if you could get a few others to accompany it, your office would be found more readily—try it.

JACOB TROXEL.—The Debate between Campbell and Rice can be had by writing to R. W. Carroll, 117 W. Fourth St., Cincinnati, O. Of the price we are not informed just now—can ascertain by writing to them.

JAMES L. SEARS.—Will you please inform us at what time Jackson Philips, Peter Wilt and Wm. Stemple commenced receiving the PILGRIM? Of "Bunnyan's Pilgrim's Progress" we have none on hand. As soon as we get a supply, we will let it be known.

—Sallie G. Keller informs us that her father is not dead, as reported by us some time ago, but enjoys better health than usual. Also, that at time of writing none of the family had taken his disease, the Small Pox.

We are sorry to give our readers false reports, but we are really glad that our report proved untrue. Bro. Daniel will certainly pardon us for publishing his death before the time, as it must have sounded quite strangely in his ears. How such reports originate we know not, but we *do* know that we received such intelligence.

Bro. W. B. Sell reports a series of meetings near Hamilton, Mo., commencing on December 12th, and continued almost a week.

—A meeting commenced at McVeytown, Pa., under the charge of Eld. J. R. Hanawalt, on the 30th of Dec., and is to continue until the 4th of January, 1872.

—Eld. Jacob Mohler, of Dry Valley Church, Pa., informs us that they intend to commence a meeting on the 6th of January and to continue one week.

—Eld. F. P. Lehr, of Michigan, says: We have a very pleasant winter, quite good sleighing for the last three weeks.—Snow has gradually melted down to a few inches, but today is falling again. Had none melted it would be by this time, 20 inches deep.

—Our Post Master informs us that there was a letter registered for us at Union Mills, Mahaska county, Iowa, on the 16th of December, and up to January 1st, there has been nothing more heard from it. If any of our readers know of any brethren living in that section of country they will please inform them, that they may know that neither money nor names have been received by us.

—We are sorry to inform our readers who have ordered the Book paper, that this number is not of it, although it is better than what we have been using, but not as heavy as that which we have now on hand, and will appear in our next issue. In our last issue we announced that we had it on hand. We had a sample of it and the lot was shipped so that we felt sure that it would reach us in good time for this issue, but it was waylaid and reached us about 6 hours too late.

"In Memorium," from *Gospel Visitor* was overlooked until too late for this No.—will appear in our next.

WORDS TO PATRONS.

1st. Every reader of the PILGRIM is invited to contribute to its columns. Essays, Church News, Obituaries &c, are solicited from all parts of the Brotherhood. If you desire a good and interesting paper, help us to make it such by furnishing the material.

2nd. Be sure and write plainly, your name, post office, county and state, in every letter, and do not expect us to credit money and change addresses, unless you tell us to whom, and where sent.

3rd. Never send money without giving name and address of those who paid it.

4th. In sending lists, mark who are old and who are new subscribers. Please remember this.

5th. Money may be safely sent in Drafts, Checks, Postal Orders drawn on Hunt'gdon P.O., or in registered letters. All amounts under $2.00 may be sent at our risk, if put in the envelope and carefully sealed and directed.

Correspondence.

ELDORADO, PA., Dec. 17th 1871.

Left home on the 25th of November, stopped off at Duncannon, Perry county, Pa., had three meetings. Dedicated a new Meeting House, built by the brethren, (a branch of the Lower Cumberland Church.) The meetings in the new Meeting House were well attended and seemingly with interest. Here I would say to brethren preachers traveling on the Penn'a. Central R. R., stop off and preach for them. Stop at Juniata or Duncannon. Address George Wagner, Duncannon, Perry county, Pa. Left Duncannon on Monday the 27th, arrived at Mechanicsburg in the evening. Met Bro. Daniel Longenecker that evening, had three meetings in Mechanicsburg, well attended, with apparent interest. Left Mechanicsburg on the 30th for Upper Cumberland, had three meetings in that District. On the 3rd of December, morning, was taken by S. Miller to Foglesanger's Meeting House, Ridge Church, and had four meetings in that Church. On the 6th was taken to Falling Springs, Franklin county, and had 3 meetings there. On the 9th was taken to Price's Meeting House, Antietam Church, had ten meetings at their different Meeting Houses. They have now a splendid new Meeting House in Waynesboro, where two of the meetings were held, with crouded houses. Here I was made glad to see so many young members, and from their personal appearance, very promising. May God grant them clear conceptions of his will, that they may hold out faithful to the end. All the above named Churches, I found contending for the faith once delivered to the saints. May God bless every means for the spreading of the Gospel of Christ, also the brethren and sisters for the brotherly kindness manifested while among them. Arrived safely at home on Saturday the 16th, and found all well, thank God. Farewell, God be with us.

GRABILL MYERS.

MARRIED.

BECHTAL—LANE. On Dec. 21st, at the residence of the bride's parents, by John Spanogle, DANIEL BECHTAL to ANNIE LANE, all of Huntingdon Co., Pa.,

STONER—GOOD. Near Quincy Pa., at the residence of the bride's father, by the undersigned, Mr. JACOB S STONER, to Miss. CHRISTIE GOOD, of Franklin Co., Pa. JOHN ZUCK.

DIED.

FISHEL.—In the bounds of the Snake Spring Valley Church, Bedford Co. Pa., December 23rd 1871, ALMIRA FISHEL aged 14 years, 10 months. Funeral occasion improved by the brethren from Heb. 13th chapter, 14th verse, to a large congregation.

This was the youngest daughter of our worthy sister and widow Fishel. Though young in years, she seemed to have a foretaste of the happy place prepared for all good children. She told her mother and brothers and sisters she would have to die soon, and go on her journey to that beautiful home in Heaven, and they would soon follow after. As she had now learned that no pride or sin could enter they should prepare to die. I hope the kind admonitions will not be disregarded by her friends, and especially those out of the pales of the Church. HENRY HERSHBERGER.

NEARHOOF—ANDREW NEARHOOF, of the Warriorsmark Congregation was born the 18th of Oct. 1801, and died Nov. 27th 1871, aged 70 years, 1 month and 10 days. Funeral exercises by the writer, from Matt. 24:44, "Therefore be ye also ready."

He was a consistent member of the Church for 16 years, leaves 9 children, and only one a member. He was sick for several weeks, and bore his affliction with Christian patience and fortitude.

WM. H. QUINN.

Tyrone, Pa.

MONEY LIST.

George Heiserman,	$1.25
Jacob C. Claar,	3. 5
Peter Eby,	1.50
J. P. Hetrick,	1.25
A. Appleman,	20.75
Jacob Myers,	3.50
J. B. Garver,	14.75
Daniel Bock,	7.50
Lydia Brumbaugh,	1 25
David Negley,	.25
Adam Hollinger,	1.25
Henry Brumbaugh,	1.25
John Smith,	1.00
J. R. Durborrow,	1.25
Henry F. Peightal,	1.50
Susan Fleck,	.75
G. G. Lint,	1.25
John Clapper,	7.50
Joseph W. Beer,	1.25
J. J. Kessler,	1 25

[Money list partly crowded out]

REVISION OF THE SCRIPTURES.

Dean Howson made a very interesting address in Calvary Church (Dr Washburn's), on Thurday evening last, respecting the work now in rogress in England for a revision of the English version of the Scriptures. The most learned divines and scholars, of various denominations, are associated, they meet once a month in the Jurosalem Chamber of Westminster Abbey to compare notes, and they expect to be seven years upon the whole. He answered the common objections to the revision, showed its importance and prospective value, gave some examples of needed improvements in translation, and said when the work is done, it will stand or fall on its own merits, no Church or State authority being used to give it support. He appealed to American scholars to sympathize with and aid the movement.

Dr. Schaff said that a committee of American scholars, representing various denominations, and colleges and seminaries, had been selected, and on that day had held their first meeting, to act in concert with the English revisers. The plan is to have the English work sent over here to be revised, and finally to have a joint meeting of the English and American revisers to adopt the result. The earnest prayers of Christians were invoked for the divine blessing upon the great work.

THE JEWS IN JERUSALEM.

In Jerusalem, as in Rome and elsewhere, the Jews are shut up in a separate quarter, and that the meanest, darkest and filthiest. One twilight, I came unexpectedly into their settlement. It was a mud lane, lined with hovels, through which a funeral procession was slowly moving, the body borne on men's shoulders, in the dress of life, a perfect tatterdemalion crew, wailing as they followed. Come to the Land of Promise to die, many of them are robbed on the way, and all are preyed upon after they arrive, so that I apprehend, nothing is more real about them than their wretchedness. They have no counsels to interfere when a tax is exacted the second time in the year. If injured, they must suffer in silence; if plundered by Arabs, they have no hope of recovery. Only conversion would make them outwardly comfortable, and that they hate as perdition. Generous help is constantly sent them from abroad, but none too much, though the amusing story is told of Sir Moses Montefiore having spent all his money in alms at Jerusalem, and being obliged to borrow at usurious interest from one of the beggars whom he had relieved, that he might get back to London.—*Lippincott's Magazine.*

TO AGENTS.

The followiog annexed list of good books we offer as premiums for subcribers for the PILGRIM. They are all excellent works, intended as a guide to self-improvements and free from sectarian bias. If our childreo were furnished with such books to read in connection with the Bible, instead of novels and trashy newspapers —many might be saved from a felon's cell and a drunkards hell. We will send post paid any book in the list to all who will raise the price annexed, in subscriptions. We allow 10 per cent or 12½ cents for each subscriber at $1.25 and 15 cents for each one at $1.50. The books will be sent as soon as the money is received for the subscriptions intended for premium.

Conversion of St. Paul. By George Jarvis Geer, D. D. 12mo. fine edition, $1. Plain edition, 75 cents.

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5 47	8 20	Long Siding	8 49	4 20
6 00	8 34	McConnellstown	8 34	4 12
6 07	8 41	Pleasant Grove	8 27	4 06
6 20	8 53	Marklesburg	8 14	3 51
6 33	9 06	Coffee Run	8 02	3 36
6 40	9 14	Rough & Rea	7 53	3 28
6 51	9 28	Cove	7 38	3 13
7 00	9 33	Fishers Summit	7 30	3 05
Ar 7 15	9 44	Saxton	7 18	Le 2 52
Le 7 30	10 00		7 00	Le 2 52
7 47	10 18	Riddlesburg	6 43	2 24
7 54	10 26	Hopewell	6 37	2 26
8 12	10 46	Pipers Run	6 20	2 08
8 32	11 06	Tatesville	6 00	1 48
8 47	11 20	Bloody Run	5 48	1 34
8 52	11 25	Mount Dallas	5 43	1 30
8 59	11 32	Ashcom's Mills	5 37	1 22
9 04	11 36	Lutzville	5 33	1 18
9 09	11 40	Hartley's Mills	5 29	1 14
9 16	11 47	Jamesons	5 22	1 07
Ar 9 23	11 54	Bedford	5 15	1 00

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The *Pilgrim* is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of *love* and *liberty*, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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VOL. 3 JAMES CREEK, PENNSYLVANIA, JANUARY 9, 1872. NO 2

ESSAYS.

TIME AN EVIDENCE OF CHRISTIANITY.

BY EMANUEL UMBAUGH.

Another year has passed away,
And with it some mortals too
Have left the mortal shores of time—
Bid to all the world adieu.

Eighteen hundred and seventy-two
Now shall mark its point of time;
Twelve years have passed away we know,
Since eighteen and fifty-nine.
Go back from then just fifty-nine
When this century begun;
From thence just eighteen hundred years
The Christian era was yet unknown.

This proves to all with wondrous pow'r
That by searching, we may find
A point of time that's past and gone,
When Jesus died for all mankind.

Thus time itself, to all proclaims
That infidelity is vain;
Then what shall they do for their cause,
When they can no victory gain.

DANCING.

"And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, ask of me whatsoever thou wilt, and I will give it thee. And she went forth, and said unto her mother, what shall I ask? and she said, The head of John the Baptist." Mark 6: 22, 24.

Excepting the account of the prodigal, Luke 15, this is the only instance in which we have any account in the New Testament Scriptures of persons dancing, hence true Christians never did, and they never will sanction it among them. And it being demoralizing in its tendency, its propriety may well be doubted in moral associations. This will be apparent to all who observe the origin of this famous dancer, the character of her infamous advisor, and admirers, with the sad and murderous result.

Herodias, that infamous mother and adviser of the dancer, was the daughter of Aristobulus and Berenice, and grand daughter of Herod the Great. Her first marriage was with Herod Philip, her uncle, by whom she had Salome, the dancer. Some time after, she left her husband, and lived publicly with Herod Antipas, her brother-in-law, who had been before married to the daughter of Aretas, king of Arabia. This is the woman, John the Baptist said to Herod, it is not lawful for thee to have. And for this just reproof this debauchee had a quarrel with him, and would have killed him if she could. Bad as Herod was, he had some good traits in his character. He "feared John, knowing that he was a just man and holy, and observed him; and when he heard him, he did many things, and heard him gladly." John certainly had reason to hope that he might be reformed, and as he did many things toward a reformation, John as a faithful minister tells him of a grievous sin he is lying under, while he unlawfully has his brother's wife. Now it does not appear that Herod was at all offended by this reproof; but this, as an author says, "infernal woman" was. As Herod done many things John told him, it is to be hoped he intended to do this also, and put her away. This stirred up the devil in her, and she plotted his destruction.

"There is no person so revengeful as a lascivious woman, when reproved and blamed. A preacher of the Gospel has most to fear from this quarter. The first of this profession lost his life for the sake of truth and chastity, and others, especially those who have anything to do with men in power, who are profligates, may learn what they are to expect in return for a faithful discharge of duty" Clark's Commentaries.

This profligate mother watches an opportunity to wreak out her vengeance. Herod's birthday festival is at hand, a supper to his lords, high captains, and chief estates of Galilee is to be made, and a grand *ball* follows. My daughter is a famous dancer, I will send her in to dance before these dignitaries, and as Herod and his guests will be infatuated with her, then as the custom of kings on such occasions is, the king will offer her a present, and I will instruct her to ask for a gift the head of John the Baptist. This hellish plan succeeded, and through the demoralizing influence of dancing, the servant of God had his head cut off.

With this picture before us, can we doubt that the diversons of the world *feasting* and *dancing*, are popular occasions of sin. Hear what Dr. Clark says on the subject. After so fatal an example as this, can we doubt whether *balls* are not snares for souls, destructive of chastity, modesty, and sometimes even to humanity itself; and a pernicious invention to excite the most criminal passions? How many on such occasions have sacrificed their chastity, and then to hide their shame, have stifled the feelings of the human being, and the parent by direct or indirect means, have put a period to the innocent offspring of their criminal connections. Unhappy mother, who exposes her daughter to the same shipwreck herself has suffered, and makes her own child the instrument of her lust and revenge! Behold here, ye professedly religious parents, the fruit of what was doubtless called in those times elegant breeding and accomplished dancing! Fix your eyes on that vicious mother, that prostitute daughter, and especially on that murdered embassador of God, and then send your children to genteel boarding schools, to learn the accomplishment of *dancing*; where the fear of God makes no part of the education." Com. Matt. 14: 12. But ah, pleads the professing Christian mother, in our age of Christianity and good morality dancing is no more demoralizing. We send our children to dancing schools where morality is inculcated, as well as the accomplishments of dancing taught; and there they only dance in respectable society, and avoid the vulgar.

Let such know, that to play on the devil's harp, is to play at his game, and your children and your preacher's children are no better than the worst of mankind when in his service, which from the above it is manifest dancing is. Fashionable society is generally most demoralized. Herod's ball was one in high places, and his chief men, and women attend it, and the result is before you. Do you suppose the high and fashionable life, and balls at Washington are any less demoralizing? Witness Keyes, and Sickel's wife, with many others of a similar character which have come to light, with unnumbered thousand like them that eternity and the day of judgment will reveal. It is certain that in these balls, whether in *high* or *low* life, the preachers of repentance and repentance itself is as completely murdered, *killed* in the spirit, as was John in the body.

In this work of demoralizing and debauching the mind, there is no end to the contrivance, or arts the devil resorts to. Here is a case of the day. "One of the New York belles has determined to create a sensation at Prince Alexis' ball, by having her hair lit up with little gas jets, the reservoir of which is to be concealed amids a wilderness of false braids, puffs and curls and a French twist. She is to pay $10 for dressing her hair for the evening and arranging her crown of blazing stars, while she pays $150 for the false hair added to her own abundant tresses. This is not an origioal idea of the young lady's however. It was a device of Miss Fannie Castor of Boston, who was first married to a grand son of old Peter Lorrillard, and after his death, to Mr. Ronals, a brother-in-law to Senator Conklin. She wore such a head dress on one occasion at a ball at the Tuileries, in Paris. She was a brilliant star for a long time in Parisian society. Her romantic career was closed recently by her death from consumption at the Isle of Wight, England." *Baltimore Daily American*, Nov. 15, 1871.

My dear reader, what more do you want to convince you of the demoralizing tendencies of dancing, whether in *high* or *low* life, it is the devil's card, and they that play it, play at his game. No doubt that the Miss who intends to dance with such a *head gear* at Prince Alexis' ball, and Miss Fannie Castor, who danced at the balls at the Tuileries, in Paris, was

and were respectable members of some *nice fashionable church*, where the people are taught, *if the heart is only right, all is right.* My dear readers who have escaped the corruption that is in the world through lust, what do you say to these things? Do you not think that at such balls, as at Herod's, some will be pleased, and that repentance will be as effectually murdered in the soul as John the Baptist was in the prison?

My dear young brethren and sisters, these are the characters that cast a stigma on the true religion of Jesus, *under esteem* his humble followers, & to court their sympathy and friendship, you and your former associates, have followed their style and fashion. When you and your sisters used to, and some of your friends and former associates still decorate your heads with curls and flowers, you did it not to please your God-fearing mothers and friends, but to please and be in favor of such characters as given above, although they were not your direct associates, yet they being the head and front of style and fashion, you unconsciously followed after. Oh! how you should now rejoice, that through the mercy and grace of God, your feet have been taken out of the miry clay, and fixed upon the solid rock, Christ the Lord. When you contemplate the great danger you have escaped, do you not feel to unite with us in the feeble effort we try to make, to save others out of the allurements of the devil?

"She being before instructed by her mother to ask the head of John the Baptist. This mother who would have killed John herself if she could, avails herself of the advantage the coming ball would give her, when her daughter would dance. Perhaps like those named above, when the king and his guests would be captivated, that according to the prevailing custom, he would give her a gift, as a token of his approbation to her accomplishments, &c., the mother instructed her to ask that the gift be the head of John the Baptist. Thus this mother prostitutes her daughter to serve her hellish desires, and accomplishes all through the agency of dancing. You, my dear readers, who have not yet given yourselves into the service of God, *have you such souls as these?* It is hoped none of you have, but I know many, very many of you have quite different ones. Think how often and how kindly have your mothers advised you differently. They have not only advised you in the ways of virtue and truth, but they have advised you not to associate with, and follow the sinful ways of those who will surely lead you from God, into ultimate ruin and disgrace. They have wept over, and prayed for you. Why will you not hear?

This child of incest obeyed her mother in ungodliness, why will you not obey yours in godliness? You think it would be so great a cross to become an humble member in the Church, just because you think your fashionable associates, who you have made the choice of your company would make remarks about you, and in order to please those who you know are living in sin, and if they do not repent and be converted, and have their sins blotted out, will be lost. Yet to please these you go on with them, and think it no cross at all to leave your dear parents, who have done so much for your comfort, to weep and sigh over your degeneracy, and at last even bring their gray hair with sorrow to the grave.

This child prostituted herself to the devil to serve her adulterous mother. Why will not you dedicate yourselves to God in obeying your parents in the Lord, which is right, and is the first commandment with promise? This daughter of infamy brought her gift, the head of John the Baptist in a dish to her mother, as an evidence of her obedience to her advice. Why will you not give your soul and heart to Jesus, and your hands in fellowship to parents and friends as brother and sister in evidence to obedience to God? I suppose this poor deluded dancing daughter did not know what to do with her gift, her mother had instructed her to ask for. The head of John the Baptist in a dish or bowl does not suit her cabinet, so she brings it to her mother, and the text does not inform us what she done with it. Tradition says, she pricked the tongue with needles, &c. But you, my dear readers, when you become obedient to the admonitions of your godly parents and obey the voice of God by doing his commandments, you will have no trouble with yourselves. For you will be dead to sin, and your life will be hid with Christ in God. And while the angels in heaven, and the obedient on earth, in the Church, will rejoice over the soul rescued from the snares of sin, you in your own heart will realize what it is to be a Christian, and your influence will be felt in society.

Many of us have known our dear young sister, Sarah Grim, daughter of Bro. Samuel and sister Mary Emmert, who walked through the valley of the shadow of death in North Carolina a short time ago. She had given herself to God early in life, and enjoyed the benefits and comforts of religion while she sojourned in life, and when she walked through the valley of the shadow of death, she had no evil to fear. Her life having been hid with Christ in God, her soul would be restored to her on the other side of the valley, and then she shall dwell in the house of the Lord for ever, she has no evil to fear. But when she overhears the doctor telling her companion, *She must die*, she calls her husband to her side and asks. *Did the doctor say I must die?* He answered, yes. I have no fears to die, was the calm reply. She calmly gave instructions how to bury her, clothed in a plain white shroud, and be sure to put my *cap* on my head. This is not the dancer's head dress, but the Christian sister's covering, because of the angels. And as she is now going to where they are, she will take it with her. Then followed a season of admonition and instructions to all present, and to the brother who had grieved her heart because he had attended a travelling circus, where they also have dancing. She said to him, you have yet *much to do.* This, said the doctor is the first time I have been made to feel the necessity of religion, and if I could die as that woman is dying, I would wish now to die. This was the first sister he saw dying. When she was supposed to be dead, she again called, and said, *It is almost over*, and with a smile passed over to him whom she obeyed in her young and tender age. Oh what a gift is this to bring to her heart-grieved father and mother, and religious brothers and sisters in the Lord. I can scarcely see the paper I write on for my tears of joy are falling thick and fast while I write. How different the gift of that bloody head of the murdered minister of God which the accomplished dancer brought to her mother. God save us from the dancer's doom. Amen.

D. P. SAYLER.

ADVANTAGES OF AFFLICTION. NO. 2.

"And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush, and he looked, and behold the bush burned with fire and was not consumed." Ex. 3: 2.

In the history of Abraham we have a noble example of the triumph of faith, and is worthy of all imitation. But he had to endure great trials of temptation. The impression of my mind seems to be, O that I had more of his faith, while endeavoring to write concerning the same. But perhaps, I may be encouraged and strengthened while so doing, as I have been, since I commenced trying to write on the above subject. When God called Abram from Ur of the Chaldees he said, "Get thee out of thy country and thy kindred into a land that I will show thee, and I will make of thee a great nation, and I will bless thee and make thy home great, and in it shall all families of the earth be blessed." Gen. 12: 1, 2. Abraham's whole life was one series of trials. His leaving his native country and kindred, his sojourning in the land of promise as in a strange land, his being driven by famine to seek for sustenance in Egypt, and so long a time intervening between the promise of a numerous prosterity and the birth of a son; the birth of Ishmael so long before that of Isaac, the painful observance or right of circumcision, and the expulsion of Hagar and Ishmael, were so many severe trials of his faith and obedience. But more severe than all these, was the command to offer up his beloved son who was to be heir of the promises and father of the blessed seed. Notice also how Abraham's other sons abound in children, Gen. 25 chapter, while Isaac, in whom his seed is to be like the stars of heaven, remains childless for twenty years after his marriage, and that too, a marriage on which the divine blessing had been so remarkably sought and obtained. Gen. 25: In view of this, the apostle treating of the faith of Abraham says, "As it is written I have made the a father of many nations, before him whom he believed, even God who quickeneth the dead and calleth those things which be not as though they were, who against hope, believed in hope, that he might become the father of many nations according to that which was spoken, so shall thy seed be." Rom. 4: 17, 18.

"God said unto Abram, know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years, but in the fourth generation they shall come hither again. Gen. 15: 13, 16. According to Bible chronology, from Abraham's arrival in Canaan to the birth of Isaac, was twenty-five years. Isaac was fifty-three years old when he begat Jacob, and Jacob was one hundred and thirty years old when he went down into Egypt, making together one hundred and eighty-three years. And from his family coming into Egypt until their departure, was just two hundred and fifteen years more, making three hundred and ninety-eight years. The Bible informs us, that, "all the souls of the house of Jacob that came into Egypt, were seventy," so that in space of two hundred and fifteen years they increased to, "about six hundred thousand on foot *that were* men, besides children and a mixed multitude went up also with them." Ex. 12: 37, 38.—"And the angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush. In the bush burning and not being consumed and the symbol of the divine presence in it, we have beautifully represented he afflictions of the Israelites under

the cruel oppression of Pharaoh and the Egyptians. But Christ was in it, hence the safety of the bush amidst the flames, the Lord's admirable care and protection of his poor suffering ones, none so tenderly careful as Christ, "In all their afflictions he was afflicted, and the angel of his presence saved them. In his love and in his pity he redeemed them." Isa. 63 : 9. "Now there arose a new king over Egypt, which knew not Joseph, and he said unto his people behold, the people of the children of Israel are more and mightier than we, come on let us deal wisely with them &c." Then, more especially were there afflictions increased, for Pharaoh saw how astonishingly fast they increased, and fearing that the Israelites would become more numerous and mighty than the Egyptians, they increased their burdens and afflicted them the more, thinking thereby to hold them in check and from increasing so fast, but to his utter amazement and grief, it is said "the more they afflicted them, the more they multiplied and grew."—

D. NIGLEY.

Welch Run, Pa.

SABBATH SCHOOL REPORT.

Statistical report of the Sabbath school at the Brethren's Meeting-house Sam's Creek, Carroll Co, Md., for the year ending October 22nd, 1871.

Number of days in session during the year,	28
Number of Hymns sung,	48
Number of officers,	8
Number of teachers male and female,	23
Number of male pupils,	60
Females,	60
No. of chapters read, Old Testament,	73
New Testament,	75

We take pleasure in saying that the diligence and perseverance of the entire school was highly commendable, and after enjoying a season of perfect harmony, the school closed Saturday Oct., 21st 1871. There were two of the ministering brethren present who delivered very appropriate addresses to the children and friends. On the occasion ample provision was made for the comfort and encouragement of the school.

This school of the Brethren at the Sam's Creek Meeting-house, was organized in the year of our Lord 1864, and has been increasing ever since. Perhaps some of our dear brethren and sisters may wish to know in what manner our Sabbath School has been conducted, and also the way in which it is closed at the end of the session. We will try, in the fear of the Lord, to give a correct statement of the proceedings of the school. In the first place it is opened with singing, exhortation, and prayer by the Superintendant, after which the Bible and Testament are given out to be read by their respective classes, also the spelling book and Primer to the junior classes. After we have been together a sufficient length of time, we close in the same way as opened. At the end of the session we close by calling our school together on Saturday afternoon, getting some of the ministering brethren to address the school and all present, after which we proceed to reward the scholars according to their merit. We do this in order to encourage the children, as they commit a very great number of verses out of the Old and New Testament to memory. Some people call this a festival, but we do not, from the fact that it is not conducted or closed in the same way and manner that the major part of the Sabbath Schools are in our country, with martial music, parade &c. Our school is under the jurisdiction of the Church and it is not likely that it will retrograde as some apprehend, under the eye of the Church. Now some of our dear brethren may differ with us in regard to the advantage of the Sabbath School to the young and rising generation. Though we will admit that the Sabbath School cause has been greatly abused by some, but shall we discard a blessing because it has been abused? If we do, we will not have many to enjoy, and as the word of God is but little read or used in our public schools, and many of the parents do not obey Eph., 6th chapter 4th verse, we contend that it is far better for children to attend a Sabbath School that is properly conducted, where they can read and study the word of God, than to engage in things that are calculated to make them immoral and irreligious, as it is often the case when they do not go to Sabbath School. The Scripture that we commit to memory when we are young, are most useful to us when we get to be old. We now close our report by ascribing to God the glory for what we are and expect to be, and as we feel that we are engaged in a good work, a work that we believe will meet with the divine approbation of God our Heavenly Father, we therefore solicit the prayers of the faithful in Christ our Savior.

WM. H. FRANKLIN.
JOEL ROOP.
Superintendents
JESSE T. MILLER, *Secretary.*
ABNER BAIL, *Manager.*

——The tongue of the wise useth knowledge aright, but the mouth of the fool poureth out foolishness.

EARLY TRAINING.

Wisely does Solomon direct us to begin at the mouth or entrance of the child's way, at the first opening intelligence. The more early the training, the more easy the work, and the more encouraging the results.—Our character largely takes the form of that mould into which our early years were cast. Much in after life, both good and evil, may be traced back to the seed sown in the days of infancy. It is a matter of experience, that what is early learned is most tenaciously retained. It stands the friction of time with the last injury. Far better, instead of waiting for the maturity of reason, to work upon the pliability of children. The gardener begins to graft in the first rising of the sap. If the crooked shoots of self-will and disobedience are not cut off, then the rapid growth and quickly grown strength will greatly increase the future difficulty of bending them. Present neglect occasions after risk and perplexity. We may begin our work too late, but we can scarcely begin it too soon. If the child be too young to learn to read, he can not be too young to learn to obey.—*The Christian.*

HOLD ON, MY HEART.

(FROM THE GERMAN)

Hold on my heart, to thy believing!
The steadfast only wears the crown;
He who when stormy waves are heaving
Parts with his anchor shall go down;
But he who Jesus holds, through all,
Shall stand, though earth and Heavens should fall.

Hold in thy murmers. Heaven arraigning
The patient see God's loving face:
Who bear their burdens uncomplaining,
'Tis they who win the Father's grace.
He wounds himself who braves the rod,
And sets himself to fight with God.

Hold out! There comes an end to sorrow
Hope, from the dust shall conquering rise;
The storm proclaims a sunnier morrow
The cross points on to Paradise.
The Father reigneth! cease all doubt!
Hold on my heart, hold in, hold out!

Selected by JONAS GRAYBILL.

NEW YEAR.

O God! my helper ever near;
Crown me with thy smiles this year.
Preserve me by thy favor still,
And fit me for thy sacred will.

My safety each succeeding hour,
Depends on thy supporting power;
Accept my thanks for mercies past,
And be my guard while life shall last.

Let me not murmur nor complain,
At what thy wisdom shall ordain;
Sickness or health may blessings prove
As ordered by thy sovereign love.

My moments move in winged haste,
Nor know I which shall be my last;
Dangers and death are ever nigh,
And I this year perhaps may die.

Prepare me for thy trying day.
Then call my willing soul away;
From sin and sorrow set me free,
And let me rise to dwell with thee.

IN MEMORIAM.

Died, suddenly of apoplexy, Sept 24th, in Portage Congregation, Saint Joseph county, Ind, our beloved brother Eld. JACOB MILLER, aged 59 years, 6 months, and 21 days.

This death has caused many tears and deep sorrow. Not only our beloved sister, his widow, and nine children, all grown up, and several of them members of the church, mourn the loss of him, so near and dear to them, but also the congregation in which he presided with so much ability, deep humility and love, for nearly thirty five years together with the many districts in Northern Indiana and South Michigan, who had so often been made glad and rejoiced in his labors of love, now mourn also deeply feeling our loss. Brother Jacob Miller was often called to visit the sick and the sorrowing for aid and counsel. His kind heart was ever ready to do good. His counsel was confided in as one blessed with wisdom from on high. All who knew him best loved him most, both in the church and out of it.

We will insert a quotation from the St. Joseph Valley Register, the editor, who was acquainted with him, voluntarily giving a notice of his death as follows:

Sept. 28th.—"Our community was startled and grieved on Monday morning at the announcement of the death of Elder Jacob Miller, which occured at eight o'clock on Sunday evening, at his residence in German township. Regarding his sudden death, we were conversing with him only a short time ago about Mr. Colfax's recent illness, and he remarked to us then that he expected to be called away suddenly, although he was then apparently enjoying the best of health. The wishes he then expressed concerning his interment were conscientiously carried out."

"Elder Jacob Miller was born in Preble county, Ohio. He was the oldest of a family of sixteen children, only four of whom are now living. While he was yet quite young, his parents, who had emigrated from Virginia to Ohio, moved to Indiana, where he was raised and received his education."

"Early in life he became a convert to religion, and joined the church of the Brethren, and when about the age of twenty two was set apart to the ministry, according to the usage of the church, and was soon advanced to the office of Elder, and ever after, to the day of his death, was noted as one of the most zealous and efficient among their."

"His name was familiar among the Brethren from Maryland to California, and his extensive travels to preach the gospel, and being a member of the district and Annual Meetings, made his personal acquaintance very great; and it is worthy of note that all with whom he came in contact he inspired the greatest respect. An earnest Christian and faithful worker in the vineyard, so thoroughly versed in the teachings of the Bible as a life long study could make him, the church has no member who will be more widely missed; nor has the neighborhood in which he lived a citizen whose influence there as everwhere was on the side of good. He was a peacemaker by principle as well as belief, and became the arbiter of many a quarrel that otherwise would have emerged into an expensive lawsuit and an endless feud."

"Years ago, he and his brother James, also an Elder, were instrumental in having a commodious church built in a beautiful oak grove, on the latter's grounds. His funeral took place on Tuesday forenoon from the church near his residence which, for so many years, had been the scene of his labors of love for the great Master, whose ardent and faithful follower he was. It was the largest that had ever occurred there. The services were conducted by Elder D. B. Sturgis, of this city, assisted by Elder J. Berkey and C. Wenger. The body was interred in the graveyard near the church, and just across the road from his residence."

C. WENGER.

ANSWER TO QUERY.

Dear Editors: —By your permission I will try and give an explanation on brother D. F. Good's query, in No. 48. "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in unto him, and will sup with him, and he with me.—Rev. 3: 20.

I understand the Revelator speaking of Christ and His Church, and the sinner. We may understand the above Scripture in a two fold sense. We believe that God ever had a people on the earth, but there was also a time that they were wrapped in slumber. But when our blessed Master arose from the tomb, He calleth for His Church. Read Solomon's Song, 5. 2. "I sleep but my heart waketh, it is the voice of my beloved that knocketh saying, open to me, my sister, my love, my dove, my undefiled, for my head is filled with dew, and my locks with the drops of the night." Also read the 14th chap. and 23rd verse of St. John's Gospel. He is also pointing forward when our blessed Master will come the second time without a sin-offering unto salvation, then He will gird Himself and serve those that faithfully await His coming. Read the 12th chapter and 37th verse of Luke, "Blessed are those servants, whom the Lord when he cometh shall find watching; verily I say unto you, that He shall gird Himself, and make them sit down to meat, and will come forth and serve them." Oh, what a blessed promise! Brethren and sisters, I hope we remember the time when Jesus knocked at the door of our stubborn and sinful hearts, and was made willing to come in by the door, (Jesus) into His glorious Church, through His own terms. O yes, now brethren He promises to come and make His abode with us, "and sup with us, and we with Him" The above Scripture has a more direct reference to the door of the sinner's heart. He has appointed His ministers to take His blessed Word, and knock at the sinner's heart, and the promise is if they open their hearts, "I will come into them." The text was originally addressed to the Church at Laodicea, but is capable of a more general application. Let us consider it as the address of Jehovah to all who are favored with the light of Revelation, and yet remain strangers to salvation. Notice the state of soul supposed. Closed against God. This is an obvious and lamentable truth. He is not in all the thoughts of the wicked. They live without God, and without hope in the world. Several things keep the soul closed against God.

Ignorance, pride, self-esteem, stubbornness. Pride, and ignorance go together, and is the principle cause that keeps the sinners heart closed against God. I hold brethren, that a man's heart has never been opened, until they resolve from the heart to obey Christ in all his precepts, and examples. And every one that says Lord Lord, shall enter into the kingdom; but he that doeth the will of my Father which is in Heaven. Such as will not open the door of their hearts in full, do not know God, nor their need of his divine favor. "Souls perish for lack of knowledge."—Minds darkened by the god of this world. Hosea. 4: 6. God cannot dwell there so long as this state of things abides. Light has no fellowship with darkness; sin with holiness, &c. Rom. 6: 17. Love of the world is the ruling topic. Temporal things absorb all the desires of the mind. Visible, apparent good, preferred to that which is invisible and eternal. Worldly honor, worldly riches, worldly pleasures, preferred to the honors, riches, and pleasures which come from God. Jas. 4: 4. John 2: 15.

Unbelief. The statements of revelation are not believed. Hence, threatenings do not alarm, invitations do not allure, promises do not attract, and the Gospel produces no saving effect on the heart. Unbelief effectually closes the soul against God.—"He could not do many mighty works there, because of their unbelief," Heb. 3: 19, Mark 6: 6. Notice, Jehovah's address to the soul thus closed against him. "Behold, I stand at the door, and knock." Now let us consider three things, the blessed being from whom the address proceeds. "Behold, I." The high and lofty one, who inhabiteth eternity; heaven his throne—earth his footstool—universe his temple—hosts of heaven his attendants. Self-existent, independent, ever blessed; yet he stoops to solicit the possessions of the sinner's heart. Well may heaven and earth be called to behold an act of such condescension and grace. Behold his attitude. "He stands at the door." Denoting his patience and long-suffering; while his enemies are enthroned within, the blessed God stands without. Let us look at his readiness to depart, can easily pass on; easily withdraw himself, and leave the soul to infatuation and ruin. We learn a long time ago, that God said my spirit will not always strive with man. Gen. 6.

"Stand at the door and knock." He does this, by his daily bounties; the necessaries and enjoyments of life. Psalm. 10: 3, 2. By the gracious offers of his Gospel. Pardon, peace, and eternal life proclaimed, by his called and faithful ministers. Brethren let us look at the events of his providence. The following events abound in the world, and sometimes visit our families with afflictions, bereavements, disappointments, heavy heart, we think we have felt a share of these events. Read Hosea. 5. 15. Notice the conditional promise given.

"If any man hear my voice, and open the door, I will come in, and sup with him, and he with me." Now let us observe the conditions given. "Hear my voice;" so as to understand it, consider it, believe it, and, "open the door." Freely, cheerfully, and with all his heart, give me a welcome into his soul; in my own way, and on my own terms, and to effect my own purposes. The promise, "I will come in to him," to illuminate the mind—convince the heart—regenerate the soul—to cause all old things to pass away, and to make all things new. "And sup with him, and he with me," mutual fellowship and communion here, and eternal and uninterrupted enjoyment in the world to come. God waits to be gracious to the children of men. He desires their happiness and salvation. The sinners responsibility. Life and death before him; God waits to save, his eternal well-being or *no* depends on his acceptance or rejection of the offers of mercy.

Brethren as the knocking at the door of the sinners' heart depends much upon the minister, Oh! cry aloud and spare not; for there is much depends upon us. But the whole church must remember that they have something to do in perfecting this great work. Do not forget the poor ministers that are trying to knock at the door, who only have work one or two days in six. *Brethren do not forget the missionary cause.* Let us all then love, honer, and obey him, that at last we may join the heavenly hosts, and praise him forever.

WILLIAM H. QUINN.

Tyrone, Pa.

THE RICH MAN. NO. 2.

"And besides all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence." Luke 16: 26.

The rich man not only finds himself after death, in hell, but also a great gulf fixed between himself and the now happy Lazareth, which is impassible; for Abraham saith, "you cannot pass over it." With mortals the word *cannot*, can sometimes be mastered with reference to temporal things, but in eternity, we think it means exactly what it says, that you *cannot*. And with reference to spiritual things, the same little word may be intended to mean the same thing; for says Paul in parallel language, "To be spiritually minded is life and peace, but to be carnally minded is death." Rom. 8: 6. This seems to signify that the same gulf, that Abraham speaks of, extends through this world of mortality, as a boundary line between the kingdom of this world, and the kingdom of heaven; a separating line between saint and sinner, between light and darkness. Consequently the Savior says, "If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but *now* is my kingdom not from hence." John 18: 36. The Savior has a kingdom, and in that kingdom reigns King supreme—having a right to manifest his sovereignty as a king, in establishing a means of escape from the consequences of sin. And whom he will he hardeneth. Rom. 9: 18. And if it is possible to imagine that that gulf extends through this world of mortality, as a dividing line, between the two kingdoms, then the bridge which many have constructed out of Gospel material, hewing, fashioning, and putting it together to suit their own carnal notions, will undoubtedly fail to land them safe over the gulf of despair, into the land of liberty—"The kingdom which cannot be moved." As the prophet saith in regard to the drunkards of Ephraim, whose glorious beauty had become a fading flower, "Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem."—(please read from the 14th to the 22nd verse of the 28th chapter of Isaiah, inclusive.) By this may we learn the strictness, and severity of God's sovereignty in regard to his rebellious creatures. And to suppose that man's opinion in regard to his duty and obligation to God and his creatures—with the Gospel in his hands—will excuse him in the nonfulfillment of his pleasure, in the judgment day is certainly a wild hallucination, and can only be governed or reconciled, in circumstances when God will, (if such will is an attribute of his mercy) allow his mercy to supercede his justice. Sin is of such a corroding and condemning character, and of such a variety of form and feature, that to escape its effects and influence, there is but one expiation, and that has been made in time, and amongst mortals, and with reference to sinners. And the day of probation to sinners is, "To day if you *will* hear my voice, harden not your hearts; for the night cometh wherein no man can work." So that all hope of mercy is cut off beyond the vale of death. For Paul says, "without the shedding of blood there is no remission." Heb. 9: 22. And I ask, does not God transcend the attribute of his mercy, when he accepts sinners and pardons them, or any other condi-

tions of circumstances than those which he has given in the Gospel, and sealed with his own blood? Has he not said, he is unchangable, without variableness neither shadow of turning? When then shall the blood of atonement be applied for the remission of sins, and a reconciliation completed? Hence we hold, according to the Gospel, that there is but one means of reconciliation provided for sinners, and that man is left without excuse. "For it is the will of God that none should perish, but that all should come unto a knowledge of the truth, and be saved.—He will not cut off any soul without a privilege, or opportunity of sealing themselves heirs of God, and joint heirs of Christ, to that heavenly inheritance. We have circumstances to prove that God will not fail to do his part, in enabling every sinner and every person already professing godliness, who have not come up strictly to the help of the Lord against the mighty, of availing themselves of a full and complete reconciliation to the will of God.

1st. We have the example of Cornelius, who was a devout man before God, who was ready and willing to do his pleasure on having a knowledge of what the Lord demands of him, upon which willingness, and faithfulness he is ready to make any sacrifice necessary in the Divine will, to make a full surrender of himself to God; all of which I believe is demanded of every follower, under any, and all circumstances. Upon this faith, which Cornelius exercised in the loss of God, God dispatches a messenger to inform him that he has not yet been fully reconciled, and the law of Divine justice is not yet fully satisfied. Hence Peter, the servant of God, must come and tell the words whereby thou and thy house may be saved. Thus God takes pains to save the faithful seeker after the truth. And Cornelius availed himself of the opportunity offered, to become a citizen of that kingdom which cannot be moved.

2nd. We have the example of the Eunuch, who was returning from Jerusalem, having been there to worship—was earnestly seeking the kingdom of God, but could not understand of whom the prophet speaks, of himself or of some other man. While he is thus musing and consulting in his mind to know what this should mean, God sees his honest and desirous heart longing to drink in full, the love of the things which he understood not, and sends a servant who was qualified to solve the mystery to him, and what a pleasure it was to him, when the truth was unfolded to his willing mind, to accept the opportunity of entering into a more full union and fellowship with the King of Kings, and Lord of Lords. So he would have been without excuse, had he failed to exercise faith in the offered means, but believing Philip to be a servant of God, suffered himself to be convinced, and while his mind is in full exercise of faith, he says, "Here is water, what doth hinder me to be baptized?" And Philip said, "If thou believest with all thy heart, thou mayest." "I believe that Jesus Christ is the Son of God." Acts 8: 36, 37. Thus being baptized, he went on his way rejoicing, and the spirit caught away Philip, and he saw him no more, an evidence that it was sanctioned by high heaven, in having the earnest, honest seeker saved by the blood of Jesus.

3rd. We have the case of Saul of Tarsus, who was struck blind while on his way to Damascus, with power to take and bind such as believed in Jesus. We do not find that he is now seeking the kingdom, but there must be some strivings or some scruples in his heart about this matter, for when light is seen and the voice heard, it was said, "Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks." Acts 9: 5. Now he is told to go into the City, and it shall be told thee what thou must do. It is not said to him who by, nor when. But God willing to save the honest seekers, for that he now is—he sends to his servant to go and administer his pleasure to him. Upon which instructions, he confers not with flesh and blood, but was immediately obedient to the heavenly vision. With these evidences we conclude, hoping in our next to make an appeal to those who are out of Christ.

S. MYERS.

Youth's Department.

MY FATHER.

Once we had a tender father,
But now he's dead and gone;
In the cold grave he is sleeping,
And our home is sad and lone.

When I saw him in his coffin—
Lying there so still and cold—
How I wished that my dear father
Could his arms around me fold.

O, my father loved me dearly!
He was ever kind and mild;
And he always tried to have me
Jesus' good and loving child.

M. E. H., aged 11 years.

ALWAYS SPEAK THE TRUTH.

Dear little friends. I have thought of writing to you for some time, but a great deal of work prevented me. You will forgive me I trust, and remember that I often think of you and pray for you, that you may walk in wisdom's ways while here upon earth, and after death be permitted to range the fields of light, where there is eternal joy and happiness.

My little friends need not be afraid there, for "there is no night there." You will not suffer pain nor shed tears there, for such things do not belong to that happy place. Do you not want to go there? Yes, I am sure you do, and for that very reason I thought I would write to you upon the subject of lying. Oh! what a dreadful thing it is to tell a lie! If you will turn to the twelfth chapter of Proverbs, you will find that "The lip of truth shall be established forever, but a lying tongue is but for a moment." And also, "Lying lips are an abomination to the Lord: but they that deal truly are His delight." In Revelation, 21st chap., John heard a great voice speaking to him out of Heaven, and telling him a great many things, and among them was this, "And all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death." Please read that whole chap. and the next, and see if you can find something more about liars, or those who love and make a lie.

I have often been made to feel very sad, by hearing falsehoods told by little folks to their brothers and sisters or playmates; sometimes they did it only for fun, thinking (if they thought at all,) there could be no harm in such little lies. But dear children a lie is a lie in the sight of that Holy One "who cannot look upon sin with the least degree of allowance," whether it be little or big. God has not classed sins into big and little ones, but all sin is looked upon in the same light by His holy eye.

Read and consider upon the fifth chapter of Acts, and you will see how God served liars in the time of the Apostles. Now I hope none of my little readers will be guilty of telling willful lies, and if any of your little friends tell you any, I hope you will tell them how wrong it is. Brother Henry is very much interested in your spiritual and eternal well being. I hope you will profit by his words, let his writings and instructions sink deep into your hearts. And may the Lord grant us all a seat at His right hand through Jesus Christ our Redeemer, is the prayer of your affectionate friend, MARY.—*Herald of Truth.*

In the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them.

SOWING LITTLE SEEDS.

Little Bessie had got a present of a new book, and she eagerly opened it to look at the first picture. It was the picture of a boy sitting by the side of a stream and throwing seeds into the water.

"I wonder what this picture is about," said she. "Why does the boy sow seeds into the water?"

"Oh, I know," said her brother Edward, who had been looking at the book; "he is sowing the seeds of water-lilies."

"But how small the seeds look," said Bessie. "It seems strange to think that large plants should grow from such little things."

"You are sowing just such tiny seeds every day, Bessie, and they will come up large plants after awhile said her father"

"Oh, no, father, I have not planted any seeds for a long time."

"I have seen my daughter sow a number of seeds to-day."

Bessie looked puzzled, and her father smiled and said:

"Yes, I have watched you planting flowers, and trees, and weeds, to-day."

"Now I know that you are joking for I would not plant ugly weeds."

"I shall have to tell you what I mean. When you laid aside that interesting book, and attended to what your brother wished done, you were sowing seeds of kindness and love. When you broke the dish that you knew your mother valued, and came instantly and told her, you were sowing seeds of truth. When you took the cup of cold water to the poor woman at the gate, you were sowing seeds of mercy. These are all beautiful flowers, Bessie, and will grow up brightly and sweetly if you water them well by a constant repetition of these acts. But more than all, I hope that my little girl has been planting the great tree of "love to God, and that she will tend and watch it, and allow it to grow and spread until its branches reach the skies and meet before His throne."

"And the weeds father?"

"When you were impatient while baby was cross, you sowed the seeds of ill-temper, When you spoke cross to Robert, you planted seeds of anger. When you waited some time after your mother called you, you sowed disobedience and selfishness. These are all noxious weeds. Pull them up by the roots, my child. Do not suffer them to grow in your garden, or they will completely overrun it.—*S. S Visitor.*

Editor's Department.

WORDS TO PATRONS.

1st. Every reader of the PILGRIM is invited to contribute to its columns. Essays, Church News, Obituaries &c, are solicited from all parts of the Brotherhood. If you desire a good and interesting paper, help us to make it such by furnishing the material.

2nd. Be sure and write plainly, your name, post office, county and state, in every letter, and do not expect us to credit money and change addresses, unless you tell us to whom, and where sent.

3rd. Never send money without giving name and address of those who paid it.

4th. In sending lists, mark who are old and who are new subscribers. Please remember this.

5th. Money may be safely sent in Drafts, Checks, Postal Orders drawn on Hunt'gdon P.O., or in registered letters. All amounts under $2.00 may be sent at our risk, if put in the envelope and carefully sealed and directed.

MEDITATIONS—PAST AND FUTURE.

Dear fellow pilgrims, we have had many thoughts in reference to the past, and as we have entered a new period of time, a time such as we have never before experienced, we now look forward with interest to the future. The present is such as to cause us to be boyant with hope, and we enter on our second mission with renewed zeal and energy. Many doors that were closed are now open for our reception. Our field for usefulness is extended and we feel to rejoice. We meet you with outstretched arms, and if our feeling is reciprocated, we will continue to come to you, and thank God that he has put it into your heart to receive us.

When we look upon the past we see some dark spots and some bright ones. We have had our trials, our afflictions and difficulties, and with Job we could say "Man that is born of a woman is of few days and full of trouble." We do not mean by this, that we have had more than a usual amount of the trials and vexations of this life, but we have learned that the world through which we must pass is dark and thorny. This is the experience of all who have passed from darkness unto the marvelous light. The perishable things of this life afford no real enjoyment, and it is only when we come to an occasional oasis where we may feed on the heavenly Manna that the faint, languishing soul is satisfied. Thus have we been fed, our souls have been nourished and supported. Our brethren and sisters who have contributed to our columns, are mediums through which we have received food, and while we have feasted thereon, it has given us pleasure to send it forth that others might enjoy like advantages. This work we have engaged in with a consciousness of right, and when we look back and review our efforts, to accomplish this end, they are as bright stars in the canopy of our glory, illuminating our whole soul with joy and gladness. But then again, when we review some of our doings, how often have we given way to our carnal natures, "self" gratified, and God dishonored. Oh how very dark!—Our good deeds seem but as glimering lights away out in the far distance. We are almost enshrowded in darkness, and thus we grope our way through this dark, dreary world. But there lies beyond this vale of tears, a land that flows with milk and honey, to which we are steering our ship, and we hope to land safe on the banks of happy deliverance, and there feast on "Angels food." But we *must* press ONWARD. This is the motto of the heaven-bound saint.—Though storms may arise even in the midnight hour of life, and the great ways of the ocean of time may toss our frail bark to and fro, yet Jesus, that lovely Jesus, who is above all, in all, and through all, whispers in accents loud and soft, "*It is I, be not afraid.*" Grand consolation! Jesus our Father is at the helm, and if we put our trust in him, we need not fear. In the past, like Peter, our faith has not been strong enough, and we have oftimes come near sinking, but Jesus has promised to pass by our infirmities, and relying on his promises, we take courage. Hoping that our past remissness may be blotted out of God's book of remembrance, we now look to the future, and hope to spend the new year more devotedly.

The future is fraught with interest to us, and in consequence of this we have had many thoughts in reference to it. What will be our success, how many new pilgrim homes will we be permitted to enter, and what will be the result of our labors, has been foremost and uppermost in our minds, in reference to our doing in 1872. Now already our hearts have been made to rejoice in the reception of many new invitations to visit pilgrim homes, and the prospects for many more are flattering. Come on dear pilgrims, and we will assure you that no effort will be retained on our part to interest and profit you. But dear Christian friends we need your help, and we earnestly solicit your assistance in way of increasing our circulation, and contributing to our columns. Please give us the helping hand and success is *sure*. There are a few, apparently who are working against us. Whether their motives and the manner in which they go at it, will meet with divine acceptance, God only knows. We feel that we are engaged in a good work, and we want it distinctly understood, God being our helper, that the PILGRIM will have to pass through some fiery ordeals before it ceases to go on its mission. Perseverance in well doing is said to be the secret of success, and with this truth in view *onward* and *upward* shall be our motto, and we feel assured as long as we continue to work for the promotion of the good cause *alone*, the truly good will rally to our support.

These dear pilgrims are our conclusion for the future, and we earnestly desire that you remember us at a throne of grace, that we may find help in time of need. J. B. B.

ITEMS.

——*The Chicago Pulpit*, Vol 1, No. 1 is on our table. It is an octavo, sixteen page weekly and is to contain each week, a sermon by leading ministers of Chicago. It is to be the organ of no sectarian party, but all religious denominations will be represented. Those that wish to have the benefit of Chicago oratory, and its original brain thought, should send $ 2.50 to "The Index Company," publishers, 105 West Randolph St. Chicag Ill.

——In the obituary notice of brother J. Brindle, our figures make his age 78 years, where it should be 77, and his deaconship 45 years instead of 35. Bro. Miller says he thinks it was a mistake of the printers, but they think it was a slip of Bro. Miller's pen. We are not able to decide who made it as the copy is lost, but hope it will be satisfactory now.

P. S. MYERS. By your request we inform you that your PILGRIM, M. F. H. K's, and E. H's is paid for until May 1st 1872

——"The First Grave" will appear in our next. It breathes the pathos of a regenerated soul, and know that it will prove a "balm of Gilead" to many a heaven home sick soul.

J. W. ZIGLER:—Our books are offered for the benefit of those who raise clubs to the a nount of the affixed prices, but if any fail to get the desired number, they can still have the book by paying the balance, but in all cases should raise the amount in subscribers as near as possible. Our agents would oblige us by informing us what book they are working for, so that we may be enabled to order such books as are needed. The book you wish contains 163 pages, and is a very good one of its class.

DIED.

WILT.—At the Blair Co. infirmary, Nov. 12th, 1871, of Small Pox, JOHN WILT in the 25 year of his age.

The subject of this notice was deprived of his mother when quite small, when his grandmother and aunt took him as a member of their small family. About a year previous to his death his dear old grandmother, sister Susan Wilt, after a painful illness, was called to bid this world adieu and pass through the valley of the shadow of death, to yonder world of bliss. After this bereavement their little family circle was broken, and he entered into business in the city of Altoona, Pa., where he was taken with the loathsome disease Small Pox. From his boarding-place of that city he was removed to the Blair Co., infirmary Nov. 2nd, and Sabbath evening at 10 o'clock Nov. 12th, after an intense suffering he breathed his last. The day following at 10 A. M. his body was entered in the graveyard connected with the Blair Co. almshouse quite contrary to the wishes of his aunt, sister Annie Wilt, who wishes to have his body removed to the Brethren's graveyard near Duncansville, Pa. He was a promising young man, but the icy hand of death had marked him as a victim and called him to his home above. He had not united with any one branch of the church, but had strong faith in the church of the Brethren "Be ye also ready, for ye know not the day nor the hour when the Son of man cometh." To-day, Dec. 31st 1871, his funeral sermon was preached by brother James A. Sell to those who had assembled to hear the word preached, at the church at Duncansville, Pa. He read the 14th chapter of Job. Text, Job 14: 14. "If a man die shall he live again?" We trust that while his body lies mouldering in the tomb, that his spirit dwells above, in the abode of the blest, to sing hallelujahs with those who have gone before. We trust, from his last words, that his friends need not sorrow as those who have no hope. Peace to his ashes. E. R. S.

LEINARD—In Black River Church Medina Co., Ohio, Nov. 6th 1871, sister ELIZABETH LEINARD, age not known but supposed to be about 100 years old. Funeral services by the brethren Jos. Rittenhouse and S. Garber from Gen. 13: 19.

BOLLINGER—Also same place Dec. 17th, 1871, SUSAN BOLLINGER, daughter of Bro. Gideon and sister Lydia Bollinger, aged 13 year, 10 months and 4 days. Disease, inflamation of the bowels. Funeral services by the brethren Rittenhouse and Garver, from Job 14: 1, 2.

RITTENHOUSE.—In same place December 18th 1871, EMMA JANE RITTENHOUSE, daughter of Jacob and sister Sarah Rittenhouse, aged 4 months and 18 days. Funeral services by brethren S. Garver and Gideon Bollinger, from Luke 8: 52.

TOBIAS HOOVER.

Visitor and *Companion*, please copy.

MILLER.—In Logan branch, Logan Co., Ohio, on the 7th of October 1871, Andrew, infant son of friend Samuel and Elizabeth MILLER, aged 1 year, 1 month and 15 days. Funeral sermon preached by brethren J. L. Frantz and M Snowberger, from Matthew 18: 3.

KAYLER.—In Washington township, Logan county, on the 21st day of November 1871, infant daughter of Oliver Kayler and wife. His wife died only a few weeks previous to the death of the child. Funeral sermon preached by J. L. Frantz, from Luke 18: 16.

PICKERING.—In the Logan branch, Logan county, Ohio, on the 30th day of November 1871, our friend ISAAC PICKERING, aged about 38 years. He leaves a kind companion, a sister in the Church, and four small children to mourn their loss. Funeral sermon preached by brethren J. N. Kauffman, J. L. Frantz and M. Swonger, from Matt. 24: 44.

HERSHBERGER.—Near Port Jefferson, Shelby county, Ohio, on the 23rd day of November 1871, our beloved brother Jonas Hershberger, aged 71 years, 1 month and 8 days.

He was was a deacon in the Church for many years. He leaves a kind companion, a sister, and several children to mourn their loss, but we hope their loss is gain Funeral sermon preached by brethren J. L. Frantz, B. Keyser and Peter Stroubel, from 3 Tim. 4: 6, 7, 8, to a large concourse of people.

YODER.—On the 28th of December 1871, in Union township, Logan county, Ohio, OLORA BELL, daughter of friend Rudy and Elizabeth YODER, aged 5 years and 28 days. Disease diphtheria. Funeral sermon preached by Eld. David Murry, of Montgomery county, Ohio, being with us at the time, and J. L. Frantz and John King, minister of the Omish Church.

J. L. FRANTZ.

Correspondence.

Dear Pilgrim:—The invitations for preaching are still multiplying, without the power to comply. A few months ago there came a women with a sick husband to Dr. Solomon (a brother) near Alaena, this county, (Vanburen). The Dr. examining him told the man he could not live here much longer, and asked him whether he was prepared to die. He replied in the negative, so the Dr. preached unto him and his wife Jesus. This proved acceptable, for says he, "This is the doctrine that I believe in, but could find no people that practice the same, and if the people that you belong to carry out what you have said, I want to be baptized." We were informed of this, and went and baptized the man, and his wife and her old parents. A very large audience looked on with solemnity, many never heard such doctrine, nor seen such baptism. This new religion was talked about wherever people met. Some hooted at it, but others advocated it and especially when it came to the ears of such from Pa., and Ohio, who were somewhat acquainted with the Church. They would describe the people called Dunkers, as the best in the world: hence the desire for preaching, but what can one or two brethren do that have to labor and toil for a living and keep up a good name? We have however agreed to go by the 1st of January about 30 miles from here, South of Kalamazoo, and spend a week in one place. That is generally the request to preach the whole of our faith and practice before dismissing the subject.

Another call is made 4 miles East of Kalamazoo. The circumstance that brought forth the request is this: A young women learned of this doctrine, whose father stood in an official capacity in the city of Kalamazoo, in one of the popular Churches, but but declared that they did not carry out the doctrine of the Gospel, and especially baptism, being convinced that it should be by Trine Immersion, withdrew himself, and so died, not knowing that there was a people in the world with whom he could unite. This daughter when finding such people, and so close at hand, (about 20 miles) felt grieved to tears. Such cases I could multiply in my acquaintance, which causes me to grieve over it, and to call on the Lord of the harvest to send laborers into the field, since we have been defeated again and again by calling on men. I should have mentioned, that sick brother was very anxious to live in the community of this new found people, and went South in the hope that the climate would help him, and so it did relieve him of the burden of this life. He wasted away gradually, and fell asleep in peace to wake at the sound of Gabriel's trump. His sorrowing wife and little ones came back, by the kindness of the people where her husband died, who had done all the kindness to them while he lived that they could, and had him buried decently and in Christian order, and then bought her a through ticket to her home. Though I cannot tell the names of these people, and even forget the town and place of their residence, yet such acts of charity are not forgotten by Him who will say "Whatsoever you have done to the least of my brethren, you have done it unto me."

F. P. LOEHR.

Bloomingdale, Mich.

MECHANICSBURG, PA.
January 4th, 72.

Dear Brethren of the Pilgrim:—

Our series of meetings are over, and we could sing with truth, "How loth I've been to leave the place, where Jesus shows His smiling face." We had not only apprised you, but also invited you to attend our then contemplated meeting at Baker's Meeting-house. Bros. Joseph Sherfy and D. Longenecker attended, and labored for us. Bro. Sherfy commenced on the 18th of Nov. and left on the morning of the 27th.—Brother Longenecker came on the 20th, and left on the morning of the 28th. Grabill Myers came on the 27th and had three meetings in Mechanicsburg. On the whole we had a season of refreshing and good meetings, and hope impressions were made that will not soon be forgotten.

We had agreed in council several months before the first meeting commenced, that we would have another in December at Mohler's M. H. So we had one meeting in town on the eve. of the 22nd, next eve. commenced at Mohler's. The brethren we had expected to labor at this time were J. D. Trostle, and G. W. Brumbaugh. The latter having failed to come, Bro. Trostle was all the stranger we had to preach for us during this last meeting. He preached sixteen times, from the 22nd to the close of the 31st,—left for home on New Year's morning.

Oh! what a blessed time, to sit under the droppings of God's rich sanctuary so oft, and to see so plainly that it is no vain thing to serve the Lord. Well a few have been made willing to say, "I want to go with you," with others we hope the door will open soon, and they too will say "I will." In short I think we have already realized a little of the truth of Jesus words where He says that "Both he that soweth and he that reapeth shall rejoice together." Much is said by some who profess to be preachers, about not muzzling the mouth of the ox that treadeth out the corn &c. But I can confidently say that those dear brethren who labored and tread out the corn for us, that they have not only fed the flock with us, and gave each his meat in due season, but they have shared with us and taken large supplies with them that they can feast many days. May those seasons be long remembered with us and them. Amen.

MOSES MILLER.

Dear Pilgrim:—For the satisfaction of your readers, I inform you that I was to see my dear uncle Adam Hollinger, and it was his request that I should make a statement of his condition. I was to see him on the 22nd of Dec., and found him in much pain. His sufferings are very great. The tumor is doing pretty well, but has a bad cough and is quite bed sore. His sufferings are so great that he sometimes does not sleep any for two or three nights. In his affliction he gets very lonely, and is glad to have brethren and friends come and see him. He still solicits the prayers of those who are interested in his welfare, and sends his love to all who know him.

Dear reader, if you are not a pilgrim to that better world on high, delay not. Remember the many warnings you have received, and perhaps some of them from my dear afflicted uncle who is now prostrated on his bed of affliction. You may hear his voice no more until you meet at the judgement bar of God.

Dear uncle, be encouraged, and remember there is a balm in Gilead that will certainly heal. If this body must soon dissolve, you have the promise of a more glorious body eternal in the Heavens, where we all can soon strike glad hands, where parting shall be known no more.

KATIE E. KELLER.

Dickenson, Pa.

Bro. Adam and family has our sympathies and not ours alone but of all the saints, and our prayer is that the Lord may sustain him in his day of trouble. Adopt the language of one of old, "Though the Lord slay me yet will I put my trust in him," and remember that it hath been said, "Whom the Lord loveth he chasteneth, and recognizeth every son whom he receiveth.

Sister M. A. G. Ecker says: Although we are slow acknowledging an approval, we are not tired of your visits, nor weary of the weekly interviews we have had together. And as the name of one subscriber will teach you to remember that there is such a place as Walnut Bottom, and will also serve to remind us that the PILGRIM still exists, you will please continue the same.

Yes we have learned to think of Walnut Bottom, as a place where kindred spirits dwell. May we not hope that that spirit in its isolated condition will be prompted to indite some of its spiritual musings for the comfort and consolation of many bruised and weeping hearts that are longing for the crumbs that fall from the table of the saints.

NOTICE.

This informs my brethren and friends who have their names on my list for PILGRIM of 1871 and have not yet paid, I have moved to Somerset, and therefore cannot attend to it. All those that are in arrears will please send it to the publishers, instead of sending it to me. I know of some who have paid, and of others who have not. Those should attend to it at once, as I think the PILGRIM should be a welcome visitor to every Christian family.

D. G. LINT.

Somerset, Pa.

MONEY LIST.

Joseph Hoover,	3.00
Jacob Mohler,	11.25
H. J. Shellenberger,	5.00
James R. Lane,	5.00
Barbara Beshore,	1.25
B. F. Moomaw,	3.75
J. B. Replogle,	1.25
Andrew Snowberger,	1.25
John Brindle,	5.00
Wm. Panebaker,	10.00
H. Renner,	11.25
John Shank,	1.50
D. F. Good,	11.00
Mary Spanogle,	5.00
S. M. Smith,	1.25
Jonathan M. Meyers,	3.10
D. M. Foglesonner,	6.25
James L. Sears,	2.50
Dr. D. P. Fahrney,	1.25
Ella Williams,	1.25
John Pfautz,	1.25
Keelin Leonard,	2.50
Samuel Burget,	5.00
M. M. Custer,	6.25
Anna Boyer,	7.50
Peter H. Lehman,	1.50
Harrison Speck,	1.25
A. H. Kauffman,	1.25
Mrs. Lydia Snavely,	1.25
David Stayer,	1.25
Amanda J. Zimmmerman,	.75
Emanuel Hoover,	1.25
David Buckingham,	6.75
Jonas Leedy,	1.25
Peter Bechtel,	1.50
Jacob Friedly,	1.25
H. Beelman,	6.25
Philip Boyle,	3.75
S. M. Mummert,	3.75
Wm. H. Franklin,	1.25
Martha Hutton,	1.25
Fred. W. Kohler,	4.90
John Montgomery,	5.00
J. Newcomer,	2.50
E. W. Stoner,	4.50
John W. Gish,	10.00
Joseph Mohler,	.62
S. Bollinger,	3.75
Jacob C. Grossnickle,	1.50
J. S. Snider,	.75
Louisa Sappington,	1.25
John W. Zigler,	2.50
Chatham Centre,	8.75
John S. Newcomer,	3,75
Abraham Showalter,	5.63
B. Brumbaugh,	3.75
M. A. G. Ecker,	1.25
D. Heckman,	5.00
David M. Foglesonner,	1.25
Andrew Bechtel,	2.50
Annie S. Miller,	1.25
J. H. Ulrick,	.50
J. L. Frantz,	22.00
Isaac Brumbaugh,	1.25
Leonard Furry,	10.00
John R. Flohr,	1.25
Samuel Ryman,	1.50
E. B. Shaver,	1.25
George Barnhart,	3.75
Jacob Zigler,	1.25
Peter Pfoutz,	6.25
J. M. Wells,	3.75
M. Emma Rohrer,	3.75
Moses Miller,	23.00
George H. Sweigart,	1.25
Geo. Brumbaugh, for Hawa Congregation,	15.00
Wm. Malory,	1.25
Jacob Garber,	3.00
Wm. Domer,	12 50

RELIGIOUS NEWS.

SAD STATE OF THE ALABAMA CHURCHES.—A Baptist paper has the following from a correspondent: "With few exceptions, the Baptist Churches in Alabama are in a lifeless, or at least thriftless condition. Home revivals there have been during the year, but small is the number of working converts received,—and of what service are dead children added to the family? Few pastors are supported. Valuable ministers have left the State, and are yet leaving. Little money is being collected for the cause of missions. The poor students for the ministry at Howard College, or who should go there, cannot be supported. The Baptist Convention of the State recently met at Montgomery, but it did little more than speechify and resolve. Not five hundred dollars in cash, as I think, could be raised for the most pressing objects."

The Baptists of Novia Scotia, New Brunswick and Prince Edward Island, sustain thirty native preachers and two Bible women, who labor among the Burmese, Karens and Shans. They now propose to send two missionaries to a new field in Siam.

THE ANTI-BIBLE WAR RENEWED.—The war upon the Bible in the School at Hunter's Point, has been renewed, and now the conflict is between the Trustees who represent the Roman Catholic, and the Commissioners who represent the people. The Trustees claim authority over the building, and threaten to close it if the reading of the Bible is continued. They have forbidden the reading of the Bible. The Board of Commissioners deny the right of the Trustees to interfere in any way either with the school discipline or property. They say that the charter especially provides for the duties of both Boards, and that the duties of the Trustees are limited to the financial matters of the district. The Commissioners have notified the Principal to take no notice of the Trustees, and to continue the reading of the Bible as usual. The document has been passed over to Corporation-Attorney Stevens, and in all probability action will be commenced against the Trustees for interfering in the duties of the schools. The Roman Catholic population are very bitter against Mr. Sieberg the Principal. The exercises in the school are suspended until after the holydays, when it is apprehended the Roman Catholics will re-open hostilities.

HEAVY SNOWS IN THE WEST.—There has been unusually heavy falls of snow on the line of the Pacific Railroad and in other parts of West. A dispatch from Omaha of the 25th says:

Rawlins Station reports that no trains have passed either way since the 21st, and no prospect of any passing for two or three days. Laramie Station reports three trains lying there for the West. A despatch from Dubuque of the same date says: The recent snowstorm was very severe in Northern Iowa, blocking all the roads. With one exception, there have been no trains from the West into Dubuque since Friday last, until this evening. The snow is effectually blocking the roads, and breaking the telegraph wires in every direction. The snow is reported as ten feet deep on a level in Little Cotton-wood mining district, Utah, and it was still snowing. Freighting ore from the mines is nearly suspended. The Sun had not been seen for a week.

GALES IN THE WEST.—A heavy gale of wind passed over the Western States on Saturday last. At Toledo, Ohio, the telegraph lines were prostrated and damage was done to roofs. The spire of the First Baptist Church was blown down, falling upon and partially crushing an adjoining dwelling. At Springfield, Ills., it blew down an immense skating rink and the new rolling-mills of the Springfield Iron Company, and entirely destroyed the round-house of the Gilman, Clinton and Springfield Railroad, besides tearing off several roofs, toppling over chimneys, levelling fences, &c. The loss cannot be less than $50.000. In Indianapolis, a portion of the roof of St. John's Cathedral was crushed by the falling of the upper part of one of the front towers. At Lafayette, Ind., a large number of the buildings were unroofed, including the Second National Bank building, Post-office and telegraph buildings. Several persons were injured.

TO AGENTS.

The following annexed list of good books we offer as premiums for subscribers for the PILGRIM. They are all excellent works, intended as a guide to self-improvements and free from sectarian bias. If our children were furnished with such books to read in connection with the Bible, instead of novels and trashy newspapers—many might be saved from a felon's cell and a drunkards hell. We will send post paid any book in the list to all who will raise the price annexed, in subscriptions. We allow 10 per cent or 12½ cents for each subscriber at $1.25 and 15 cents for each one at $1.50. The books will be sent as soon as the money is received for the subscriptions intended for premium.

Conversion of St. Paul. By George Jarvis Geer, D. D. 12mo. fine edition, $1. Plain edition, 75 cents.

Footprints of Life; or, Faith and Nature Reconciled.—A Poem in three parts. The Body. The Soul. The Deity. By Philip Harvey, M. D. $1.35.

Fruit Culture for the Million. A Handbook, being a Guide to the Cultivation and Management of Fruit Trees. Descriptions of the Best Varieties, and How to Propagate them. illustrated $1.00.

Hand-book for Home Improvement: comprising "How to Write," "How to Talk," How to Behave," and "How to do Business," in one vol. 2.25.

How to Live; Saving and Wasting, or Domestic Economy. By Solon Robinson. $1.50.

Hopes and Helps for the Young of both sexes, Relating to the Formation of Character. Choice of Avocation, Health, Conversation, Cultivation of Intellect, Moral Sentiments, Social Affection Courtship and Marriage. By Rev. O. S. Weaver. Muslin, $1.50.

Life at Home; or, The Family and its Members. Husbands, Wives, Parents, Children, Brothers, Sisters, Employers and Employed, etc. By Rev. William Aikman, D. D. A work which should be found in every family. $1.50. Extra gilt, $2.00.

Man and Woman: Considered in their Relations to each Other and to the World. By Henry C. Pedder. 12mo, Fancy cloth. Price $1.00.

Man, in Genesis and in Geology; or, the Biblical Account of Man's Creation, tested by Scientific Theories of his Origin and Antiqnity. By Joseph P. Thompson, D. D., LL.D. One vol. 12mo, $1.00.

Oratory—Sacred and Secular; or, the Extemporaneous Speaker. Including Chairman's Guide for conducting Public Meetings according to the best Parliamentary forms. By Wm. Pittenger. $1.50.

The Emphatic Diaglott; or The New Testament in Greek and English. Containing the Original Greek Text of the New Testament, with an Interlineary Word for-word English Translation. A Work for Students in Theology, and S. S. Teachers. By Benjamin Wilson. Price, $4,00; extra fine binding, $5.00.

The Right Word in the Right Place. A New Pocket Dictionary and Reference Book. Embracing Synonyms, Technical Terms, Abbreviations, Foreign Phrases, Writing for the Press, Punctuation, Proof-Reading, and other Valuable Information. Cloth, 75cts.

Weaver's Works for the Young. Comprising "Hopes and Helps for the Young of both Sexes," "Aids and Aims for Girls and Young Women," "Ways of Life; or, the Right Way and the Wrong Way," $3.

Wedlock; or, the Right Relations of the Sexes. Disclosing the Laws of Conjugal Selection, and showing who may and who may not Marry. For both Sexes. By S. R. wells. Plain, $1.50; Extra gilt. $2.00

1872 1872

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Trine Immersion.

A discussion on Trine Immersion, by letter between Elder B. F. Moomaw and Dr. J. J. Jackson, to which is annexed a Treatise on the Lord's Supper, and on the necessity, character and evidences of the new birth, also a dialogue on the doctrine of non-resistance, by Elder B. F. Moomaw. Single copy 50 cents.

TRACTS.

A Treatise on the Salutation, Feetwashing and the Lord's Supper, by Eld. David Bosserman, intended more especially for the Brotherhood. They are now offered for sale on the following terms; Single Copy, 10cts.

Per Dozen, 80cts.

Address, D. Bosserman, Gettysburg, Pa.

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A number of responsible advertisements not conflicting with the design of our work will be admitted on our outside pages on the following terms:

Single insertion, per line,	10 cts.
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"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 3 JAMES CREEK, PENNSYLVANIA, JANUARY 16, 1872. NO 3

For the Pilgrim.

THE FIRST GRAVE.

I remember when quite a child, how far away that seems, attending the funeral of a relative. It was my first experience of death and the grave, and my soul shrank back on itself, when I saw that still pulseless form and icy brow. And when we all stood around the grave my father took my hand, and leading me forward bade me look into it. It was the first time I had to contemplate the end of all things earthly, and even now a chill of horror runs through my frame as the memory of that awful moment comes over me, and I see again the deep dark gloomy abode, in which my lovely friend was soon to be lost to me forever. I hear again the voice of the man of God saying; "Man that is born of woman is of few days and full of trouble, he cometh forth as the flowers and is cut down; he fleeth also as a shadow and continueth not."

As a child I saw only the damp earth, the solemn procession and weeping friends, now as one older, I look beyond the things that made death terrible, and the grave dismal, to the rift in the cloud through which we see the glory of the Celestial City, and the white robed angels waiting to welcome the disembodied spirit home to fairer scenes on high. The grave is not the end of life, of hope, of peace and happiness, but the gate thrown open wide, through which mortality passes to immortality—through which corruption puts on incorruption, and in which death is swallowed up in victory through our Lord Jesus Christ.

Wretched indeed would be our lot were earth the all of life, and the grave the end of existence, but—

> "Life is real, life is earnest,
> And the grave is not its goal,
> Dust thou art, to dust returneth
> Was not spoken of the soul."

Could we believe in annihilation, that our lives might be given up to pleasure and things of sense, we would still be unhappy, for the restless germ—the God given spirit, will not rest satisfied with *husks*,—"Angel's Food" alone will satisfy its cravings; no poison however gilded will or can hush its repinings for the light and freedom of the upper skies. No matter how low and debased a man becomes, there are times when the soul awaking from its lethargy sighs for its lost estate,—its Eden of love and purity.

Hope may be buried, and happiness a stranger to our firesides, yet light will some day penetrate the darkness, and our loved and lost ones will come to us all glorious to behold. No matter how gloomy our pathway in life may be, there is always the promise, "Lo! I am with you alway even to the end of the world."

If, dear reader, you have ever known what it is to make graves in your heart, and weep unavailing tears over the perfidy of friends—if you have known what it is to have those you have loved and trusted betray you and scorn you,—then you can understand what it is to have the heart an open sepulchre, full of dead memories, hopes and friendships; and over these graves roll the stone and set the seal, for to them there is no light springing up in darkness, no future radiant with hope, and no resurrection morn filled with glad fruition. Over their portals is written "*Silentio, Silentio.*" What bitter mockery is life when we turn from the grave of buried love to an unsympathetic work-a-day world,—God alone can comfort them—His everlasting arms are around, and all is well.

In ages long gone by, the earth on some sunny hillside slope, just beyond Eden's walls, was opened to receive the first offering in the sin of transgression, and as the vail from those twin hearts went up to Heaven over the grave of the first victim, methinks the sons of God must have veiled their faces and wept in sympathy. It was cold and desolate then, for no ray from the resurrection morn had shot athwart the gloom, and unfolded that grave, the only one in the wide world, in its glorious light. To those weeping ones had not been given the blessed words "I am the resurrection and the life."

And shall we go, as did Mary, of old to weep over that other grave where they laid our Lord and Master? No, Oh! No! He is not there, He is risen and become the first fruits of them that slept. Around that lonely tomb cluster our happiest thoughts, for the night is past, morning dawns, and Christ our life has appeared all glorious with the stamp of immortality on His brow! And taking up the angel chorus, we shout "Glory to God on High."

LAURA H. MILLER.

Easton, W. Va.

For the Pilgrim.

A REPLY TO BROTHER D. F. GOOD'S SECOND QUERY IN NO. 48.

"Behold, I stand at the door, and knock."

Brother Good asks, "what door is referred to." I understand the door to be man's will. "If ye be willing and obedient, ye shall eat the good of the land." Isa. 1: 19. The Scriptures throughout teach us, that man must become willing to submit His will, to the will of God. And, although many may seem to be the hindrances to salvation, yet none so great as *self-will*. On the part of God all is prepared. God desires the sinners salvation. For this Christ died; to this end He rose again. For this the Gospel is preached, for this purpose the Holy Spirit "reproves the world," and what a wise plan God has adopted for our salvation, well could Paul say, "Who of God is made unto us wisdom, righteousness, and sanctification, and redemption," 1st Cor. 1: 30. But this wisdom many will not receive. God's wisdom is represented as, "She crieth at the gates, at the entry of the city, at the coming in at the door: Unto you, O men, I call! and my voice is to the sons of man. Prov. 8: 3, 4. "The Spirit and the bride say come." The mighty God, even the Lord hath spoken, and called unto the earth from the rising of the sun until the going down thereof. He calls by various means, and with different voices: by His spirit, His word, and many ways to stop the sinner, but it is, as it was when the Redeemer was on earth, "Eyes they have and see not, ears and hear not, hearts and understand not." And why? Simply because the DOOR is shut. We well remember the time ourselves, brethren and sisters, when our gates were all closed, the ear gates closed up, so that we were deaf to the voice of God, the eye gates closed so that we could scarcely see anything, the mouth gate closed so that we could scarcely talk about religion, yes, apparently tongue tied, but when we become willing, Oh what a change! Why the brethren now preach different. Why I have never heard such things before; and why? Simply because the ear gates were open. We also see different, and could say, "I see men as trees walking." The Bible seemed to be a new book, "and" we have seen strange things to-day, our mouth gate has also opened, and in short, "every ones bonds were loosed," and "and a new song put in our mouth," &c. All this because we have become willing. To the Jews the Savior said, "And ye will not come to me, that ye might have life." John 5: 40. Their door was shut. In conclusion I will say, as long as we have a perfect will to do God's will in all things, our door will be open, and this being the case, God has placed before us an "open DOOR," which no man can shut. May God grant this, for he is able to work in us both to will and to do his good pleasure.

MOSES MILLER.

Mechanicsburg, Pa.

A wise son heareth his father's instruction: but a scorner heareth not rebuke.

A man shall eat good by the fruit of his mouth: but the soul of the transgressors *shall eat* violence.

For the Pilgrim.

SALVATION.

"How shall we escape if we neglect so great a salvation." Heb. 3 : 2.

Salvation is a preservation from destruction, or eternal death. We propose to treat it under two heads, temporal and spiritual. By a temporal salvation we want it understood that there is danger pending, and means must be used to avert that danger. We all know what it is to be in danger. When we see it we are very likely to get out of harm's way. In the first place, we must be made sensible there is danger. This may be in various ways; first by beholding it with our natural eye, or by hearing it from a friend in whom we have confidence to believe will not mislead us.

For instance, if we saw a tree about to fall where we were seated, we would make an effort to get out of the way; or if we were at a certain point, and a friend would call to us, "get out of the way that tree is falling," if we had confidence in the friend we would take heed to the warning, and by so doing we would avert the danger of being killed. Now what would be the result if we took not warning, after the kind friend had lent a helping hand by calling while he could not get to us in time to drag us away.

Heb. 11 : 7. says, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heirs of righteousness which is by faith." Faith then is the leading principle to all action, and without faith it is impossible to please God. But faith without works is dead, being alone, we see in the chapter above named, what wonders those ancient worthies wrought by faith and works. These all died in faith not having received the promises, but having seen them afar off, were persuaded of their truthfulness, which caused them to confess that they were strangers and pilgrims on earth. When Jonas was sent to the Ninevites, he went three days journey into the city and began to say unto them, "yet forty days and Nineveh shall be destroyed." Temporal destruction was awaiting them; a fearful doom hung over the city. But when they heard the man of God telling of the impending danger, fear fell upon them, having faith in what was proclaimed they repented, sitting in sackcloth and ashes from the king upon the throne down to the beggar, and even to the beasts of burden. All animated nature was required to put on the habiliments of mourning, so that if possible, temporal salvation might be brought to them. God looking down from his holy habitation saw that they desired mercy, and granted their request by sparing their city. Oh! the abundant mercy of God visibly set forth to erring mortals, it will apply even now to you, poor sinner.

The news of Sodom and Gomorrah, when it reached the portals of Heaven, caused Almighty God to send messengers which came along and paid a short visit to our Father Abraham, who thought it no burden to kill a fatted calf, and cause a little water to be brought, and wash their feet, and set meat before them, and entertain them as long as practicable. But when he heard his visitors were going to Sodom to investigate the iniquity of the city, he had fearful forebodings. First because he had a brother there, and second, for fear the city would be doomed. He now began to interrogate his agreeable company by saying, "Oh! will you spare the city if there be fifty righteous found there?" His solemn appeals, no doubt, were very affecting, which caused God to remember his mercy toward the human family, and gave an affirmative answer, saying, "your request is granted." This caused Abraham to renew his request by diminishing the probable number of righteous, and continued his requests until he reduced them to the number of ten, and that request was granted. "Again I say." Oh! the mercy and long suffering of God, in sparing that great city filled with debauchery and wickedness, for the sake of ten righteous persons.—With this understanding they left Abraham and journeyed toward the destined place; then entered into the city and drew near to the house of Lot, who seeing them opened his door and kindly received them into his house. When their mission was set before him, we see Lot hastening out to his near friends telling them, our city is going to be destroyed, flee for your life! But they received the news as it were an idle tale. Why? Because they lacked faith, not even having confidence in their earthly parent who volunteered to warn them of the impending danger. They were not as noble as were those of Ninevah, and lamentable to say, there could not the number of ten be found, neither could they be induced to repent, so the fearful calamity must come, and who ever has faith in the Bible will say, Sodom and Gomorrah was burned with a fearful destruction—nothing left to mark the spot to a certainty. How shall we escape if we neglect so great salvation?—Many more circumstances might be brought up to show that we will not escape if we neglect to hear, even a temporal salvation, but our article would get too lengthy. We will see what benefits are afforded to us looking at it from a spiritual stand-point.

Paul when having occasion to give us his understanding about the text, no doubt looked at it with carefulness, and came to the conclusion that there is no way of escape, for he says in the verse above "for if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape?" There is no way of escape, the law of God is unalterable, and will stand both for time and eternity. The Savior says, "the words which I have spoken they shall judge you in the last days."—

Sin came into the world, and death by sin, so death passed upon all men for all have sinned, and because of sin, he was driven out of the garden and away from God, and eternal destruction awaited him, and would have engulfed him had not Jesus Christ volunteered to redeem him.—Then the means of salvation was brought by Jesus Christ, who was mediator between God and man, so that man might be reconciled into favor and fellowship with God again. Should we not have much respect for him, seeing he has opened up a new a living way for us to enjoy the benefits of salvation, and brought to light things hidden from the foundation of the world. John wept much because there were none in Heaven or in earth that was able to open the Book or loose the Seals. But the angel consoled him by saying, the Lion of the tribe of Judah hath prevailed to open the Book and loose the Seals thereof, and it cost nothing less than the shedding of his blood upon Mount Calvary, to clear the way for us; otherwise eternal destruction would have been our doom.

Now the matter has been brought so far, that by faith we can see it, and an invitation is given to enjoy the benefit thereof. Will we now have confidence in him, who so kindly has gone to the trouble of opening the Book and giving us the invitation, or will we not? The Apostle says, "Cast not away your confidence, for it hath great recompense of reward." Again he says "we are embassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

An embassador is a public minister of the first rank which Paul was, and in his able addresses to the people, he showed them their unreconciled condition, and those who had faith in him were benefitted. Paul's successors are still engaged in the same occupation, and they that have faith are still receiving the benefits of eternal salvation, as well as those who heard Paul preach, and those who do not have faith, (that is a practical faith,) will not receive any benefit from the labors which the embassadors performed in Christ's stead at the present day. But we rejoice to know that our labor is not all in vain, for we see there are still some who take heed to the things they hear, and do not let them slip, yet we again feel sorry that many, yea, very many, do neglect to hear, therefore according to the language of the Apostle "how shall we escape."

Now kind reader we would say to you in conclusion of this article, while God in his mercy has made it possible for us to obtain salvation for our never dying souls, let us come to the conclusion the Prodigal did, and arise and go to our father and say, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son, make me as one of thy hired servants, and show to the world a practical faith of the religion of Jesus Christ, enter into the church militant and live a godly life, and you are assured of entering into the church triumphant, and what a glorious time we will have! The poet says,

"When we've been there ten thousand years,
Bright shining as the sun
We've no less days to sing God's praise,
Than when we first begun."

GEORGE WORST.

ADVANTAGES OF AFFLICTION. NO. 3.

"But the more they afflicted them, the more they multiplied and grew,"—Ex. 1. 12.

In the preceding Nos. I tried to show and illustrate how that from the calling of Abraham, Isaac and Jacob, God did, from obscure and small beginnings, through the patriarchs, continue his Church, making apparently slow progress at first, and sometimes to pass through intricate and afflictive dispensations of His Providence. But this only serves to establish and increase it the more, until it became very numerous under the cruel oppression of Pharaoh, "But the more he afflicted them the more they multiplied and grew," in number, strength, and power. The whole

history of their oppression and affliction, under Pharaoh, is typical and figurative of the Church, oppression and persecution by Satan, the spiritual Pharaoh, and his adherents, and hence will apply in after ages to the Church and her enemies. In the history of David and his persecution, we have this subject further illustrated: I will here first notice his obscure birth place, Bethlehem, as being, "little among the thousands of Judah." It is not enumerated among the other cities of Judah. Joshua, 15th chapter. It was here that King David was born, and is still more sacred as the birth place of the King of Kings, the blessed Savior of whom he, David, was an eminent type. Such was the wonder working Providence of God, at that eventful period in the history of the Israelites, which we now proceed to consider: The career of king Saul was soon to end. His disobedience of the divine commands had caused the forfeiture of his crown. "I have rejected him from reigning over Israel," was the declaration of God to the prophet Samuel. "Fill thy horn with oil, and go. I will send thee to Jesse the Bethlehemite, for I have provided me a king among his sons." When Samuel saw Eliab, he said, "Surely the Lord's anointed is before him," but the Lord said, "Look not on his countenance, or the heighth of his stature, because I have refused him for the Lord seeth not as man seeth, for man looketh on the outward appearance but the Lord looketh on the heart.

David being the youngest son of Jesse, and the last and least in the estimation of his father, brethren, and the prophet, he appears to be made king. "Again Jesse made seven of his sons to pass before Samuel, and he said unto Jesse, the Lord hath not chosen these. Are here all thy children? And he said there remaineth yet the youngest, send and fetch him, and when he came the Lord said arise, and anoint him, for this is he." And the spirit of the Lord came upon David from that day forward, but the spirit of the Lord departed from Saul, and an evil spirit troubled him." 1st Samuel, 16: 1-14. From this time on we may safely infer from the sacred narrative, that David and his kingdom began to increase and gather strength, and Saul and his kingdom to decrease and get weaker, so also did his trials and afflictions increase, as the opposition and persecution increased and raged through Saul. Soon after, Saul was engaged in war with the Philistines, and their champion Goliah said, "I defy the armies of Israel this day, give me a man that I may fight together. When Saul and all Israel heard those words they were dismayed and greatly afraid." On David's arrival at the camp he learned the circumstances respecting Goliah, and expressed a wish to engage with him in contest. "And David said to Saul, *let no man's heart fail because of him.*" Thy servant slew both the lion and the bear. The Lord that delivered me out of the jaw of the lion, and out of the jaw of the bear, will deliver me out of the hand of the Philistine. And David said to the Philistine, thou comest to me with a sword, and with a spear and shield, but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel whom thou defiest, for the battle is the Lord's." A noble example of faith and trust in God, and a beautiful type of the efficacy and triumph of faith over all spiritual enemies, as Paul exhorted the Ephesians to put on the whole armor of God in their spiritual warfare, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds. For we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world and spiritual wickedness in high places."—Eph. 6: 12. 13. & 2nd Cor. 10. 4. "So David prevailed over the Philistine with a sling and a stone, &c. And when the Philistines saw their champion was dead, they fled, and the men of Israel and Judah arose and shouted and pursued them."

The great victory over Goliah and the whole army of the Philistines had been as a turning point in the career of king David. His noble soul and heroism like a powerful magnetic, attracted to him such like noble men as Jonathan, Saul's son, "whose soul was knit with the soul of David, and Jonathan loved him as his own soul." A type of the love, union, and communion which the Christian and the Church has to Christ, its head, "who sticketh closer than a brother," "whose love is strong as death." "And it came to pass when David was returned from the slaughter of the Philistines, that the women came out of all the cities of Israel singing, Saul hath slain his thousands, and David his ten thousands, and Saul was very wroth, and the saying displeased him, and he said what can he have more than the kingdom, and Saul eyed David from that day forward." Then he began to afflict and persecute him, "but the more he afflicted them, the more he multiplied and grew." "And David behaved himself wisely in all his ways and the Lord was with him, and Saul hated him, and was afraid of him because the Lord was with him, but all Israel and Judah loved David."—1 Samuel, 18: 1-16.

D. NEGLEY.

MEN CONVINCED OF SIN BY MIRACLES.

BY EMANUEL EMBAUGH.

"So Samuel called unto the Lord; and the Lord sent thunder and rain that day; and all the people greatly feared the Lord and Samuel." 1 Sam. 12: 18.

We infer from the tenor of the above language that the hearts of the people became so much addicted to sin, and they became so self-willed that it became necessary for the man of God to resort to some supernatural power in order to cause them to repent of their evil desires and actions. The people alluded to in the above desired that a king should reign over them, but this desire possessed as a peculiarity their own self-will, and was not the will of the holy prophet, neither was it the will of God; hence inasmuch as the earnest entreaties and logical reasonings of the man of God were without avail, it became necessary for him to appeal to that power which *can* subdue kings and demolish kingdoms, and even rivet conviction of error upon the mind by miraculous power when more gentle means will fail. The prophet apprised the people of the fact that the Lord would intervene in this matter and then in an humble and contrite manner did not only bow the knee in adoration, but also lifted the heart in thankfulness to God and his voice ascending, he implored the acknowledged Creator and Protector of all things to intercede in behalf of these people, when lo! the sky became dark and gloomy, the fearful peals of thunder began to be heard, and the vivid flashes of lightning became so sensibly visible, that all the people began to fear the Lord, and also the holy prophet. Thus was this people brought to repentance by miraculous power. Although we do not believe that God will in this age of the world, call the wicked who are determined to willingly, plunge headlong into destruction, to repentance by miraculous power, we believe still that the times of miracles is not past. We are fully sensible of the fact that there are those in the world to-day who have been brought to repentance by the miraculous power of God. We are aware also that men and women have not only been thus caused to feel their need of Christ, and join the church of the living God, but those who have long walked with the disciples of the lowly Jesus along the path which he has marked out for them, with the blood which flowed from those gaping wounds inflicted upon Him by wicked hands, and have retained some darling sin, as an idol, or have been influenced by others to go partly back and wallow in the mire whether they have ever before wallowed in the same slough or not, have been called to repentance, either by being called to a bed of affliction themselves or by the loss or affliction of some kind friend. As jesting, idle and vain conversation, foolish talking &c., are necessary qualifications to lead men and women to endless misery or eternal death, shall those of us who engage in such things wait to see whether the Lord will wean us from them by miraculous power? If we know that these things are wrong, as we surely will if we love the Savior and read his word, we will see no miracles in this case, but if we cannot see the wrong or do not heed his word, perhaps we will.

THE GREAT OBJECT OF LIFE.

"But seek ye first the kingdom of God and His righteousness, &c."

It is the conviction of every thinking mind that the "Sermon on the mount" of which our text is a part, expresses completely and concisely the very want of our spiritual natures. If there existed in my mind a doubt of the divinity of Jesus Christ, a perusal of this sermon would cast reproach upon me for my skepticism. "Seek first," what a lesson is here taught to parents. So bring your treasures to the Lord that he may be honored by your sacrifices; that you may teach your children by your example what their *first* duty is to God; that they should seek the Lord in their youth, and that you may teach that the sinner who has forgotten that he has a soul that will be either lost or saved, the existence of things of mightier importance than the accumulation of wealth. The text is very expressive. *Seek* implies not only a willingness to become a Christian, but a heartfelt desire, a searching anxiety for truth and righteousness. This is a work which the true christian believer never completes. There is no time when we can cease seeking. We need to practice all the means of grace to keep fires of faith burning. How vain then that man should expect to enter the Kingdom of Heaven, when he gives this subject only a casual thought. How often do we enter the abodes of those who profess the name of Christ and although we remain day after day we hear not the voice of prayer, or the words of that holy book called the Bible. That sacred volume is the compass which directs us to Heaven: and if we neglect it we will certainly lose the way. To seek the Lord is the *only* way to success in this life, for he promises that "all these things shall be added unto you." Why can we not believe the Lord and accept his road to success? Has he ever proved untrue? Has he ever deceived a single soul? Why then neglect his commands and follow him whom we know has ever deceived. Oh, that the Lord may open our eyes to our position, and enable us to see the danger that is threatening us. May we trust in him, obey his commands, seek his kingdom *now* and be saved. *Herald of Truth.*

DIE LIEBE.

Wie ist der Seel die Lieb so werth,
Wan sie sich hier zu Gott Bekehrt;
Nur noch ein Wunsch zu dieser zeit,
Du lieber Gott mach mich bereit.

Die Liebe glaubt, die Liebe duld'd,
Sie giebt dem andern keine Schuld,
Sie is allein was mich erfreut
So leb ich von Barmhertzigkeit.

JOSHUA HOFFER.

PAST AND THE FUTURE.

REMINISCENCES OF THE PAST.

The year just past was fraught with Providential importance, more especially so than any former one to my recollection. The raging elements, fire and water, have destroyed millions of property. Storms and tornadoes upset the plantings of Omnipotence, and Earthquakes overthrow cities constructed by man's ingenuity. Oh! how many shipwrecks, through which hundreds of living souls were swallowed up by a watery grave. The numerous accidents on railroads—the dreadful carnage caused by the smashing of cars—bodies mangled and smashed beyond recognition. The multiplied perpetrations of murder, and frequent suicides committed in our christian land, illuminated by the Gospel light, is the most regretted by the sober thinking christian character. Is it not revolting to the serious reflecting mind, that through the insinuation of the evil one, humanity will thus yield? But let us guard against his devices, and be constantly engaged in watching and prayer, lest we might be overcome by his artfulness. Disease, in its various forms, by the hand of death, has swept away thousands, made the fireside gloomy and [illegible] ded families, ties of matrimony [illegible]ved—father and mother separated from the fond embrace of their dear offspring; brothers and sisters [illegible]uted asunder, shedding gloom and sorrow over their once happy home.

Oh what distress! What misery and sorrow pervade the aching hearts, and fills the troubled souls of such who thus are left behind, without any hope of ever meeting their loved ones in a better land. Marvel not, my dear reader, when such solemn parting scenes cause the mourning relatives to be baptized in grief and tears. *Solemn Reflections!* if called from time to eternity out of Christ. But if prepared, though parting is grievous, yet will it be mingled with joy in the happy prospect of meeting in a world unalloyed with grief.

Young and old passed away—crossed over the valley of death in our vicinity the past year, of whom were three brethren and three sisters, in the bounds of our church; instead of these, by the gracious call of Almighty God, twenty-seven were added by baptism, and several by letter. May it please God, through the instrumentality of his ministers to double or triple that number this year. And may He who is able to subdue the most rebellious and stubborn sinner, revive his work in Zion to the conversion of thousands, is my solemn prayer. O let us, brethren and sisters, examine and see whether we have made progress in our divine life in the past year, and if not, let us speedily amend.

THOUGHTS ON THE FUTURE.

We have now entered on another year. A new era has commenced, a new scene of time begun. Let us now set out afresh for Heaven and happiness. We know what is past, at least, concerning our immediate neighborhood, but what will pass this year we know not.

How many, who now bid fair for a long life, and who are now blooming as a rose, may be mouldering in the grave ere this year is past. Perhaps your unworthy writer may be one of the number. But what of that—we know that we all must die once, and why not just as well this year as at some more future time? This is no matter of much importance. But here lies the important and solemn question, am I prepared to die? Can I rejoice seeing the day of redemption drawing nigh? Shall I meet the approbation of my Judge? Will my labors be accepted at His coming? Have I done my heavenly Father's will? If so, I am sure of reception, and shall hear the welcome plaudits, "Well done, thou faithful servant, enter thou into the joys of thy Lord."

A word to the thoughtless. Think not while everything goes well with you, that on that account you are secure from death. Death is frequently an unexpected visitor, and often very unwelcome too. He is no respector of person nor age, neither does he look to convenience or suit himself to circumstances, nor wait until man is ready. He has met some on the celebrating altar of matrimony. He met with some, and a good many too, at the worship of the godess of fashion, while in idleness and folly, when engaged in cursing and swearing. He visits them in drinking saloons, in fits of drunkenness; while upon the stage in theatrical performances, upon the dancing floor, in gambling hells, in the prison cells, and on the gallows. Wo to that man. Wo to that woman, that meet thus with death.

But happy is he, who meets with death in the service of the Lord God Almighty. Then let us take warning and be ready, with this thought always upon our minds: May I not die this moment? Pray God for mercy, fear Him and keep His commandments, for who knoweth what God will do this present year. With this I wish you all a happy New Year. Amen.

LEONARD FURRY.

LIFE IS SHORT.

BY CHARLOTTE I. MASTERS.

Our time in this world is short, when compared with eternity—a long and endless eternity. Our grand object and great work in life, should be for the enjoyment of a fast approaching eternity. Another short year of our life has vanished away, and we know not how many more we have yet to live. Perhaps the present is the last year we shall live. The time may be shortly approaching when we will have to bid farewell to all around us, prepared or unprepared. Oh, what a solemn thought! With this New Year, then, let us resolve, that by the grace of God, we will live nearer to him than we have done heretofore. This world is not our home; we were not born to live here always. We are hastening on as fast as time can move us to our eternal home. If we are faithful, we will hear the blessed welcome, "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." But if we are unfaithful we will hear the dreadful sentence, "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels."

Let us then, try and be faithful servants of God, so that when the Son of Man shall come in all his glory, and all the holy angels with him, and before him shall all nations be gathered, and he shall separate them one from another, as "a shepheard divideth his sheep from the goats," we can be as the sheep at his right hand. Christ has given us a law, and that law is a perfect one, and can be easily complied with by those who are willing to deny themselves. Then let us deny ourselves, take up the cross and follow him, and stoop to the fountain of life, drink freely from the living stream that flows so freely by the heavenly path, and pluck from the tree of life a heavenly inheritance—pass calmly through the stream of Jordan—enter through the gates into the holy City, and live for ever and ever in that happy land.

May the year we've entered on,
Prove to us a happy one,
May our few remaining days,
Be well spent in prayer and praise.

Raven's Eye, W. Va.

YOUR WAGES.

A young lady who had recently given her heart to the Savior, was one day conversing with a former companion, endeavoring to persuade him to leave the path of sin and enlist with her in the service of the Lord.

"You know," said she, "that so long as you refuse to confess Christ and do his commandments, you are serving a hard master, and the *wages* of sin is death."

The young man listened with respectful attention, and as she paused a shade of serious thoughtfulness overspread his manly face; but, quickly throwing it off, he replied lightly,—

"Oh, I don't charge anything; he need't pay me off."

The wages he was earning were not desirable nor pleasing to contemplate; and he sought to banish from his mind all thoughts of the day of settlement, thinking, doubtless, that at some future time he would consider the matter of wages, and duly count the cost; but for the present he chose "the pleasures of sin for a season," and refused to accept a purchased pardon and the rich inheritance of eternal life through the Lord Jesus Christ.

"In less than two weeks from that time," said the lady, "I stood by the death-bed of that young man. And as I looked upon his noble face, and saw the pale lips closed in death, those words seemed to ring in my ears, 'He needn't pay me off.' Alas! he had rejected the gracious invitation once too often, and there was now no opportunity left him to make his peace with God. He died suddenly, and while his mind was wandering in delirium.

Reader, what are your wages? Are you spending "your money for that which is not bread, and your labor for that which satisfieth not;" choosing sinful pleasures at the expense of heavenly peace; putting off all thoughts of the great reckoning day and the wages you will then receive; flattering yourself there is time enough yet, and that at some *future* day you will attend to your soul's eternal interest? Oh, sinner, beware! "Boast not thyself of to-morrow," for "Behold now is the accepted time; behold, *now* is the day of salvation." And it may be that even *now*, in yielding to or rejecting the spirit of God pleading with you to be reconciled to Him, you are settling for time and for eternity, the matter of your wages and your destiny.

"The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." One is set over against the other;—sin's wages and God's gift. Which shall be yours? Will you earn death and reject life? Will you labor to be damned and refuse a free salvation? Will you not rather choose life that you may live, and live to die no more?—*The Christian.*

He that refuseth instruction despiseth his own soul; but he that heareth reproof getteth understanding.

MAN OF SIN.

Dear Pilgrim:—As we feel somewhat like writing to-night, we will try to get up an article for our little PILGRIM, and let our readers examine and judge for themselves, whether it is the truth of the matter or not. It is something more about Lucifer. You know we gave you some of our opinion some time ago in an article in the PILGRIM which was headed "Man of Sin." We still think about as we did then. We tried to tell you what we thought about that being. "The Son of Perdition" so far as we went, but we will try to go a little further now if we can. You know it says in the 2nd Epistle of Paul to the Thessalonians, in the 2nd chap., that he sits in the temple showing himself that he is God &c. Well I'll tell you just where I think he comes in to show himself to be God. In order to come at what we want to explain about him (the devil.) suppose you undertake to be righteous, and you try every way to be good as near so as you understand any person can be, to be compared with the pattern laid down in the Bible, and after you travel along for some time, trying to improve in the divine life all you can by the help of God, but all the time, if you will notice right close, you can see there is some little imperfections, more or less daily, and if you will notice *very* closely, you will discover there is some little letting all the time. What I understand by this letting here, as it is called in the chapter named is, a slacking up of feeling or giving place for temptation and sin, evil thoughts entering the mind, where I think he sits, which is the temple he occupies that is spoken of in that verse where it says "He sits in the temple of God showing himself that he is God," and I think he got in that temple when our first parents transgressed. There and then is where he got in the temple. The body is the temple of God, and there is where I believe that the devil can be found sitting in the temple, as there is at all times a hindrance to getting exactly back to a desirable happy state of mind, which no doubt our first parents did enjoy before they transgressed. I think he got in the temple through or by the first transgression, and has been sitting in the temple ever since, showing and tempting all men's minds, exalting himself above all that is worshipped or that can be called God, everywhere and at all times when and wherever he can sway, control or influence the mind of man to evil, and oppose God, who cast him out of Heaven, by which he became a fallen angel, which we understand was caused by trying to be greater than God who is the greatest Being of all, and can not be superceded by any being, to whom every knee must bow—every tongue confess and acknowledge to be the only true and living God in whom lays all power to perform and create any great work He has a desire to make.

GEORGE SHOEMAKER.

ANSWER TO QUERY.

"And as many as were ordained to eternal life believed." Acts, 13: 48.

The word here translated ordained, is in Acts 15: 2, translated determined, which expresses the will of the apostle, to send certain brethren to Jerusalem. That the same word in Acts 13: 48, should be translated the same as in Acts 15: 2, I will try to show by the following reasons:—If "as many as were ordained to eternal life" expresses the will of God toward those who believed, then God had ordained that number to eternal life. The expression would signify that all the ordained in Antioch in Pisidia and throughout all that region had believed, and that there remained not another ordained soul throughout "their coasts." For "as many as were ordained" would include all the ordained. Then any further preaching or praying would be entirely useless in the way of converting souls, for the ordained number had already believed. All who had then believed were of the elect, all who had not believed were of the non-elect, whether Jew or Gentile, bond or free, if they had not yet believed they were doomed. There was no more hope for them, the line had already been drawn by the Almighty, and they found on the side which were beyond recovery. The apostles preached the gospel wherever they went.—They returned to Antioch on their first missionary journey, also that Paul was there on his second and third missionary journeys is very evident. Peter was also there (see Gal. 2: 11, 14) as the apostles did not cease to preach the Gospel there, there must have been Gospel subjects there, who had yet the power to become the sons of God. In reading what is said in connection with the language of the text we find that Paul said to the Jews, "Ye put the *word* of God *from* you." Luke says of the Gentiles, "They *glorified* the *word* of the Lord." Paul says "Ye *judge* yourselves *unworthy* of everlasting life." Luke says many of the Gentiles "were determined of everlasting life." Paul makes it an act of the mind or will, on the part of the Jews to reject the word of God. In Antithesis to this, Luke makes it an act of the mind or will on the part of many of the Gentiles to believe the word of God.

The above was written in reply to a query, which appeared in the PILGRIM a short time ago.

JACOB A. SNOVER.

Greencastle, Pa.

Youth's Department.

For the Pilgrim.

TO THE LITTLE ONES.

ELD. J. S. FLORY.

Dear little ones of the PILGRIM band, it has been some time since we have had a talk with you, and now we want to tell you that we have not forgotten you, and that we love you dearly and are interested in your welfare. We sometimes think, that you as the little lambs of the Shepherd's Flock, are too much neglected by the under shepherd's whose duty it is to feed the Flock. You have often seen the beautiful lambs skip and play over the green fields, and along the banks of the pure rippling streams, and you have seen them eat of the same pasture, and drink of the same waters their mothers and the rest of the flock do, and that too while they were yet young, and not near grown. So you, little reader have the ability to eat and drink of that spiritual food, and spiritual drink that is prepared by our Heavenly Father for His Flock.

Now if we put the tender and sweet food so high up that you cannot reach it, that is, not understand it, you will be apt to eat of the poison weeds that are all around you. Such as vain and simple influences of which the world is so full of, and if you do eat of those things, you will grow up more like wolves than sheep. Now I know you do not want to be like the wolf that no one likes, nor like the goat either, and it is said that God will after a while make a separation of the sheep from the goats, the sheep he will set on his right hand, and the goats to the left, that is, He will clothe those He terms sheep with robes of bright glory in Heaven, while those termed goats, will suffer shame and contempt.

Then how important you should grow up as inoffensive sheep, with gentle ways and manners, and give to the Lord what He looks for. And what is that? It is the offering of you hearts to Him, and your love to that dear Jesus who is the great Shepherd of your souls. In fact it is your own precious self He wants dedicated to His service. You know the sheep give a fleece of wool every year to those that keep them or own them, but goats do not do this. Now would it not be a sad thing if you would not in return for God's love to you, give your heart to Him. He that has given you dear parents and friends and associates, good health and happy hearts, is the one you should love and obey, rather than the world with all its vanity. The world cannot give you an eternal home, no, no, but it is God who can give an everlasting home for us all. Such a home, as that darling little one who died not long ago said she was going to have. While living, she had a pleasant home with her parents on the mountain side, where the birds sang so sweetly, and the flowers bloom so brightly. She was happy in her childish plays with her little brothers and sisters. She learned from her parents, that there was a brighter world up above the sky, and there was where lovely Jesus was, and all the bright angels, and God was there. Sometimes in her childish way, she would ask her mother when it would be that she could go up there and be with them. Her mother told her if she would be a good girl, when she died she would go to Heaven. She wanted to know how long it would be until she would die. Her mother told her she could not tell. The beautiful spring, and bright summer passed, and the leaves turned green and yellow and fell to the ground. Winter's breath began to be felt, and then at that time the angel of death came along and called for the little girl. When she lay upon her sick bed she said, "mother I am going to die, and go that pretty home up on high," a bright smile lit up her face and gladness beamed from her eye. The thought of death was joy to her, and Oh! how calmly she fell asleep in the arms of death. She has gone from a home on earth to a home in Heaven. No longer will she gather flowers with brothers and sisters here, or hum a childish song, but she can gather never fading flowers in that beautiful clime above the stars, and sing with holy angels those sweet Heavenly songs. No more will I ever hear her in this world say in childish symplicity, "Brother Flory," no more see the bright eyes until I go the way she has gone, then I hope to meet her where summer never ends, and death never comes

Now children this is a true allusion to one that died not a great while ago. And now if you all will be good, kind and obedient children, and while in this world love God and obey a blessed Savior, when you die, death will be no terror to you, and like the little girl, you can look forward with bright and joyous hopes of going to a beautiful home in the Heavens above. And there meet with all the good and holy ones that God has called to Him, and be with Jesus and His holy angels. Oh! may God help you to be good and kind, and in the path of duty ever walk. With this earnest prayer I for this time say farewell, hoping to thus meet soon again.

Fayetteville, W. Va.

Editor's Department.

SPRING RUN MEETING.

Being kindly invited to attend the above meeting, we accordingly set out on the morning of the 30th. of Dec. for the place, in company with some friends and by much haste, we succeeded in making connection at Huntingdon, and in a short time we were landed at McVeytown station, where the little company were met with conveyance. We however stopped in town to call with a relative living in the place, but while there we were kindly invited to dine at the Bradley House, said to be one of the best regulated houses along the P. C. R. R. line, and from the appearance of the table upon this occasion, we have no reason to doubt it.

In the evening we arrived at the house of our aged Father-in-law, by whom we were taken to the Spring Run Meeting House, where the first services of this series of meetings were held, but felt surprised and disappointed in finding bro. Archy Vandyke, and ourself the only strange preachers present. It was decided, however unfavorable to ourself, that we should administer in holy things on the occasion, which we tried to do with the ability that God gave. The next morning we were taken to the Matawana S. H. near to the McVeytown Station, to fill an appointment there, after which we dined in company with friends and brethren, at the house of our hospitable brother Abraham Myers. In the evening we returned to the Meeting-house, where we were joined by bro. Wm. Howe, who delivered a feeling discourse from the narrative of Isaac securing Rebecca as his wife, to an attentive and interesting congregation. From this time on we were reinforced by other laborers, among whom were John Spanogle, and John B. Garver from Aughwick, Eld. Isaac Myers and John Beaver from Buffalo, and finally, Andrew Bashore from Lost Creek congregation, when a division of the laborers was made, and services were held at three different points. During our stay here we had opportunity to visit the families of Joseph R. Hanawalt, the presiding Elder or Bishop of this congregation, P. S. Myers, Samuel Musser, and others by whom we were kindly entertained, and with whom we enjoyed ourselves very much. On Wednesday in company with bro. John Spanogle, we visited the family of bro. Ruben T. Myers, whose wife was sick, and being unable to attend the meeting, called for religious service at their house, which we hope proved quite satisfactory and consoling to her in her afflictions.

There are a few things connected with this congregation that we think worthy of a passing notice. The quiet and good order in their meetings was praise-worthy, but what attracted our mind more particularly, was their good singing. Nowhere have we heard better, and as this is part of divine service, it is highly commendable, and it must be admitted that they excel many other congregations in this respect. On Thursday morning we were taken to the station by bro. P. S. Myers, and by 3 o'clock we arrived safely home and found all well. God be praised for His protecting care.

G. B.

DRY VALLEY MEETING.

According to arrangement, on Tuesday morning the 9th we left, for a season, the scenes and perplexities of editorial duty, to pay our brethren at the Dry Valley Congregation a visit. We arrived at Lewistown in time to take dinner with Bro. Andrew Spanogle, whose door is always open for pilgrims. After dinner we took a stroll through town, and visited the North American Tannery, owned by Spanogle, and Wm. Panebaker. This is quite an extensive affair, having in use two hundred and ten vats, and supplied with the modern conveniences of the business. They manufacture yearly, about 20.000 sides, averaging from 21 to 30 pounds, with a stock investment of $ 100.000. The proprietors informed us that on account of inferior bark, last years stock was not so good in weight and quality as formerly. From appearance, it is a paying institution, and the stock holders realize a nice profit.

In the evening Bro. Jacob Bashore took us to his home, and also to the Church, where we found the following laboring brethren present: Eld. Isaac Myers, John Beaver, and P. S. Myers. The following day brethren Myers and Beaver left for home, but was reinforced by Elder J. R. Hanawalt and J. B. Garver, Abram Myers was also present at two meetings.

The meeting commenced on the evening of the 6th, and continued until the 11th. It was well attended, and considerable interest manifested, especially towards the close, and we feel persuaded if the meeting had been continued a short time longer, a number would have been made willing to enter the Kingdom, as their souls were stirred up, and mourned the love of Jesus to know. We kindly hope, dear friends, that you will continue to study your best interests, and not put off the important work until you may be compelled to say, 'The harvest is past, and we are not saved." On Friday morning, after the meeting closed, Elder Jacob Mohler, who says it is no trouble to care for and convey the brethren, took us out to Lewistown and showed us through the principal business places of their town, then paid a short visit to our friend Panebaker, who, by the way, is building a splendid mansion for his earthly residence. He manifested considerable taste and judgment in making for himself a convenient and pleasant residence, but we fear he is forgetting his best interest, and neglecting the "One thing needful,"—a spiritual house, not made with hands eternal in the, Heavens.

On Friday evening we landed safely home and found large additions to the PILGRIM family, also an invitation to attend another series of Meetings at Back Creek, Pa., which we most respectfully decline to accept. We are expecting our new Press some time during next week and cannot possibly leave home until after that is received and in working operation. Our desire, brethren, is to be with you.

PERSONAL.

F. R. SAPINGTON: You have paid for last year.

J. H. STOUDNOUR: We will send you a book.

JOHN M. MOHLER: Both of the desired books will be sent shortly.

D. C. MOOMAW: You will please give us the address of G. W. Wells, stating whether he is an old or new subscriber.

J. L. FRANTZ: It is all right and you have our thanks for what you have done for us.

J. M. WELLS. You will owe us about 62½ cts. for your paper if you send us no more names.

ADDRESS WANTED.—Will some one give us the Post Office of Jacob Kurtz of Franklin Co. Pa?

WILLIAM SADLER: We have E. F. Good credited with $1.00. It was a typographical error. Thank you for those new subscribers.

SERIES OF MEETINGS commences at the new M. H. near Upton, Franklin Co., Pa., Jan. 20th, continue one week or more. A general invitation given.

ABRAM H. BAUM: We had not stopped your paper. They will continue to come. No hurry about the money, only try to get the new subscribers.

JOHN CULP. The book you ordered was sent and if you have not received it by this time, let us know. If you take the whole lot or a number of them we will send it again free.

JESSE CALVERT: You sent us the names Jeremiah and George Gump, Perry, Ind. We are sending the PILGRIM to that address. Is it right? We cannot find it in the Post Office Directory.

JOHN CLINGINGSMITH: The Hymn Book was sent, also J. Z. Parrick's PILGRIM in pack with your own. If the Hymn Book has not yet come to hand, let us know and we will send it again.

MARRIED.

CHEESMAN—YONTZ.—On January 6th 1872, by Eld. D. P. Sayler, at the residence of the bride, at Double Pipe Creek, Bro. RICHARD CHEESMAN of Poweshiek county, Iowa, and sister Catharine Yontz, of Carroll county, Md.

FITZ—WHITMORE.—On November 30th by the same, Mr. JOHN D. FITZ, and Miss AMANDA S. WHITMORE, all of Frederick county, Md.

EILER—KELLER.—On December 21st by the same, Mr. JOHN W. EILER, of Frederick county, Md., and Miss MARY E. KELLR, of Adams county, Pa.

FOGLE—ALBAUGH.—On January 2nd 1872 by the same, Mr. EPHRAIM FOGLE, and sister HARRIET A. V. ALBAUGH, all of Frederick county, Md.

DIESLY—HENGST.—On January 7th by Leonard Furry, at New Enterprise, Bro. JOSEPH C. DIESLY, of Bedford county and Miss MARY ANN HENGST of Blair county, Pa.

BROWN—SHOEMAKER.—By Joseph Beeghly, Elias Brown, of Alleghany county, Md. and Catharine Shoemaker, of Somerset county, Pa.

DIED.

SNIVELEY.—On the 4th inst., SAMUEL, oldest son of friend John and sister S. SNIVELEY, aged 14 years, 3 months and 12 days. Funeral services by the Brethren.

SPANOGLE.—In Lewistown, Mifflin county, Pa., January 5th 1872, sister MARGARETA, wife of A. J. SPANOGLE, aged 36 years, 4 months and 16 days. Funeral services by Wm. Howe.

STONER.—On the 9th inst., in Antietam Arm, Pa., sister SUSAN, widow of Abraham STONER, dec'd,, aged 70 years. Funeral services by the Brethren.

Sister Stoner was truly one of those devoted, affectionate sisters, full of love and good works." In her last illness she frequently desired "to be absent from the body and be present with the Lord." Hope she is now enjoying that substance through faith in Jesus, having 'died in the Lord, she is now resting from her labors."

D. F. GOOD.

JOHN.—On the 27th of December, at the residence of her husband, in the county of Roanoke, Va., LIONA JOHN, wife of Mr. Griffith John, in the 59th year of her age.

Mrs. J. had been in declining health for several years, so that her death was not unexpected, and yet her loss is no less deeply felt and mourned. In her own appropriate sphere, in the home circle and neighborhood, her life was all that could have been desired. As wife, mother, neighbor and friend, she was tender, affectionate, kind, generous and faithful. Mrs. John adorned the various positions assigned her in the providence of God in such a manner, as to leave an example to her children and numerous relatives, worthy of imitation. As a true Christian, she was sincere without ostentation, warm-hearted and full of charity, often sacrificing her health for the comfort and aid of her sick neighbors

From the commencement of her late sickness she seemed to feel that her stay on earth was brief—however expressed no doubts or fears in regard to her full acceptance with God. She had no regrets even in leaving her devoted husband and children, but simply and quietly told them to "do the best they could, and meet her in *Heaven*," but still expressed no repining at His will, and thus calmly, and peacefully resigned herself to Him "who doeth all things well."

Husband and children, weep not for her, though so kind and affectionate as a wife and mother, so faithful as a friend, and obliging as a neighbor. She is *gone, gone*, but not forever lost. She is now before the "Great White Throne," singing songs of Redeeming Love. May all the relatives and friends "be also ready" when the summons come to join her amidst that glorious happy throng, who have come up out of much tribulation and washed their robes, and made them white in the blood of the Lamb."

May our last day be as hers, triumphant. Liona is no more, but the victory is won.

Attending Physician. S. N. L.

Correspondence.

Dear Pilgrim:—On the 23rd of December, in company with Bro. Jacob F. Oller, we went to the Broad Fording Meeting-house, Welch Run Arm, Washington Co., Md., where the brethren had made appointments for a week's meeting or more. We tried to labor with and for the brethren there. The meetings were well attended, and I trust with profit to the brotherhood and others. A number were added to the Church, and the number added, we have reason to believe were of that portion of citizens which will prove, we trust, pillars to the Church of God. And we are glad to think and believe that many others in their honest purpose of heart and mind, are discerning the grand, divine arrangement for their souls salvation, and are not far from the Kingdom. May God help them to a faithful reading, and understanding of the Holy Scriptures, and honor the cause of Jesus by a faithful obedience to the same in hope of eternal life.

Eld. Christian Keefer, the Bishop of this Arm, with the other ministering brethren, deacons, and lay-members, in the prosecution of their spiritual duties and privileges by divine help, are surely doing a good work. The ingathering is large, near a hundred within a year. May the good Lord still continue to bless their united labors to the good of souls. D. F. Good.

AN APPEAL.

Dear brethren and sisters:—I write you a few lines hoping that you may feel an interest in an unfortunate brother and sister, by the loss of property, and sickness of himself and whole family. We have lost six horses in the course of three years, and I am completely disabled to do anything, so that we could not meet with our payments, and they are pushing us, and we do not know how to manage without calling on the Church for aid. We know there are some who are able, and we believe, willing to render assistance in time of need. We have been forced with necessity to call on you for assistance. If you think proper to publish this to the Churches at large, you can do so. We are now living along the Rail Road with our children keeping boarding house. It is very disagreeable to me on account of the children, as we are among all classes of people. Any one who is willing to assist us can write an express letter and send it to Meadow Bluff P. O., Greenbriar county W. Va. I believe if I do not get my husband from public work, so that he can be more retired, he will lose his mind entirely. Sarah A. Frantz.

—We publish the above appeal not because we think it prudent to respond to such requests in all cases, without knowing something about the circumstance, but more especially to give those an opportunity of rendering present assistance, who have some knowledge of the case. There is so much imposition in the world that brethren and sisters should not expect assistance unless the request is accompanied with a guarantee from the official members of the Church to which they belong, that there is no imposition connected with it. We would advise our unfortunate sister to state the case before the Church at home, and if it thinks the case needy and cannot render the needed assistance, let the officials endorse the appeal, and we feel assured that liberal hearts will respond to the call. Our Church is liberal, and will never refuse to aid a case of real need, but its liberality has been imposed upon, hence have become a little cautious.

Dear Brethren: I will write a few lines for the Pilgrim, having been silent for some time. On the 24th of November, I in company with brother E. Anvil, now residing elder of the Shile Congregation, started to go to old brother Levi Wilmoths, to try to preach God's word. We left home early in the morning, and arrived at brother Wilmoths the same evening. Brother Wilmoth lives on what is called Shaffers Fork of Cheat River, in Randolf Co., W. Va. We had to cross over Laurel Hill, after which we came on to a very nice valley, known as Leading Creek, (for that is the name of a creek running through the valley.) Down this valley we traveled about seven miles, then we left the valley and steered our course for Cheat River, over hills, and along a very rough, narrow road, a distance of six miles when we arrived at brother Wilmoth's When we got there we found brother Wilmoth in bed, the cause of which we soon learned. About the first of August last he was building a hay stack, and after he had finished, his only son, handed him two chain-traces which had been tied together for the purpose of hauling hay.—The old man threw the chain across the stack. His son then took hold of one end of the chain, and Bro. W. began to descend holding to the chain as a means to help him down. When he got about half way down, the string which held the two chains together broke, letting him fall several feet. His left leg struck first, breaking one bone just below the knee. Bro. W. weighs over 200 pounds, is about 65 years old. He seemed very glad to see us, and conversed on religion very freely. He was not able to go to meeting, which was in a S. H. near by. So after some refreshment, we went the same evening to the S. H. for meeting, tolerable good order was manifested, stayed with Bro. W. all night. Next day, meeting at same place at 11, o'clock, good order, in the evening, meeting at same place. We think serious impressions were made on some. The people wished us to come back again. Some few of the brethren live there in that hilly country who seem to be alive to the cause, who seem to be "the salt of the earth," and if preaching was done there oftener, I am persuaded that some would be christians. Next morning 26th, we left for Leading Creek, and after a ride of three miles, found ourselves at a Church of the Brethren, preaching at 11 A. M. large congregation for the occasion,—one baptized. Here we met with Bro. Charles Burke. After meeting and baptism, went home with him and dined, which was in the direction of home. Same night, in company with Bro. Burke, went to friend James Wilson's, son of Bro. Henry, who was killed during the war at his own house. The house was crowded, good attention. I was told by friend James Wilson since, that we must come back again, that we have made a great stir. Truly did the Savior not "come to send peace, but a sword. Next day home, found all well, thank the Lord for his goodness. May the Lord bless our weak efforts that some good at least may be the result. I am happy to say that some of God's people live in that hilly country. It is true, that there, as well as in most all other parts, other persuasions have the majority, but we think that if the pure word was proclaimed there, much good could be done, therefore we solicit brethren to go there, and send forth the news of Jesus according to His arrangement, "for the time has come that judgment must begin at the house of God.

Yours in love.

J. M. Wells.

Meadowville, Va.

Dear Brethren:—Your weekly visitor continues to come regularly, with plenty of good food for pilgrims in this world of sorrow and vexations. It seems the oftener it comes, the more we love its appearance. Come brother Pilgrim, we bid thee welcome. Brethren and sisters, let us all join the Pilgrim band, for it will do us good, and help us on our way Zionward. I am still introducing it into new homes, and to-day send you the name of another pilgrim, who has opened his door for it. Be assured he will do the Pilgrim no harm.

In my young days I saw a man perform on a wire which was stretched between two posts, one end being near the ground, while the other was some fifty feet high. He held in his hands a long pole with which he balanced himself, starting from the lower end and walked towards the upper. If you will allow the comparison, the wire may represent the "narrow way" to Heaven, the pole the Bible, one end faith and the other works, the lower end of the wire the entering of the Kingdom of Jesus on Earth, and the other end the Celestial City. If, when starting on the "narrow way" we look straight forward, exercising faith and works, ever keeping in the sure path, we can travel with ease, but if we have our minds too much on the things of this world and forget the pole, the Bible, we may get the swing and fall. So brother Pilgrim, ever keep the Bible in your office and exercise faith and works together and have the City constantly in view. Then when time knows us no more, we may all meet as one pilgrim band in the City of eternal rest.

Jacob Eshleman.

Dear Pilgrim:—According to appointment we went to our December meeting in Giles county, where we met a very large congregation, and among the number were several influential ministers and other officials of the Campbellite denomination.

As we had proposed to reply in part to the Rev. M. Lucas' reply on the previous occasion, the people seemed anxious to hear what could be said in defence of the "seet everywhere spoken against," and whether or not, the aspersions so lavishly bestowed on us then, was applicable and deserving. As this part of the exercises was not intended to be more than adjunct to the meeting proper, we proceeded with the regular business of the morning.

We opened the meeting in the regular manner, and selected for our theme, the 3rd verse of the Epistle of Jude, and the latter clause. We endeavored to describe and illustrate the character of "the Faith once delivered to the Saints," and embodying our remarks in two propositions, viz: I. "Faith in the existance of God. II, Faith in the government of God." We essayed to establish the theory that the Faith taught in the Scriptures, has never undergone any essential change since the beginning of the world.

Arrangements are now progressing to meet next Spring, in defence of these ordinances on the part of the Brethren, and to negative them on the part of the Disciples.

Fully recognizing our inability to accomplish anything worthy of a cause so just and holy, we invoke the blessing of Heaven, and the prayer of the faithful on our contemplated work, that it may result favorable to the Redeemer's Kingdom.

D. C. Moomaw.

Blacksburg, Va.

Quemahoning Church, Pa.

Dear Pilgrim: We continue to to hold our meetings regularly in the Meeting House every four weeks. We have had no strange ministers this winter except Jacob Holsapple, who preached for us in both languages, German and English, with good effect. We would like if some of our brethren would visit and preach for us, for we need it very much, as I fear there is a coldness growing amongst us. We feel pursuaded, it all the members were in the condition that God wants them to be, many of the unconverted of the world would come flocking to the kingdom of Jesus. I would say, if any feel to give us a visit, let us know the time and how long you can remain, that we can make the necessary arrangements.

J. W. Blauch.

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NEWS ITEMS.

The Loss by the Chicago Fire

The number of persons who perished in the Chicago fire is estimated to have been at least five hundred. Over one hundred bodies have been recovered, nearly all of whom have been identified, and the work of clearing away the ruins is still far from completion. In the swift rush of the flames hundreds of people were unquestionably consumed so completely as not to leave even a vestige of bone or even ashes, to tell their fate. Letters for inquiry for missing friends are pouring into the city from all quarters, and the publication of these has been the means of tracing many who were supposed to be lost. The Chicago *Times* published a list of those known to be missing, and says the sad probability is that the death list will considerably exceed five hundred.

Photographing the Bottom of the Sea

M. Joselly, an Italian Photographer, has hit upon a new branch of Photography. By means of a diving bell (and, no doubt, electric, magnatism, oxy-hydrogen, or other powerful illumination, we would say) this innovator has succeeded in obtaining submarine views. The idea is said to be quite practical, several experiments made on the Italian coast having been attended with a perfect success. The most fantastic images have been obtained, showing the vegetations and zoophites of the sea's bottom, which, according to spheric trigonometry, occupies five-eights of our globe, thus affording a valuable auxiliary to students. M. Joselly intends to send sample proofs of his Photographs to all the scientific establishments in Europe.

OMAHA papers furnish some interesting particulars of the effects of the cold weather recently experienced in the far West. In Nebraska the cold has been intense and protracted, and the suffering unprecedently severe.—Large number of persons were frozen to death; in one instant a whole family perished from exposure. They were out of fuel of every kind, and the man started for the timber to obtain some, and froze to death before his team. The woman burned everything she could find to burn, and finally placed her infant in the oven of the stove and burned part of her own clothing to prevent it from freezing, but without avail. The poor babe was frozen to death as well as the mother.

RAILWAY ACCIDENTS IN 1871.—From a record compiled from the newspapers it appears that during the year ending October 31st, 1871, there were in the United States one hundred and seven railroad accidents, causing the death of one hundred and seventy persons and serious injury of two hundred and fifty-four. These casualties occured through collisions, the explosions of locomotives, the giving away of bridges, and the running of trains off the track. By collisions alone there were forty accidents causing the death of one hundred and eight persons, and the serious injury of two hundred and eleven. By five of the principle railroad accidents eighty-one persons were killed, and one hundred and forty-eight were wounded.

The Pope, in a recent reply to an address, gave a lamentable account of the stage of things in Rome. He said that not only was impiety spreading, but heresy was openly being taught, and men went about the streets to entice children to school with money, and instruct them in error. Was Rome, he asked, that had always been the centre of Catholicism and truth, to become now the centre of heresy? This is a view of things from the Vatican side of the Tiber. Schools and Protestant churches, and liberty to read the Bible and follow its teachings, in reference to the Pope's, are not such alarming symptons.

Tremendous storms have prevailed in the mining district of the Little and Big Cottonwood, Utah. Whole settlements are buried in the snow, and lives have been lost. The snow is from ten to fifteen feet deep, and operations in most of the mins have been suspended. The blockade is causing much distress by increasing the price of the necessaries of life.—Coal is from $10 to $20 per ton.

MISS BETSY WILLIAMS, of Providence R. I., a descendant of Roger Williams, died recently at the advanced of 82 years,—bequeathing to the city a farm located within its limits, valued at $40,000. The bequest is made on the condition that the city erect a monument to her illustrious ancestor's memory in the old Williams' Burying Ground—to cost not less than $500.

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TO AGENTS.

The following annexed list of good books we offer as premiums for subscribers for the PILGRIM. They are all excellent works, intended as a guide to self-improvements and free from sectarian bias. If our children were furnished with such books to read in connection with the Bible, instead of novels and trashy newspapers—many might be saved from a felon's cell and a drunkards hell. We will send post paid any book in the list to all who will raise the price annexed, in subscriptions. We allow 10 per cent or 12½ cents for each subscriber at $1.25 and 15 cents for each one at $1.50. The books will be sent as soon as the money is received for the subscriptions intended for premium.

Conversion of St. Paul. By George Jarvis Geer, D. D. 12mo. fine edition, $1. Plain edition, 75 cents.

Footprints of Life; or, Faith and Nature Reconciled.—A Poem in three parts. The Body. The Soul. The Deity. By Philip Harvey, M. D. $1.25.

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P. M.	A. M.		A. M.	P. M.
Lv 5 40	8 10	Huntingdon	9 00	Ar 4 38
5 47	8 20	Long Siding	8 49	4 29
6 00	8 34	McConnellstown	8 34	4 15
6 07	8 41	Pleasant Grove	8 27	4 08
6 20	8 53	Markleysburg	8 14	3 51
6 33	9 06	Coffee Run	8 02	3 38
6 40	9 14	Rough & Ready	7 53	3 [illegible]
6 54	9 28	Cove	7 38	3 17
7 00	9 33	Fishers Sum't	7 33	3 06
Ar 7 15	9 48	Saxton	7 18	Lv 2 52
Le 7 30	10 00		7 06	
7 47	10 18	Riddlesburg	6 45	2 34
7 54	10 26	Hopewell	6 37	2 26
8 12	10 46	Pipers Run	6 20	2 08
8 32	11 06	Tatesville	6 06	1 48
8 47	11 20	Bloody Run	5 48	1 34
8 52	11 26	Mount Dallas	5 44	1 30
8 59	11 32	Ashcom's Mills	5 37	1 22
9 04	11 36	Latzville	5 33	1 18
9 09	11 40	Hartley's Mills	5 29	1 14
9 16	11 47	Jamesons	5 22	1 07
Ar 9 25	11 54	Bedford	Lv 5 15	1 00

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Narrow Pilgrim.

"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 3 JAMES CREEK, PENNSYLVANIA, JANUARY 23, 1872. NO 4

ESSAYS.

For the Pilgrim.

ADVANTAGES OF AFFLICTION. NO. 8.

"But the more they afflicted them the more they multiplied and grew," "And David spake to the men that stood, by him, saying, what shall be done to the man that kills this Philistine, and taketh away the reproach from Israel." 1st Sam. 17: 26, &c, and the men of Israel said, "and it shall be for the man who killeth him, the King will enrich with great riches, and will give him his daughter, and make his fathers house free in Israel." Soon after David had killed Goliath, Saul accosted him with profession of great regard, having deferred the fulfilment of, at least, one part of the reward offered to the individual who should slay Goliath. Saul now would seem desirous of carrying it into effect. "Behold, said he to David, my elder daughter Merab, her will I give thee to wife, only be thou valiant for me, and fight the Lord's battles." In these engagements with the enemy, he hoped the time would not be far distant, when some one of them would deliver him from his fears by striking a deathly blow at so distinguished a combatant. David did not decline the honor, though with his characteristic modesty, he expresses his humility and diffidence in accepting it. Who am I, was his reply, and what is my life or my fathers family in Israel, that I should be son-in-law to the king?" But Saul did not fulfill the engagement, he gave his daughter Merab to Adria', "and Michael, Sauls daughter, loved David. And they told Saul, and the things pleased him, and Saul said, I will give him her that she may be a snare to him, and that the hand of the Philistines may be against him," &c.

David was far from being eager to embrace the tempting offer which was made him. He preferred rather to decline it, yet in a way that should not give offence, expecting, for such was the custom of the times, that a very large dowry, or purchase money, would be required of him for his wife, she being of the highest rank. He urged this as a reason why he should not aspire to the connection, "seemeth it to you." He said, addressing those whom Saul had sent to converse with him, "seemeth it to you a light thing to be a kings son-in-law, seeing that I am a poor man and lightly esteemed," and the servants of Saul told him saying, "on this manner spake David," and Saul said, "thus shall ye say to David; the king desireth not any dowry, but a hundred foreskins of the Philistines, to be avenged of the kings enemies," Saul thought to make David fall by the hand of the Philistines. It was hypocricy of the basest and most malignant kind, to be concealed beneath the guise of the warmest affection and confidence. The principles of the Gospel of Christ are, "abstain from all appearance of evil, lying lips are an abomination, but they that deal truly, are his delight." and when Sauls servants told David these words, it pleased David well to be the kings son-in-law, wherefore David arose and went, he and his men, and slew of the Philistines two hundred men, and Saul gave him Michael his daughter to wife, and Saul saw and knew that the Lord was with David, and he was yet the more afraid of him, and he became David's enemy continually, 1st Sam. 18: 17, 30. Saul had heretofore resorted to stratagem, in order to take the life of David, but now he becomes bold in crime, he no longer effects concealment.—"And Saul spake to Jonathan his son and all his servants that they should kill David; but Jonathan delighted much in David, and told him saying, Saul my father seeketh to kill thee, now therefore I pray thee take heed to thyself until the morning, and abide in a secret place and hide thyself, and I will go and commune with my father of thee, and what I see that will I tell thee. And Jonathan spake good of David unto Saul his father and said unto him, let not the king sin against his servant, against David, because he hath not sinned against thee, and because his works have been to thee, work very good, for he did put his life in his hand, and slew the Philistine and, the Lord wrought a great salvation for all Israel. Thou sawest it and did rejoice, wherefore then wilt thou sin against innocent blood to slay David without a cause." 19: 1. The plea prevailed, Saul for the time, seemed to come under the influence of better feelings. He even promised with an oath that the life of David should be sacred, and Jonathan had the happiness of letting his friend know that for the present the vengeance of Saul was stayed in its course. Without doubt the most tender congratulations passed between them, while they recognized with a devout gratitude, the interposition of providence in their behalf, for it must have been a night of anxious suspense to both, and especially to David. We may well believe that the latter embraced the favorable opportunity which his solitude afforded him, of pouring out his soul before God in devout supplications for guidance and protection. It is thought that this was the occasion of his composing the eleventh Psalm, to which the reader can refer, and which will be found peculiarly adapted to the trying circumstances in which the author of it was placed. The commencement of it, "In the Lord put I my trust," shows where he placed his soul reliance, while as it proceeds we find him declaring the great consoling truth that God by his providence rules the affairs of man, and will cause truth and righteousness of triumph at last. "For the righteous Lord loveth righteousness, his countenance doth behold the upright," "and Jonathan brought David to Saul and he was in his presence as in times past, and there was war again, and David went out and fought with the Philistines and slew them with a great slaughter." The triumph that thus attended the armies of David, and the still stronger hold which it gave him on the affections of the people, awakened afresh the jealousy of Saul. His malignant passions were rekindled, "as he sat in his house with his javelin in his hand, and David played with his hand, and Saul thought to smite him even to the wall with his javelin, but he slipped away out of his presence." Yet he was gaining the affections of the people, "but all Israel and Judah loved David," and as the Lord was with him, so he became stronger and stronger, and he was also getting more experience of the wiles and fiery darts of his enemy. So it can be truly said, that the more he was persecuted and afflicted, the stronger he became, the more he grew and multiplied.

D. NEGLEY.

THE DIFFERENCE.—Man looks at the *head*, but God looks at the *heart*. If you would gain the esteem of vain man, puff the head with science and all manner of top dressing and tinsel so relished by the world, and you will be somebody in *your own* estimation, as well as in the estimation of the world. Wit, small talk, and nonsense too, is necessary if you would sail before a good breeze. No matter as to honesty, or such dry stuff,—or religion either, though at times a *glossy* cloak of that kind of material comes in good play while the weather is clear, and there is something special in view,—yes if you would be well thought of, do not neglect the head. However, should you be as "*simple*" as to please God, you must look to the heart. See to it that your stock of *wisdom* has its center there, and just in proportion as your heart fills up aright, your head will come down. Do not forget then that it is man that looks at the *head*, but God looks at, and searches the *heart*.—*J. S. Flory.*

Heaviness in the heart of man maketh it stoop, but a good word maketh it glad.

In the way of righteousness is life and in the pathway thereof there is no death.

OLD REMINISCENCE.

After a serious sickness of Lung Fever, and in a state of convalescence, yet still confined to my room, in the perusal of letters of old dates, and scraps of memoranda, many past events of my life were brought to my mind, and among the most important, the causes of the beginning of my pilgrimage, to the promised land of rest, and how these were produced by the reading of such passages in the New Testament, as the sayings of Christ the Redeemer. "I am the way," "I am the door," "Learn of me." "I have given you an example, that you should do as I have done to you." "If ye love me keep my commandments." "Enter into the strait gate." &c. But how to do this in my loneliness, to get into the fold, and to have company on the narrow road, to help and assist the journey to pursue, was something quite perplexing to me. Raised in a foreign land and educated in what is called a Christian church, yet not satisfied of it being a spiritual one, I searched for one among the different denominations I knew of in my neighborhood, but for nearly two years, could not get any satisfaction, each seemed to be lacking some essential part, which I believed it ought to possess. Finally, as by a kind Providence directed, I got acquainted with the first organized church of brethren in Iown, and found the life of its members, practice, worship, and rule of church government corresponding to all, as I had already observed in Scripture it should be. To these, without knowing, and without asking, whether there are many or few such churches in the land, I attached myself, and was happy in my choice ever since. After a number of years of peace, affectionate union and harmony, I changed location, and with it formed acquaintance with others of somewhat different opinions and sentiments, caused perhaps by a different schooling into our faith, yet I cannot help but hold to that first good lesson. It was nearly at the end of the first half of thirty years that I was connected with the church, that I learned of existing differences between the different churches, and especially between some of those in the East and those in the West. Still as I was aware that it was only in outward practice, and knew not of a difference in intention, and as I was confident and satisfied that according to Scripture, and as I seen those with whom I became acquainted, were independent of each other, and each to have his own duty to perform, to be acceptable to Christ the sovereign head of all. I did not mind the differences as much as others. Some I found, who thought that a union of practice to be assential for prosperity, although obtained by a mild coersion of some of the churches. I could never see the necessity of such a course, and preferred a union with Christ and his word. And this led me often to talk and inquire of the old and experienced, in regard to how these differences came, and whence they originated. I understood them, that the most weighty difference was in the observance of the ordinances of feet-washing. This did the more astonish me, as I thought that the plainness of description, and the sacredness of their object could not, in the least, contribute to prosperity, while the difference was manifest to the world and all could see on which side the right rested. However I felt happy when some were amicably arranged, and hope those causing yet contention may speedily be adjusted, and all become united and practice according to the example and intention of the Author and preceptor. Then only, when all fear and restraint is laid aside, and the boon of contention put out of the way, will, and can the true Gospel light shine, and men glorify ,God and the Churches everywhere truly prosper.

Permit me however to say here, that the plan adopted, now in progress, and the object under investigation, seems not to answer, the high and great importance the Scripture ought to be held in, I think and always regarded that what it seaches should be the first consideration, and receive the best attention. The truth thereof should, on all occasion, be regarded and appreciated, above the testimony, of how the early brethren practiced, especially as the record of that practice must be considerable obscure, and cannot be seen and understood by a great, yet otherwise sincere and honest portion, of those immediately and eminently concerned. I have no fears, and do not doubt that if the correctness of the primitive practice of the brethren in the ordinance of feet-washing is ascertained and generally adopted, that it will be hereafter done in what in now called the single mode. For I have it from the mouth of one, who lived from the year 1780 to the year of 1800, in Lancaster Co., Pa. He went with his parents, (his father being an Elder) to the communion or big meetings, as he called them, and saw those with the long apron on, wash and wipe the others feet, salute him, and then give the apron to another. I saw him do the same for many years in the West. I also have the record of churches organized in an early day in North Carolina and Kentucky, and later in Missouri, and Illinois, whose ancestors brought this same simple mode of practice from Maryland nearly one hundred years ago, and from Pennsylyania at the beginning of the present century, and who practiced so during their life without knowing of any other, or even of a change when they departed this life. In this way this practice came in the West, and is perhaps the cause it is so practiced by the churches of the descendents of two lines of ancestors, who practiced so in both the East and the West, and these, with the word so strong on their side, cannot, I think, be induced to depart from it.

From the knowledge and acquaintance I have of them, I can say, they do not hold to their practice alone, because their ancestors done so, but that they do it out of respect to the Scriptures, and obedience to the example and commandment of Christ, our Lord and Master, and to obtain the benefit of his intention. For it is evident that he aimed, that we should refresh our mind by the observance of this ordinance to the duties we each owe to one another, the same as we are to remind and refresh ourselves in the communion, or in the breaking of the bread, and the deviding of the cup, of the obligation to Him, for the atonement He made with His broken body, and His spilled blood, and all for to effect our salvation.

These are some of my views, and I think I reason from the Scriptures. I know I hold its teachings above anything else, I love it, it was my text book in the schooling of my faith, and my companion and guide for over half the days and years of my life, therefore I reverence the teachings it contains, and respect all that is done, in which it seems to have the preference. This is what made me protest against the adopted plan, and the point on which satisfaction on the practice of feet-washing might be given. I thought from the beginning that it would not be the best, nor safest way, for we are certain that the primitive brethren ate the supper before they washed feet, and this was changed in after years, and that satisfactory; besides it is not always right to look to the founders of the church, and just remain as they then started. Methodists quote Wesley. The Disciples refer to Alexander Campbell, Presbyterians look to their articles of faith, made more than 200 years ago, and even the Monastic orders of old times would in any dispute or controversy fall back on the works of their founder and patron saint, to help them out. Pardon me, therefore when I say that the contemplated proceedings, look to me something like these innumerated. Yet believe me, that what I say I mean it for the best, and in love. Be careful then dearly beloved, that if you do look back for direction, that you look back far enough, and let nothing intervene between your sight, yea look back to Jesus, the author and finisher of our faith. Then if the race is ended, as it soon will be, with the most of us, a crown of glory, and of righteousness will be given us by the hands of Jesus our Lord and Master. Amen.

C. S.

Lawrence, Kansas.

CONFIDENCE.

When one reflects upon the human race, he cannot but arrive at the conclusion that man is the most helpless and despicable creature living. A continual heir to calamity and misfortune, with which he is beset momentarily, and subject to danger on all sides, who may become miserable by innumerable calamities which could not be forseen, much less remedied had they been apparent. But we can console ourselves while we are so reprehensible to so many misfortunes, by remembering that One is exercising a constant guardianship over us.—One who has contingencies at his will, and by whose unerring aim they are directed to those who are deserving. One who has in His hands, the administration of everything capable of discommoding us; who is conscious of our necessities, and only waits to bestow upon those who may ask of his bountious store, and who can place confidence in Him. The natural obeysance, which such a creature should tender such an illimitable wise a being as God, is nothing short of an undeviating confidence in Him, for the conveniences of life, without which life would certainly become extinct, and a confiding reliance on him, to support and sustain us in times of trouble, and deliver us from the power of the destroyer and its attendant destructions.

He who happily lives in this predominant inclination, has not the same gloomy views of human nature, as he who thinks himself an epitome from this divine relation. When he reflects upon his own weakness and imperfections, he consoles himself by contemplating upon those godly qualities which are employed for his happiness. He is conscious of his own feebleness when he becomes acquainted with the all-powerful nature of his helper, who is the Christ. To be brief, that person who can place a resolute confidence in Jesus, is influential, judicious and happy. He secures the benefit of every divine attribute, and is deprived of his own inadiquacy in the completeness of intended perfection. To make our lives felicitous, we must place confidence in

Him who will assist. Among the many motives which might be employed to encourage this duty, I will only advance a few, of which the most prominent is, those who place confidence in Him will not be forgotten. But apart from the consideration of the supernatural blessing which attends this duty, we may notice that it tends to its own reward, or more explicitly, the firm confidence reposed in the Almighty, is a powerful auxiliary to getting clear of affliction, or to the bearing of it in a manner as a Christian only can. He who thinks he has help and believes he is acting in sight of it often as is natural exerts himself to his utmost, and performs things that would afterwards amaze him. Things that cannot be equalled by one in dissimilar circumstances without such a confidence of success. Reliance in the help of Him will inevitably secure cheerfulness. Confidence I say, is all that is requisite for the things naturally to be wished for in such a state, and that which will, and only can alleviate those direful calamities which we cannot remove, is confidence.

The mind of man can only be comforted by the practice of this virtue, when overwhelmed by poverty and affliction, but most of all is that comfort given in the hour of death. With soul hovering in the last hour of its departure, when it is making its exit from one state to immediately enter into another, to become acquainted with new things, things that were never until now realized. Tell me, what can sustain it under such tremblings of thought and anxiety, but a firm and unwavering confidence in Him who is its Author.

W. H. Reed.

Marklesburg, Pa.

A SECRET SOCIETY.

A secret society is what many think of, talk of, and attempt to justify in various ways. There is but two secrets that we are to keep which have God's approbation. One is, enter our closet or retired place of devotion, and pour out our hearts desire to God in secret, with a full resignation to God's will in faith of what we petition, and a practical life, of our confession, that God may or "will reward us openly."

Next, God requires all Christians when they believe themselves offended by their brethren, to go to the one that gave the offence alone, and make known wherein the offence wounded them, and if he hears, then they have gained their brother, or brethren. I would here say if this injunction of Scripture was fully obeyed, what a multitude of sins might be hid,—never developed, and if when the parties meet in a secret place, they would bow in the presence of an All seeing God, and ask Him to help them to help each other, and then conclude with the words that Jesus taught us, would not the work be shortened, and better

"Proclaim abroad
The honors of our Savior God,"

and show to the world that we have been with Jesus, learned of Him, and found rest to our souls; rather than meet in public, speak harshly, render evil for evil, and vex; rather than make peace, and get into that dilemma which makes the last worse than the first. Our dear children are near and see our spirit, hear our words, and we separate without a settlement. Then how can we bring them before the altar of God and make known to them the truth of God, when they can read our condemnation in the Holy Scriptures? How can we invite sinners to Jesus, when we manifest not His spirit? Can they not with propriety tell us to "cast the beam out of our own eyes?" A sad thought comes and yet it is so, I have seen, but not experienced so much yet, that frequently men are called to labor in the ministry and some find fault, but never make known the fault, but act rather cool, when often a few words out of love might set all right. It is said that "those that tell us of our faults are our best friends," those that tell us not, but plot our downfall are our enemies.

The rule holds good between congregations, and how can we with propriety and in truth say "forgive us our debts as we forgive our debtors" when we will or do not forgive. Be assured that God will not forgive while we hold revenge. And how can we expect the approbation of God's law, when we violate it in the beginning by first telling to others and asking advice before we approach the brethren that gave the offence? In short I believe that should we settle when together, that the Church would have a right to call us to an account for what we publish previous to our interview. May God grant us grace to know and do his will, "that we may have a right to the tree of life, and enter in through the gates into the city," where sickness, sorrow, pain and death are felt and feared no more.

Wm. Sadler.

Nankin, Ohio.

For the Pilgrim.

TAKE WARNING.

"What meanest thou, O sleeper? arise call upon thy God, if so be that God will think upon us, that we perish not." Jonah 1: 6.

Jonah was a Hebrew, a minor prophet, and the word of the Lord came to him saying, "arise go to Nineveh that great city, and cry against it, for their wickedness is come up before the Lord." This was not a pleasant task for Jonah, and he rose up to flee to Tarshish from the presence of the Lord. We have no doubt but that he expected a pleasant time. But it was quite different. Why so? Because he did not obey the Lord.—He could not flee from the presence of God. The Lord sent out a great wind into the sea, so that the ship was in danger of being broken. Now Jonah lay fast asleep, when they had cast forth the wares of the ship, the ship master broke forth in the language of the text, "What meanest thou, O sleeper? arise." Then the inquiry what shall we do unto thee? He said take me up and cast me forth into the sea. What a thought! I have not done my duty, cast me out, I deserve it, it is my just doom.

Friendly reader, this will be our condition, if we do not obey the Gospel. If we try to slip around it, when the judgment comes we must say, cast me into outer darkness; my sentence is just, I deserve it, God has done his part, and we have neglected our duty, we thought it was not so particular, it is too late now, if I only could live my time over again, how careful I would be. Then, "awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Do not waste your time and talents until it is too late, "To day if you hear his voice harden not your hearts." Take the word of God for the man of your counsel, and you will be admitted into the heavenly Jerusalem, where all is love, joy and peace. The very thought is enough to stir us up to our duty, for we have the promise of a hundred fold in this life, and life everlasting in the world to come. We may profess the name of Christ, and yet be asleep. We may not pray enough, or neglect some of the commandments. O let us arouse and be lively stones in the building of God, or meat for the Master's use, that we may all enter the portals of glory, and there strike glad hands, with those who have washed their robes, and made them white, in the blood of the Lamb.

J. B. Miller.

Alum Bank, Pa.

A MOTHER'S LOVE.

A thing immortal; Time can not change it; Death can not quench it; Eternity cannot waste or destroy it! From th cradle to the grave it compasses us about, growing stronger when temptation besets us, becoming holier when adversity tries us, and more God-like to save when the blackness of despair gathers its horrors around us. Forsaking us not, though deserted by all others, it clings to us with a spell which no charm can dissolve, with a strength which no power can sunder.

In the morning, at noonday, and at eventide, it is always ours; and though the dear heart whose every throb was actuated by it is hushed in that bosom forever; though the once soulful eyes glow not with it now, and the mute lips breathe it no more, —yea, though the coffin and the shroud, the cold clods of the valley, and the long grasses of many a year hide from our tear-bedimmed eyes the sweet form that was ever transfigured into angelic radiance by its presence, yet from the shores of the receding Past this mother-love drifts over to us with all the vividness of the days when she was with us; and it comes back to us from the beautiful, Beyond, in its infinite tenderness still yearning over us, and bringing us hope as we struggle in the close contests of life.

Going not out forever, and setting not, 'tis a guiding-star by whose far-reaching light we may pilot our frail barks from billow on to billow across the stormy sea of Time, and anchor at last at the fadeless shore of a country whose mansions are Home indeed, hallowed and made pure by the prayerful vigils born of a mother's love.—*Phrenological Journal.*

ANOTHER YEAR.

"Another year," she said, "another year
These roses I have watched with so much care,
Have watched and tended without pain or fear.
Shall bud and bloom for me exceeding fair—
Another year," she said, "another year."

"Another year," she said, "another year,
My life perhaps may bud and bloom again
May bud and bloom like these red roses here,
Unlike them, tended with regret and pain
Another year, perhaps, another year."

"Another year, ah, yes! another year,
When bloom my roses, all my life shall bloom;
When summer comes, my summer too'll be here,
And I shall cease to wander in this gloom
Another year, ah, yes! another year.

"For ah! another year, another year,
I'll set my life in richer, stronger soil,
And prune the weeds away that creep too near,
And watch and tend with ceasing toil
Another year, ah, yes! another year.'

Another year, alas! another year,
The roses all lay withering ere their prime,
Poor blighted buds, with scanty leaves and sere,
Drooping and dying long before their time
Another year, alas! another year."

And ah! another year, another year,
Low, like the blighted dying buds, she lay,
Whose voice had prophesied without a fear,
Whose hand had trimmed the rose tree day by day
To bloom another year, another year.

The reason some people seem to have nothing to do is because they *do* nothing. Lay hold and do something and you will always have something to do. If you can not have the privilege or opportunity to be President, Conductor, or Engineer on a railroad, lay hold of a plow or hoe and be something and somebody. If you can not be a pulpit preacher be a public praying man, or Sunday-school teacher, and if that is above your station or calling do something and be something just where you are, lead such a life to the service of God that others may fall in love with Jesus. Keep your own garden clean—free from the weeds of sin, and you will always have something to do.—*J. S. Flory.*

OPENING ESSAY.

Delivered Before the Rising Star literary Society, of Salem College, Dec. 6th. 1871.

BY MISS EMMA CORL.

The wheels of time keep rolling onward towards eternity, impressed with the different changes as they roll along. But a short time has elapsed since we met at the College, and listened to the opening exercises of the Fall term. And now kind friends we come before you this evening with the closing exercises of our present term, and earnestly hope that each and every one present, may be highly entertained during the evening. Entertainments of this kind are frequently given, and they are of such great utility, that every attempt to give fresh productions of them, and to improve the young mind can scarcely be deemed out of order; but on the contrary, should be of such a character, as to gain the interest and hearty approval of all.

It can hardly be realized that our present term has closed, and we are called upon to separate for a short time. But so it is and will be to the end of time;—everything has its change. It was so ordained by the Allwise Being among the wonders and blessings of creation, and according to His divine laws, time is constantly presenting us with some change. The earth has its daily motion to perform; the seasons have their changes. Indeed it seems that change and alterations form the very essence of the world, nothing is perfect. It is from change that we receive all the pleasing novelties of life. The alteration of day and night furnishes us with the beautiful descriptions of pleasures and benefit we receive from changes, for ere we have grown weary with the toil and labor of the day, night draws around us and we prepare to rest; and when the beautiful morn returns we greet it with pleasure, and again resume our labor with vigor. Thus every change has a charm peculiar to itself, and affords some interesting innovations. As the beautiful summer has passed away with its golden harvest, its beautiful forests, its fields of verdure, its balmy evenings and bright sunny days, and there is but a faint shadow of its lustre and enchantments. The beautiful birds that made the forests ring with their chanting melodies and cheered the gladdened heart, have flown to fairer climes, and in their stead there is a dead stillness in the forests, except the rustle of the brown fringed leaves, or a mournful requiem of the wind, as it sighs among the branches of the deserted trees. The beautiful flowers that dotted the landscape and decorated our homes, and filled the air with their fragrant perfumes, have all fled away, and winter with its howling blasts and icy fetters has laid its stern form upon nature, and all things are changed.

There has been changes in our school, some of our highly esteemed classmates that met with us day after day in the chapel, listened to the reading of that sacred volume, mingled their voices with ours in the sweet melodies and fervent prayers that were daily offered, are gone out upon the world to discharge the duties assigned them. When the roll is called and no voices respond, we gaze around and our eye falls upon the vacant seat, and then how sadly do we miss them, and think of the familiar faces that formerly occupied them. Thus it is in daily life. We do not become acquainted with one object 'till ere we look around it has vanished away. It only remains for us to be preparing to meet the changes. We are well aware that the age we live in is a progressive one. Every day we are almost startled by the revelation of some new invention, we can hardly keep step with the progress of changes. Some help is in readiness for the simplest operation; new theories take the place of old, and every step seems nearing perfection. We pause and look back on the few past years, and see what wonderful changes have been wrought. The great progress of civilization is moving onward with the swiftness of an avalanche. Astronomers are making new discoveries, and revealing secrets that were always in darkness to past ages.

Philosophy is searching the depths of nature, and giving us deeper causes to investigate and examine. We have stood in profound awe to see the changes in nature, the terrible earthquakes that have shattered the earth, the bursting of volcanoes, the new phenomena, the great discoveries, the changing of kingdoms to free governments, and slavery for freedom, and the general advancement of society, and the human mind is ever at work, and constantly revealing the mysteries of nature, and no one can tell what changes the future will bring forth. But during all this time the progress of education is rapidly moving forward; new changes and plans are being adopted, and our great educational interests are stepping forward with a quicker pace, and a higher view than ever before. Educational institutions are springing up all over the land, and are supported as they should be, for they are the brightest diadems that crown our land. It is the culture we receive in these institutions that raises and distinguishes us from the barbarous tribes. Culture is the key that unlocks the cloudy prison of the diamond and brings forth its beautiful dazzling rays. If it were not for the culture of our intellectual faculties I doubt that we would be any better than the uneducated savage that roams the forest. Thus, in this progressive age and free land, how very important it is for the youth to educate themselves, and be fully prepared to enter upon the duties of life. Youth is the time for seed-sowing, and the season of confidence. It is only the youth that is capable of bestowing any lasting service upon the future ages of mankind. The great benefactors cease to be such as soon as they become hopeless of the youth. Many a reformer loses his zeal through what he considers the sobering influence of riper wisdom, when it is nothing more than the obscuring shadows of an age that should have been kept off by the youthful endeavors and aspirations of his spirit. God has given us minds which are capable of accomplishing high and noble designs. But it is only by cultivating and gradually expanding the mind, that we know what it is capable of producing. It is only by hard mental labor and exertion that we acquire knowledge. Therefore, how careful should the student be in improving the golden hours of youth, and storing his mind with useful knowledge. When he enters the walls of our College we should have improvement stamped upon the wing of time, and pursue our studies ardently, and remember that we have a noble object in view, for upon us depend the future welfare of society, and the general advancement of the age, for in time's changes the ones that are now filling the important duties of life, will be called away to try the realms of another world. It will then depend upon the progress we have made at school how well we discharge these duties. The mind cannot be too deeply impressed with the advantages and benefits of a thorough education. We are amply rewarded for all our labors in striving to obtain an education, when we take into consideration the pleasures and comforts it affords us. Ignorance to the curse of God, knowledge the wing wherewith we fly to Heaven.

And as our present term is closed, and we are preparing to enter upon the duties of another, let us set our aim higher and enter upon our duties with a determination of excelling the past in every respect, and becoming more proficient in the sciences we are pursuing. The acts of the past we can never expect to recall. The record is made up. But the future is before us and each and every one of us should make this a subject of thought —what shall my future record be, and act accordingly? For it remains with ourselves to decide what progress we will make; we are the builder of our fortunes, and our prosperity depends on the foundation we lay in youth. Let us then, my classmates, as we commence the labors of another term resolve to have a noble record; one that will shine in the future ages of time. And while we thank the Giver of every good and perfect gift, for blessing innumerable, which have surrounded us on every side, also, ask His divine blessings to rest upon us; and our endeavors to seek wisdom and knowledge, and brighten our faith as we glide along through life. Then shall our pursuits not be in vain, and such as will not cause us regret and sorrow. And as term after term closes and we come before you with our entertainments, you can surely say we are advancing by the works our intellectual minds have accomplished.

The present term has passed off pleasantly to all, and we are truly sorry to think it has closed. To you kind and worthy Professors we extend our sincerest thanks for the many useful instructions you have imparted to us, and the arduous labor you have performed for our benefit, and the lively zeal you have manifested in our welfare. We are highly indebted to your honors, and cannot find words to express the gratitude we feel towards you; and long after our school-days are past, we will cherish your memory, and may God bestow His blessings on you, and prosperity smile upon your path as you fill the duties of life. Let us remember that the community is watching to see whether we are advancing. The prosperity of our College depends greatly upon us. Therefore, let us make an effort to gain a fame for ourselves as well as for the College, so that in after years Salem College may rank one among the grandest Institutions of our nation; that we can look back and say, within its walls we gained our knowledge, and ever recall those hours we spent there—the happiest of our existence, and give to the future generations some of the instructions our worthy Professors taught us there. No doubt often during the coming week, we will imagine we hear the sweet pealing sounds of the College bell inviting us to come, or the sweet smiling faces that so often greeted each other. May the great God watch over us and bring us together again, and if it should be the lot of some not to meet with us again, may peace attend them through life, and flesh laurels be strewn on their way. And when life's voyage is run, may we all meet again in mansions above, prepared for the good and righteous.

Whoso despiseth the word shall be destroyed: but he that feareth the commandments shall be rewarded.

Lying lips are an abomination to the Lord: but they that deal truly are his delight.

Righteousness keepeth him that is upright in the way.

THE FAMILY CIRCLE.

REMEMBER THY CREATOR IN THY YOUTH.

"Remember now thy Creator in the days of thy youth." Ecclesiates 12 : 1.

In the face of this Scripture, I ask, why are our young people generally irreligious? I might reply, because they choose to be so, and the fault is with them, and so dismiss the subject. But as there necessarily must be some causes why our young people generally are irreligious, I wish to consider the subject a little farther.

I think the fact that our young people generally are irreligious, most in part at least, be ascribed to parental neglect in training their children in the way in which they should go. For if this is properly done we have the authority of the Word of inspiration, that when they are old, they will not depart from it. Man is an imitative creature. The child learns to think, speak and act by imitation. It is a question how little he would know how to say and do, had he no example to imitate. Without regard to his nationality, he will acquire the language spoken around him whether it be Greek, Hebrew, Latin or English, as well as the habits of the people, whether they be Pagans Jews, Modamedans or Christians. And so necessarily, a pure, refined, religious, or vulgar language, will form moral and religious, or immoral, and even viscious habits, according to the character of the example he has to imitate. These are facts which no correct observer will deny. Then I must conclude that there once was a time in the period of the life of every one, in which they were susceptible and impressible, from which starting point their parents might have trained them for God and religion. But that moral and religious training is generally neglected, is too painfully true. Parents not only fail to restrain their children, but even encourage them in vice by their own ungodly example. Some children would be amazed and astonished to hear their parents pray with, or talk religion to them, and we see the sad results a—generation of young men and women living in sin and pride, exerting an influence in the cause of vanity and sin, that, if properly directed, would make religion a triumph in the land. And parents forgetful in the transactions, wonder why their children are so fashionable and irreligious.

I do not mean to say that there are no good parents, who have taught their children the principles of morality and religion, and brought them up for God, for I know their are many such, and yet their children have disappointed their expectations, and brought their gray hair with sorrow to the grave. Among the worst immoral young persons we find those who had, and have, not only moral, but humble Christian parents, who have forgotten their early training. Children of many prayers and of many tears, whose dying parents took them in their arms and asked God to bless them, have turned their backs to God, and their faces to the flesh, and are not only irreligious to-day, but gross immoral sinners. But these are exceptions to the rule, and do not change the fact, that the prevailing irreligion of the young people, is the result, to a great extent, of failure on the part of parents. For had all the parents of our country for the last thirty years been religious, and had trained their children religiously, our present generation would be strong in God and truth, and temptation the gateway to sin would have been correspondiogly weakened. The failure is truly a sad one. How is the evil to be arrested, may well be asked? Will those professing Christian parents, who have trained their children from the cradle, up in vanity and pride, answer how?

I mention this to arrest, if possible, the attention of those parents who have in their hands the formation of the next generation. These *professing Christian* parents, who have indulged their children in every vanity and pride that a sinful and irreligious people could conceive and invent, those parents who, perhaps with their own fingers pierced the tender ears of their own innocent children not yet ten years old, preparatory to having thrust into them, the book that holds the forbidden jewel, so that their children may appear in sinful company, like sinners appear. And you parents, who have furnished your children with means to outstrip the irreligious in style and dress; you who have furnished them with all the means they wanted to furnish the basket of daintie for the Pic-nic table and dance. *All, all of you stop and think.* You know what your children now are, you know how they appear, you yourselves have trained them to what they are, and your money has furnished them with all they have. Some of them are already fathers and mothers, and others will be such. Did you ever think what kind of a generation your grandchildren will be?

Children, I address you. Many of you are where you are to-day, out of the Church, and hemmed in with sinful associations, because you determined to be there. You would not be contented by your religious parents, and rather than your fond indulgent parents have broils, contentions and strife in the family, they let you have your own way. Now think, if you, under the advantages of a Christian parentage, have failed to remember your Creator, and have gone so far in the fashions and customs of the world; what do you think your children will do? Can you give them Christian training? Can you bring them up in the nurture and admonition of the Lord, when you are not in the Lord yourselves? And you young men and women, brethren and sisters, who are not yet parents, I address along with those above. Will you go on in the way of sin and folly, forgetting your Creator in the days of your youth? There are weighty reasons why you should remember your Creator in your young days.

1st. It is important that you should do so because God said you should, and this alone should overrule every carnal reasoning urged against it.

2nd. It is important to do so, because the young age is the learning age, and we have already seen above that we must learn everything, and so the love and fear of God, with every Christian grace must be learned and there is no time to learn so well as in the days of our youth, before those evil days come, or the years draw nigh in which we have observed trouble and sorrow in others, days and years in which they had no pleasure. These are not times to learn. A young sister, mother, in great family afflictions, once wrote me of her trouble and trials. She said, I thank God that I paid some attention to religion when I was young, I now have somewhat to lean on, and if I had it not, I would not likely now obtain it.

3rd. It is very important you should remember your Creator in the days of your youth, because you do not know whether you will live to get old. The probability is, you will not. If you go into an adjoing grave-yard and read the epitaphs on the stones, you will be shocked to read so many sleeping there younger in years than yourselves.

To all this you answer, I have often thought over these things, and I hope it will all get right. My dear friends I know you have done so, and that you even hope so. Some of you who will read this, and I, have talked this matter over together. But as I then told you, so I tell you again, it will never get right until you help to make it right, and I grieve over the thought that some of you may never get right. I will tell you why I have such fears, I really do not believe that you are of those who have a *proud look* which God hates. But you have chosen your company and associates among the irreligious, and you went after the world, and to please them, as well as your own vanity, you have piled up a pile of vanity between you and your God, that you do not know how to get removed, and it is this that keeps you out of the Church, it is not debauchery, nor infidelity that put you where you now are, and this is what you still hope will get right. But two things I fear much: first, I fear that you will not live long enough for it to get right by *desires failing.* And second, I am much afraid you will be made to feel as you often do, that you are out of Christ, as well as out of His Church, when that thing called religion will be imposed upon you, which will take you as you are, and flatter you with the assurance on their part you are all right, whether gay and in fashion with the irreligious or not, or whether you patronize the ball, the theatre, or pic-nic dance or not, all one if you only go with them. They are so liberal they will meet you on your own conditions. Churches who in their dedicatory sermon, will, on the Organ, in the Church sing and play Hail Columbia, Yankee Doodle, and Praise God from whom all blessings flow, all together under the sacred name of religion, will not require you to dispense with your superfluities. That they in their proselyting efforts may deceive you, I fear much, very much indeed. A young lady of my acquaintance having united herself with one of them, was asked why she did so, she answered that in the Church to which her parents belonged she would not be permitted to loop up her dress in loops. This one I suppose now realizes her hope, and thinks *it has got right at last.* Poor creature, how many are just like you? I know a number. Dear friends, be warned of your danger, and remember your Creator now, and obey Him in all His commandments.

But you say, I don't know how to get rid of all this mass of matter that hinders me, it is so hard to leave my friends &c. To this I answer, who are the friends you think you must leave? Why one that will despise you on account of being an humble christian is not your friend, and if you, to please such, will neglect a religious duty, you are robbing God, and murdering your own soul. But why do you think it is so hard to leave these, and not to go with them? I do not think you felt much trouble to leave your *true friend* when you first went with sinners. Some of you have pious parents, and even brothers and sisters, both older and younger than you. Do you not think these are your friends, do you not know they are your true friends? Did you ever feel it to be hard to leave them? When your father and mother, your

brothers and sisters go to church in humility, and associate with the godly, and you see them in the evening seated with the saints at the Lord's table, showing forth the death of their Savior. Do you find it very hard to separate yourself from them, and to go with those who fear not God unto obedience, making yourself appear the greatest stranger in the house. And you whose parents may be out of the church because they did as you are now doing, as well, as your brothers and sisters, neglecting to remember their Creator, you are all going together in one large company away from your best friends, the Christians, you go away from Jesus the friend that sticketh closer than a brother, away from God the giver of all you have, from heaven and eternal life, without ever once feeling it is hard to do so.

My dear reading friends, although you have left me in common with all true Christians in going the way you have chosen, and never once thought it hard to do so, yet will I not abandon you, though I cannot follow you to all the places where you go, I will stand in the way and call after you to see, and ask for the old paths, the good way, and urge you to walk in it, and you will find rest for your souls. D. P. SAYLER.

Correspondence.

SAD ACCIDENT.

Dear Pilgrim:—While I was in attendance at the "Dry Valley" series of meetings, a request was made for some brethren to attend an appointment in Kishacoquillas Valley, on Tuesday eve. January 9th. The lot fell upon brother George Myers, and myself. We started upon our journey in a sleigh, at 3 o'clock P. M. when reaching the bridge that spans Honey Creek, near Wm. Mann's "Ax Factory" sleighing being rather poor, I walked to the clerk's office, where I met John Hoyt the chief clerk of the establishment. He was very much in haste, but he spoke to me smilingly as I e hurried on. I had never seen him before, and his pleasant intelligent looking face, at the age of about fifty years, was a peculiarity well calculated to leave favorable impressions and friendly sentiments toward him. In a moment after he passed me I was seated in the sleigh, and looking round saw a train of cars passing the little village very rapidly.

We passed on to our stopping place and after being lodged about an hour, the sad intelligence came to our ears that John Hoyt was killed. While attempting to cross the R. R. when he had almost made his escape, the locomotive caught his foot and threw him on the track, tearing and mangling his body in a shocking manner, killing him instantly. His mutilated remains were immediately gathered into a coffin, preparatory to their burial. We went on and tried to conduct the meeting in the fear of the Lord. There was quite a number of children present, they paid particular attention to the announcement of the sad casuality.

The next morning, when arriving at the Dry Valley Meeting-house, we learned that the sad affair had been publicly referred to there also.

This unfortunate man was engaged as clerk in the place for twenty years. He was evidently deceived in his judgment of the speed of the locomotive compared with his own. Such are the uncertainties of life, in one moment all our earthly pleasures and hopes are blasted. Hence the propriety of being more particularly concerned about things that pertain to happiness beyond this vale of tears.

J. B. GARVER.

Shirleysburg, P.

SALEM COLLEGE, BOURBON IND. January 8th, 72.

To the readers of the PILGRIM:—Not long since there was a full statement given of the history of Salem College, being properly understood that the brethren obligated themselves to locate at Bourbon, and nowhere else. It is then past being a question whether it shall be located here or somewhere else. It cannot be removed from here without a detriment to the Brotherhood because of the obligation they have taken. They would first have to make full compensation for all that the citizens might claim as a loss by its being removed. Then since it cannot remain a question any longer whether it shall be located here, we heartily solicit the co-operation of the Brethren everywhere, to aid us in establishing this institution expressly designed for our children. We implore your aid in every direction. We ask our brethren, friends of education, to awake from their drowsiness and take an active part in this one great cause Is it not evident to the minds of our dear brethren, that this matter of education in the Brotherhood has been neglected long enough? How many of our children are now attending other institutions of learning simply because we have none? How hazardous it is also to their well being to attend those schools where they cannot help but be cultivated or taught contrary to our views of Gospel right or wrong?

Brethren the great necessity of such an institution amongst us cannot be too boldly vindicated. An institution amongst the Brethren would be heartily appreciated by the world, for many are only waiting to see such an institution erected, to which they can send their children, with full confidence that they will receive moral training and not be taught to become aristocratic and haughty. The outsiders in this section of the country exhibit a willingness on their part to donate liberally. There are scarcely any that refuse, but we do not want them to build the school alone. We ask the Brethren to unite in doing this work, and if you have children to send to school, patronize the Brethren's School. We hope the brethren will thoroughly consider this matter, and be prepared to aid in this cause when they are called upon. We hope our Editors will use a mild influence in behalf of the school, as their opportunities are ever at hand.

Our present term began Dec. 9th, 1871, and will end March 15th, Spring term opens March 20th. We expect quite a number in the Spring term, and now extend an invitation to our brethren's children, and all who wish to come, they will be heartily received. Yours in the bonds of Christian love.

DAVID HECKMAN.
Treasurer.

[*C. F. C.* please copy]

Editors Pilgrim:—As you request contributions from your reader, and as I have made several attempts heretofore, I will try again, knowing at the same time there are others in this neighborhood who are taking the PILGRIM, that would be more able to give Church news than I am, but I do not think I have ever seen an article written by any of them in the PILGRIM. Why this is I do not know. There are many brethren and sisters in the West, that went from this country, who would be glad to hear from us sometimes, if they are readers of the PILGRIM. With this I send you one new subscriber, one that is as well acquainted with Church matters as any brother that I am acquainted with or any we have among us. I hope he will sometimes let the brethren hear from us, (We hope so too, contributions, &c., are thankfully received from all.) As far as I know, the Church here is in a healthy condition, and there has been quite a number added to the Church the past Summer. The brethren whose duty it is to go and preach the Gospel to a dying world, have branched out along the out-skirts, and have gathered some into the fold, but while this is so, and we are made to rejoice, we also sometimes have cause to feel sad and made to weep on account of some who have become unruly. It has become the duty of the Church of late, painful as it is, to expel two of its members, and another one has left the Church on account of Mormonism, which has been preached among us some for the last two years, by men who claim to come from Utah. Some have been baptized by them and expect to go to Utah next Spring. How people can be led away by such a doctrine, I cannot tell, but they they are those, or some of them at least, that had been carried away by Thurmanism a few years ago, and I think, discredit the Bible, and are ready to take hold of anything.

S. J. GARBER.

New Hope, Va.

Dear Pilgrim:—This informs you that myself, my wife and sister Etter, are the only members within thirty-five miles of this place, but the people are very kind and sociable. Elder George Wine paid us a visit, with four other brethren, last month. We had three meetings, with good attention, and from what I can learn since they have left, the people were well pleased, and one neighbor told us that the people are very anxious to get this country settled up with Dunkards. We were the first that were ever seen by many in this country, and brother Wine was the first that ever preached here. Now seeing that the brethren are kindly received, and the people wishing them to locate here, would it not be much more in accordance with the Word of God, for brethren, when they say that they go on missions of love, to go where souls need food, instead of going where they are fed weekly, and almost daily? If they are going for the love of souls, which would show the most love? Brethren that are not able to travel, can settle here and will have plenty to do at home, and as for homes, they can buy from five to ten thousand acres here all joining. Prices range from five to ten dollars per acre. We live within two miles of the James River Canal.

Yours in love.

WM. MALLORY.

Cartervill, Va.

QUERY.

Dear brother Brumbaugh:—Will you or some of the brethren give an exposition through the PILGRIM of the 4th-5th- and 6th verses of the 6th chapter of Hebrews, which reads as follows: "For it is impossible for those who were once enlightened, and have tasted of the Heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."

DANIEL BOCK.

Miamisburg, O.

Dear Brother: Please answer the following query:

If a brother or sister has done wrong, and they are willing to come forward and acknowledge their fault to the church, can they be held at a distance, or in a position that they are neither in nor out of the church?

Yours to oblige.

JOSEPH DRURY.

In church government there is a rule of universal application, a rule in which we are all instructed when received into the church, and that is, "If she or he confess their faults, the church *must* forgive," but as in all other rules, so in this; there appears to be exceptions. Among those exceptions we will mention the man given to intemperance. On Saturday evening he lingers long over the intoxicating cup—Sabbath morning he awakens full of repentance, and goes to the church, makes an humble and full acknowledgment—promises never to do so any more, and before another week is ended, he is again seen staggering in the street or lying in the ditch. Acknowledgements are ever on the end of his tongue, but without any disposition to avoid the temptation and reform. Such, and similar cases are considered by some of our brethren as proper subjects to be held in a state of probation to

test their motives. Such are held as members, but not in full communion with the church. Such a rule of action has no precedent in the Scriptures, and is of doubtful propriety. In all cases where offending members make a full acknowledgment to the church, the church should forgive and reinstate them, unless it has good reason to doubt their sincerity.

Editors Pilgrim: Dear brethren, will you permit one anxious to know, to ask a question to be answered by you, or all the editors of the Brethren's Periodicals, as the query is to all.

The question is this: Why is it that our editors never copy any articles from one another, yet frequently do so from other denominational papers? Is it because there is no merit in the brethren's writings? This subject has been talked over by brethren, but could give no satisfactory reasons. Some supposed, that some brethren reading, and paying for more than one paper might be a reason. Be this as it may, it is no sufficient reason, as many of our brethren also read some of the other denominational papers from which selections are made. And it will certainly not be more inconvenient for a brother to pay twice for a brother's writing, than it is for a strangers. It is said by some brethren, that if a brother, friend or stranger, would read any one of the Brethren s periodicals, and knew nothing of the Brethren but what he learned in it, he would never know that they have any other paper, as one never mentions, or refers to the other. Brethren, is this as it ought to be? Some of the members think that some of the brethren's articles ought not only have been copied by all our papers, but thousands of copies struck off in "Tract" form for gratuitous distribution. In the love of God, and for the spread of His Truth an answer is awaited. ENQUIRER.

As the above query includes us, we will give our answer and the others can do so *ad libitum*. We have, in all cases, copied from all our periodicals when requested to do so, beyond this we do not feel at liberty out of respect for the writer, neither do we deem it prudent unless it would be articles of *special* importance, and they should be accompanied with a request to have them copied, and those requests should be honored by the editor. We have also made it a rule when contributors wish to have their productions copied, to publish the request and then our brother editors can exercise their liberties. As to noticing our periodicals, we think that we have exercised our good share of liberality, and have received the missiles of envy thrown at us, in a spirit of true christian courtesy, for which many of our brethren have highly commended us, and we are now receiving our reward in a largely increased circulatioo. We are more than ever persuaded that there is nothing gained by trying to destroy each others influence, and that God will bless the efforts of those who endeavor to do right, therefore we shall hail the day with special joy when we, as publishers and editors, can recognize each other as *fellow laborers* and be a unit in advancing the true religion of Jesus in the world.

Editor's Department.

GOOD WORDS.

We here present a few extracts, out of the hundreds we might give; containing "good words" for the PILGRIM family. Those that were not intended for publication we only give the initials.

Dear Pilgrim: I have been absent from home for some time. I held a meeting in Knox county and one in Stark county, and one in Coshocton county. Just got home last night. I am advocating the cause of the PILGRIM and will continue to do so. And feel assured it will meet with success. I now close. My respects to you and the PILGRIM family. Yours in hope of eternal life. J. N.

Dear Brethren: I have 31 names on my list, old and new. Eighteen new ones and 13 old, more than double my old list Now if all your agents double their lists, which they can easily do by trying, you will be sustained as you ought to be. So go on brethren in the good work. I hope you will be rewarded for it. I wish you God speed. Your unworthy brother D. H. B.

Dear Brethren: I send you three more subscribers for the PILGRIM. There are calls made for preaching at the outskirts of our District, on the Perry county side of our District to which we cannot attend often. I am trying to introduce the PILGRIM in those places. I think they will not be so likely to forget what has been preached, neither be so apt to be led astray. I think it would be well if our ministering brethren would introduce the PILGRIM and especially in such places. Yours in the bonds of love. A. B.

Dear Brethren of the Pilgrim: I now drop you a few lines more, to inform you that I have procured four more names for the PILGRIM. I am trying to get all the names for your paper that I can. Two of these names are brethren, and the others are husbands of sisters.

Our district of church is a new one, and we are but few and scattering, but we have added to our little number since last June, 14 by baptism, and there is still a prospect for more.

May God bless our labors to the salvation of souls is the prayer of your unworthy brother

D. R. FREEMAN.

Brethren Editors of the Pilgrim: I have received the two first numbers of the PILGRIM and I can say I love it. It contains wholesome instructions, and I love to read a paper that avoids controversy. Pilgrims do not contend, they are a meek and lowly people, willing to be taught and willing to receive admonitions. Pilgrims let us hold fast to the things we have heard, lest at any time we should let it slip and might not obtain the promise of being where he is. May we all strive to be more perfected by obeying the truth and try and be without spot or blemish before the Lord. Then we can sing:

Oh happy pilgrims, spotless, fair,
What makes your robes so white appear?
Our robes are washed in Jesus' blood,
And we are traveling home to God.

Yours in love,
D. B. CONORIE.

Dear Pilgrim:—Enclosed please find $ 1.25 to welcome your visits during 1872. Had you been so fearful as to stop coming just as soon as your pay for 1871 was run out, you perhaps would not have been made welcome for 1872, with your new dress all white and clean. You are welcome. I want you to remember this hereafter. Dear PILGRIM, I think you will get more visits by your kindness, than you would if you would stop coming as soon as the paid term expired. Some of your patrons may not have the money at the time, but still the PILGRIM comes, and it will not lose its reward. I am sure no good brother or sister will forget you because you came in advance of your pay, and if they do, they are not worthy of the name. I remain yours in Christian fellowship.

J. H. GARMAN.

Sinking Springs, Ohio.

DISTRICT MEETING.

The District Meeting of Southern Indiana, will be held in the North Branch of the Wild Cat Church, in the Meeting-house eight miles South of Delphi, on the 28th day of March 1872. Those coming from the East will stop at Delphi, and from the West at Buck Creek. For further information, address the undersigned.

JOHN SHIVELY.

Pyrmont, Ind.

GEORGE WOOD. John Zellar's papers were sent, and we send them again. Hope he may get them this time.

D. R. FREEMAN. Yes when your club is completed, your whole list will be sent at club rates and all over that, 10 per cent off.

MARRIED.

CONDRIE—CLINE.—On the 21st of Dec. 1871, at the residence of the brides parents in Monroe Township, Cumberland Co. Pa. by Elder Moses Miller, brother D. *B.* CONDRIE, to sister LIZZIE CLINE.

DIED.

SEMLER—In Sellsport District, Alleghany Co., Md., Nov. the 8th 1871, MARTIN SEMLER, aged 71 years, 11 month, and 28 days. He belonged to the Lutheran *Faith*, Funeral exercises by Mr. Brininger, the Lutheran Minister, and the writer, from 60th Psalm

ESHLEMAN.—In the Yellow Creek branch Bedford county, Pa., Jan. 16th, 1872, sister SUSANNAH ESHLEMAN, daughter of brother John and sister Susannah Eshleman. Disease, Consumption. Her afflictions were first Inflammatory Rheumatism which she bore patiently for three years, and finally turned to Consumption. She was baptized some three weeks before her death, and by her request complied with the ordinance instituted by our Lord in the night of his betrayal, according to order, at her father's house, and was, also, 36 hours previous to her departure, anointed with oil in the name of the Lord, thus dying in the full assurance of faith. Occasion improved by the Brethren from John's Gospel, 5th chapter, 24–29 verse, to a large audience. Aged 29 years, 5 months, and 21 days. LEONARD FURRY.

[*Visitor* and *Companion* please copy.]

HARVENCAMP—Accident Alleghany Co. Md., Nov. 6th 1871, JOHN HARVENCAMP, aged 63 years, 1 month, and 20 days. Funeral exercises by Jeremiah Beeghly and the writer, from Matt., 24: 44. "Be ye also ready."

He was in meeting the day before, Sunday, in usual health, and next day he fell dead in his yard, a few steps from his house, his daughter saw him a few minutes before coming to the house. Let this be a warning to us, that we have no abiding city here. JOSIAH BEEGLY.

DETRICK.—In the Lost Creek church, Juniata county, Pa., June 28th, 1871, sister MARY DETRICK, formerly Legenton; aged 71 years, 7 months and 8 days.

Her disease was cancer and dropsy. She was a faithful member for many years. The religious services were performed by brother Ezra Smith and others. She was the mother-in law of the writer.

D. G. VARNER.

HAMMER—In the Beaver Creek Congregation, Va, brother JOHN HAMMER, aged 67 years 7 month and 12 days. Funeral occasion improved by Elder Jacob Thomas and others

HOOKS—In the same Congregation, Jan. 13th 1872, sister MARY M. HOOKS, aged 49 years, 6 month, and 17 days. Funeral exercises by the same.

She lived a quiet and peaceable life for many years, but had never joined herself with the children of God until consumption had seized her body, and she lying on her death bed. She then made her wants known to the brethren which was a hard task in the winter season, for a person almost unable to be up, but the Lord promised to be mighty in the weak, and by His help she was able to undergo the task. In a few weeks she grew worse, and now she has left a troublesome world and is in the hands of a just and merciful God, who will do her no injustice.

SHANK—In the same Congregation, sister ELIZEBATH SHANK, aged 80 years 8 month and 17 days. Funeral services by Elder George Wine and others, from 1st Peter 1st chapter 24th verse. She leaves a large family and many relatives to mourn their loss. S. N. WINE.

RITTENHOUSE—December the 18th 1871 in the *Black River* Church, EMMA RITTENHOUSE, daughter of Jacob and sister Sarah *Rittenhouse*, aged 4 months and 18 days. Funeral services by S Garver and G. *Bollinger*, from Luke 8th chapter and 52 verse, "She is not dead, but sleepeth."

Weep not for me, my suffering's o,er
My sufferings all have ceased;
My daily smile with you is done,
My body rests in peace.

Our little Emma is no more,
Her little voice we hear no more,
Her little eye-lids now are closed,
And there she sleeps in calm repose.

Our Emma so dear has left us,
And why I as she left us so soon,
The Savior no doubt must have loved her
And *He* has taken her home.

(Money list crowded out.)

NEWS ITEMS.

OBJECTIONS TO MODE OF BAPTISM.—The *Baptist Union* objects to the custom of baptizing persons backwards. It says that "it certainly is not the most convenient mode. It was adopted for the purpose of making the rite conform to our ideas of burial, but the mode of burial has not in all ages been uniform. Baptism was formerly administered by having the candidate kneel and then pushing the head forward until immersion was complete. Many object to immersion solely on account of the mode of administration. There is a very thoughtful and sensible article in the *Baptist Magazine*, in favor of changing the mode from a backward to a foreward movement. The subject deserves careful consideration.—We know of but one serious objection to a change, namely, prejudice, or tenacity for mere accidents which do not in any manner affect the substance or significance of the rite."

THE DISCIPLES of Christ are most numerous in the Middle States, numbering in Ohio 30,000, in Indiana 80,000, in Illinois 60,000, and in Kentucky 90,000, and in other states in less proportion. They have churches in Canada, Jamaica, California, Oregon, England, and Australia.—They have 1.000 regular ordained ministers of the Gospel. Their leading periodicals are, the *American Christian Review*, the *Christian Standard*, and the *Christian Quarterly*, Cincinnati; the *Apostolic Times*, Lexington, Ky.; the *Christian*, Kansas City, Mo.; the *Gospel Echo*, Macomb, Ill. In all above twenty-five weeklies and monthlies devoted to the interests of the Church, the Sunday School, and domestic government. Besides which they patronize many religious journals outside of their own denominational ranks.

The Mennonites have had an existence as a Church in this country, one hundred and fifty years. During the coming year they anticipate a large emigration from Prussia and Russia. In the latter empire they number about forty thousand. This rapid emigration to this country is principally owing to the stringent military regulations which prevail in Prussia and Russia.

ONE of the old poets ventured upon the following predictions respecting the year when Christmas comes on Monday:

If Christmas day on Monday be,
A great winter that year you'll see,
And full of winds both loud and shrill,
But in the summer truth to tell,
Stern winds shall there be and strong,
Full of tempests and lasting long;
While battles they shall multiply,
And great plenty of beasts shall die;
He shall be found that stealeth aught,
Though thou be sick, thou diest not.

Harvey Thacker, a son-in-law of Daniel Boone, died a few weeks ago in California at the ripe age of 128 years. He is supposed to have been the oldest man in the United States, if not in the world. No mention is made of his life record during the Revolutionary war, though he was just 33 years old when the war broke out, but he is said to have served after he was 70 under general Jackson at the battle of New Orleans, and under Harrison at the battle of Tippecanoe and also in the Black Hawk war in Illinois.

TO AGENTS.

The following annexed list of good books we offer as premiums for subcribers for the PILGRIM. They are all excellent works, intended as a guide to self-improvements and free from sectarian bias. If our children were furnished with such books to read in connection with the Bible, instead of novels and trashy newspapers —many might be saved from a felon's cell and a drunkards hell. We will send post paid any book in the list to all who will raise the price annexed, in subscriptions. We allow 10 per cent or 12½ cents for each subscriber at $1.25 and 15 cents for each one at $1.50. The books will be sent as soon as the money is received for the subscriptions intended for premium.

Conversion of St. Paul. By George Jarvis Geer, D. D. 12mo. fine edition, $1. Plain edition, 75 cents.

Footprints of Life; or, Faith and Nature Reconciled.—A Poem in three parts. The Body. The Soul. The Deity. By Philip Harvey, M. D. $1.25.

Fruit Culture for the Million. A Hand-book. being a Guide to the Cultivation and Management of Fruit Trees. Descriptions of the Best Varieties, and How to Propagate them. illustrated $1.00.

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Winter Arrangement.

On and after Saturday, November 25th, 1871, Passenger Trains will arrive and depart as follows:

Up Trains. Ex. P. M.	Mail A. M.	STAIONS.	Down Trains. Ex. A. M.	Mail P. M.
Le 5 40	8 10	Huntingdon	9 00	Ar 4 33
5 47	8 20	Long Siding	8 49	4 29
6 00	8 34	McConellstown	8 34	4 16
6 07	8 41	Pleasant Grove	8 27	4 06
6 20	8 53	Marklesburg	8 14	3 51
6 28	9 06	Coffee Run	8 02	3 39
6 40	9 14	Rough & Ready	7 53	3 28
6 54	9 23	Cove	7 38	3 13
7 00	9 33	Fishers Sum'lt	7 33	3 08
Ar 7 15	9 48	Saxton	7 18	
Le 7 30	10 00		7 00	Le 2 52
7 47	10 18	Riddlesburg	6 43	2 34
7 54	10 26	Hopewell	6 37	2 26
8 12	10 46	Pipers Run	6 20	2 08
8 32	11 06	Tatesville	6 00	1 48
8 47	11 20	Bloody Run	5 48	1 34
8 52	11 25	Mount Dallas	5 44	1 30
8 59	11 32	Ashcom's Mills	5 57	1 22
9 04	11 36	Lutzville	5 38	1 18
9 09	11 40	Hartley's Mills	5 29	1 14
9 16	11 47	Jamesons	5 22	1 07
Ar 9 23	11 54	Bedford	5 15	1 00

JOHN M'KILLIPS, Supt.

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Ample accommodations, and thorough instruction will be given all students who connect themselves with this College. Good board can be obtained in the best of families, at $2.50 to $3.00 per week; or students can board themselves, separately or in clubs, at from $1.25 to $1.50 per week, as large numbers are doing, with the consent of the faculty. An extensive boarding house is to be erected by a brother early in the season, to accommodate all children of brethren, who desire it. Parents and Guardians can rely on the location of the College at Bourbon, as being a *permanent arrangement*, and that the health of the locality is *unsurpassed*, by any place in the entire country.

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PHILADELPHIA MARKETS.

Jan. 15, 1872.

FLOUR, Extra family.	$7.00
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" fancy brands.	8.00
" Rye.	5.00
CORN MEAL.	4.00
WHEAT, white, per bushel.	1 65
" red. "	1.45
CORN.	.90
RYE.	1.05
OATS.	.62

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" Family.	6.85
" Extra.	6.65
" Lowgrades.	4.50
WHEAT, white, per bushel.	1.50
" Hill "	1.45
" Winter red "	1.50
CORN.	.00
OATS.	.38
RYE.	.85
BARLEY.	.65

THE PILGRIM,

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Leonard Furry, New Enterprise, Pa.

The *Pilgrim* is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of *love* and *liberty*, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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VOL. 3 JAMES CREEK, PENNSYLVANIA, JANUARY 30, 1872. NO 5

ESSAYS.

JOHN THE BAPTIST.

[From Longfellows' New Poem.]

Repent! repent! repent!
For the kingdom of God is at hand,
And all the land
Full of the knowledge of the Lord shall be
As the waters fill the sea,
And encircle the continent!

Repent! repent! repent!
For lo, the hour appointed,
The hour so long foretold
By the Prophets of old,
Of the coming of the Anointed,
The Messiah, the Paraclete,
The desire of the Nations, is nigh!
He shall not strive nor cry
Nor his voice be heard in the street;
Nor the bruised reed shall he break
Nor quench the smoking flax!
And many of them that sleep
In the dust of earth shall awake,
On that great and terrible day,
And the wicked shall wail and weep,
And be blown like smoke away,
And be melted away like wax.
Repent! repent! repent!

O Priest, and Pharisee,
Who hath warned you to flee
From the wrath that is to be!
From the coming anguish and ire?
The axe is laid at the root
Of the trees, and every tree
That bringeth not forth good fruit,
Is hewn down and cast into the fire!

Ye Scribes, why come ye hither?
In the hour that is uncertain,
In the day of anguish and trouble,
He that stretcheth the heavens as a curtain
And spreadeth them out as a tent,
Shall blow upon you, and ye shall wither,
And the whirlwind shall take you away
as stubble!
Repent! repent! repent!

O, SINNER, SINNER!

"O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wing, and ye would not." Matt. 23 : 37.

Jesus Christ the Son of God came into the world to seek, and to save that which was lost by transgression and sin. Man being the transgressor, entailed the penalty of death annexed to the law upon the whole human family; and if not saved from it will be an eternal separation from God. None but God himself in his own way can save him. Hence He sends His Son in the likeness of sinful flesh on this mission to seek and to save that which was lost. The earnestness of his mission is manifest in the scripture which heads this article.

O Jerusalem, Jerusalem, implies an earnest concern; sympathy as well as lamentation, and is characteristic of the Lord Jesus Christ, who looking not only over but *through* the inhabitants of this sinful city, and knowing all the efforts God had made toward their reformation without any good results, exclaims, "O Jerusalem, Jerusalem." Her sins were very grievous. They were not only sinners by transgression and debauchery, but their hands were full of blood. And what aggravated these sins and made them the more soul-damning is, they determine to continue in them, and will not be reformed. They killed the prophets and stoned them that were sent unto them for their correction, instruction, and reformation. Touch not mine anointed, and do my prophets no harm, saith God. But these wicked sinners disregard all law, and to rid themselves of any restraint the prophets of God might bring them under, kill the preacher of righteousness, and so run unrestrained into ruin and hell. Jesus seeing the end from the beginning, stands ready to save them notwithstanding the enormity of their sins; and with lamentation and regret says to them, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that were sent unto thee." Your sins are of the deepest dye; yet notwithstanding the heinousness of them "How often would I have gathered thee, even as a hen gathereth her chickens under wings."

O ye Jerusalem sinners stop and *think*. Think over it. Can you tell how often I have offered to gather and save you? Can you tell how often I have wept over you, and prayed for you? Can you tell how many sermons of repentance and reformation I have preached to you? Can you tell how many miracles I have performed among you in order to convince you that I have power on earth to forgive sin? O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and you. What could have been done more than I have done? And yet you are neither gathered nor saved. When Nineveh, like you, became very sinful, my Father sent them a prophet with but one short sermon: "Yet forty days and Nineveh shall be overthrown," without any offers of mercy; yet they tried repentance and reformation, and obtained pardon and were saved from the threatened overthrow. But you, O Jerusalem, think how many prophets has the Lord sent to you, whom you stoned and killed, and repented not; and now I the God incarnate am come to gather you, and save you, and how often would I have done it, *can you tell?*

"BUT YE WOULD NOT." Can the mind of man conceive greater ingratitude? Those intolerable bloody sinners, will not be saved. Can it be possible that any people can be so depraved in sin as to refuse to accept mercy and pardon. Yes, it is the characteristic of man's fallen nature, as well as to see sin in others before we see it in ourselves. We at once judge, and condemn the Jerusalem sinners with ingratitude towards God, and with injustice towards themselves in thus rejecting the offered mercies of Jesus.

My dear friends judge not hastily according to the appearance, but judge righteously. "Let him that is without sin cast the first stone." King David once said in haste, "The man that has done this thing shall surely die." But how much his heart was rent when the prophet of God answered him, "Thou art the man, king David," may be appreciated when we read the 51st Psalm. Is it not even so with you, dear unconverted reader? And is not your Savior's anxiety as intense for your salvation as it was for the Jerusalem sinners? Think you he wept only over Jerusalem? You irreligious and unconverted fathers and mothers and children; neighbors and associates, living together without God and without hope in the world, what are your hopes beyond this fleeting life? To purchase your salvation Jesus wept, and prayed, and suffered and sweated blood, groaned and died on the cross, shedding his blood that we might have the forgiveness of sins. Was buried and rose again that repentance and remission of sins might be preached among all nations. And why are you unconverted and out of the church to-day? Is it because you can not do otherwise? You will not assume this position, because you know you are a moral or free agent, and that you can, and in every other thing, do as you please, if you but will. Is it because no one has importuned you? This you will not admit, because you know many tears and prayers, and sermons and admonitions have been spent in your behalf. And in addition to all this, your own conscience tells you that Jesus by the spirit of God has often convinced you that to die in the life you are now living you will be lost, *lost, lost!* Can you tell how often Jesus has offered to gather you into his fold, the church, and save you from your sins. Your sins may be many and grievous, but surely not more so than were the sins of the Jerusalem sinners, but his love and sympathy is as strong for you as it ever was for them, and stands ready with outstretched arms to gather you even as a hen gathers her chickens under her wings, and save you from all your sins, if *you only will be saved* and gathered.

And not only is Jesus willing and anxious to gather you, and save you, but the ardent wish and desire of all the good and faithful on earth is that you may be gathered into His church and be saved; while the angelic hosts of heaven rejoice if but one soul is gathered and saved. "The spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will let him take the water of life freely, as heaven's will to you. And while Jesus and the Spirit, and the Bride, the church, all, *all*, earnestly entreat you to be gathered, your private and individual friends sympathize with you, and in their anxious concern for you weep over you, and feel like the prophet. "Oh that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." This is the feeling of every child of God toward an ungathered and unsaved people. How many anxious exclamations of fond, pious parents have gone to God.

Oh! that my children were gathered into the church, and saved from sin. One thought would comfort me on my dying bed. And such is the anxious concern of humble, pious children for the ungathered and unsaved parents. As an illustration I will give a case which came to my notice during the year 1871. A very zealous, humble, pious young sister, yet in her teens paid me a visit from an adjoining Church last summer. The object of her visit was to prevail with me to pay them a visit soon, as it seemed manifest that her father was going into a decline, and he was ungathered, unconverted, and unsaved. And oh, the thought of his dying in this condition lay a ponderous weight on the child's heart. She thought I might say something that would awake him to a sense of his condition. I promised the dear anxious sister I would do so. But before I could do so, the father came to see me, not, however about religion, but to arrange his worldly matters. To write his will, &c. The sister daughter came along. The arranging his worldly matters opened up a clear way for the introduction of spiritual condition. I availed myself of the opportunity the occasion afforded. I did all I could, and I felt my defects were made perfect by the sister child's prayer. About a month after I heard the good news that he was gathered into the fold. He was a brother. So much for a child's concern. The scene now changes.

About six weeks after his conversion he visited me again. I was not in the house when he came. On my coming in I found him seated by he stove. I addressed him. How are you brother, give me a kiss for the first time. He arose and said, I thank God that I can kiss you as a brother. He remained with me over night. We talked and prayed together, and a more marked change I never saw in any man. In the morning he said, 'Brother Sayler, I had an ardent desire to see you, and spend a night with you, for I know I can not live long. For myself I am willing to die; I have hope in my Savior, but I have three grown up children, and one son-in-law, who are not gathered, and the thought of dying while they are out of the church distresses my soul. I believe that out of our church they can not be saved, and if I could see them converted and gathered into the church I could die without a single regret, but the thought that they are out of the church burdens my soul. I wished to see you and try to enlist your sympathies and prayers in their behalf. Oh, brother Sayler, do labor for them; they are dear to me, and lie a heavy burden on my heart.

My dear reader, I have given you this circumstance in detail. Look at it and ponder it well. Don't you see the concern of the godly towards you. Look here and see first the concern of the godly child for an unconverted father; and second, as soon as that father suffered his Savior to gather him into the fold, his anxious concern is for his unconverted children. You, dear children, when you read these lines in the PILGRIM and recognize them as applicable to you, can you persist to refuse the offered mercies of your dear Savior?

Dear reader, the above recited case is only one among the many similar ones which become known to us. While there are unnumbered thousands of parents and children, and Christian friends who live out days and years of sorrow and sighs, tears and prayers, because of unconverted children; parents and friends who bear the burden on their hearts in secret, while their gray hairs go in sorrow to the grave. Oh, think what a scene it will be when heaven's records will be laid open before you. When the sighs and tears, the groans and cries, the wounds and blood of your rejected Savior, will appear against you, but the tears and prayers, and anxious concern of your Christian friends will all be against you. Can you meet and stand before such a tribunal?

Why then are you not gathered and saved? It is not because your Savior will not save you, for he asks you, *how often* would I have gathered you. It is not because your Christian friends do not aid and assist you, weep over you, and pray for you. Neither is it because you don't know you ought to be saved. There is but one reason why you are not, and it is the same reason why the Jerusalem sinners were not *gathered*. YE WILL NOT.

Why is it that you follow every fashion and vain thing? Because you *will do it*. Why do you go to the ball, the picnic, and theatre? Because you *will* go. Why do you forsake religious company and choose the irreligious and fashionable for your society, but because you *will do so*? And why do you not repent and forsake sin and sinful society but because you *will not*. Why do you not believe the gospel and be baptized in the name of Jesus Christ for the remission of your sins, and become a member in the church? Because you *will not*. Why are you not a child of God by faith in Christ Jesus and baptized into Christ, and so put him on and live a life of humble obedience to all his commandments? Only because you *will not*. My dear friends be assured that while you *will not be saved*, although Jesus is ready and willing, and has all power in heaven and in earth, and has power on earth to forgive, he *cannot save you*. Neither will the anxiety, sympathy, tears and prayers, of the church with all your Christian friends combined, avail you anything *while you will not* be gathered and saved. But if *you will*, notwithstanding sin lies at your door, and his desire is to have you, yet you will reign over him.

D. P. SAYLER.

HOME.

Home is a place of abode. When we view this word from a natural standpoint it causes gratifying and pleasing sensations in our breasts, and if made known, often alarms the profligate.

Home, when resting on our minds, causes long and deep meditations, and if not removed, might lead to an irrecoverable and irretrievable end. Home cannot be compared with any other word in regard to its brilliant grandeur, natural and spiritual.

"Home when it is all that nature and grace can make it, has a blessedness and beauty of reality, that imagination in its fairest pictures would find nothing to excel." Home, murmur but its name, and our minds will be animated and aspired by the sound, and memories will start around which put fire into our brain, and benevolence takes place and uproots every obstacle;

Home when made beautiful, attractive, and excellent, is a very solicitous place indeed. It draws our minds entirely to that when our thoughts are engaged about it. When persons are abroad, and they receive some intelligence about home, you will perceive a change in the countenance, and if good news, their countenance is as bright as a diamond that glitters upon a ladies ring. Their hearts are gladdened, and they are full of mirth and exultation. Soon you will see them in pursuit of their mates to inform them of the illustrious and benignant tidings which they have received. But on the contrary, when a home is made desolate and wretched, O! what a solemn sight; everything wrong and desperate, nothing but acrimony and extinction, and why all this? Let the reader ponder and answer. Look at the poor and deplorable children, nearly frozen to death, and hearing nothing but imprecations and profane language. Language cannot dictate or express its wretchedness. Vile anger and destruction will be the result of such homes. May civilization and Christianity soon, soon wipe all such in oblivion.

But what are all our earthly homes with all their beauties, attractions, excellencies, pomp and glory, when compared with the home of the saints in glory? We must say no comparison in the least. The home of the saints is a home of rest that will last through all eternity. Its beauties, pleasures, and grandeur can not be seen by any human being while in this stage of action, "For eye hath not seen, nor ear heard, neither has it entered into the heart of man, the things that God has prepared for them that love Him." We need not doubt the existence of such a home, Christ says: "In my Father's house are many mansions." We should one and all strive to get possession of that holy home while grace is in our reach. The time will come when the offers of mercy will be no longer, "My spirit shall not always strive with man."—Gen. 6. 3. May we all say with the poet:

"Mid scenes of confusion, and creature complaints,
How sweet to my soul is communion with saints;
To find at the banquet of mercy there's room,
And feel in the presence of Jesus at home.
Home, home, sweet, sweet home;
Prepare me dear Savior, for glory my, home.

C. H. WALKER.

Berlin, Pa.

A CALL TO THE UNCONVERTED.

As you love your souls, take heed that you go not against the loud calls of God, and against your own knowledge and conscience, lest it should go worse with you in the day of judgment, than with Sodom and Gomorah.

Enquire of God as a man that is willing to know the truth, and not be a wilful destroyer of your own soul. Search the Holy Scriptures daily and see whether these things be so. Try impartially whether it be safer to trust heaven or earth, and whether it be better to follow God or man, the spirit or the flesh, better to live in holiness or sin, and whether an unsanctified state be safe for you to abide in one day longer. When you have found out which is best, resolve accordingly, and make your choice without any more ado. If you will be true to your own souls, and do not love everlasting torments, I beseech you as from the Lord that you will but take this reasonable advice. Then at your death bed, how boldly may we comfort and encourage your departing souls, and at your burial, how hopefully may we leave you in the grave, in the expectation of meeting your souls in heaven, and to see your bodies raised to glory. But if you will go on in a careless, ignorant, fleshly, worldly and unholy life, and all our desires and labors can not so far prevail as to keep you from the wilful damning of yourselves, we must then imitate our Lord who delighteth in those few that are jewels, and in that "little flock" which shall receive the kingdom, when the ungodly shall reap the misery which they sowed during life. Oh! wilful and miserable sinners, it is not God that is cruel to you, but you are cruel to yourselves. You have been told that you must turn or burn, and yet you turn not, but the time will come, and is not far distant when every knee shall bow and every tongue shall confess that Jesus Christ is the Son of God.

Oh sinners, if only you could see in what a dangerous place you are standing, I think it would cause you to turn immediately. When you have the opportunity to turn, then is the time to make peace with your God, and to prepare yourself for a better world to come. We are all well aware that we have no abiding place here, only a short time, and a few more of yonder setting Sun, and we may be numbered with the pale nations of the dead. Then all is too late; you can no more make peace with your God. Then is the time that you will have to bend your knees and want your God to have mercy upon you, but why did you not call upon Him when he was near, when he showered his blessings upon you and called you to turn? But you would not. Disobedient, and vile as you are, if you will but turn, the Lord will have mercy upon you. If you will but truly turn, even the angels in Heaven are willing to receive you. If thou wilt but cast satan behind thee, and let the laws of high heaven have dominion over you, the Father will receive you as a prodigal son, and give you one of his best robes.

Oh! sinners, I beseech you once more, as it were upon my bended knees, to take this advice home to yourselves, and may the God of High Heaven not let you rest, neither day nor night, 'till you repent. Though many a night your pillows may be wetted with tears, unless you turn and make a true confession, it will avail but little. Let us try to work out our soul's salvation with great fear and trembling. Your bodies will shortly lie in the dust, and angels or devils will seize upon your souls, and all will be taken to associate with the society which they loved most while in this life.

"I would rather be a door keeper in the house of God, than to dwell in the tents of wickedness." My prayer to one and all is, Heaven and happiness. May the Lord sanctify this to the good of all, and bring them into the Fold of Christ.

ELIAS GROFF.

Cerro Gorda, Ill.

EPISTOLARY.

Brethren pray for us. 1 Thes. 5: 25.

To the members of the Church of God in general. Grace be unto you, and peace from God the Father, and from our Lord Jesus Christ. Unto us, who are by one spirit baptized into one body, and consequently, together fellow-heirs of the grace of life. Let us stand firm in the Christian fellowship, cemented together in love and union; striving earnestly in prayer to God for one another. "Brethren pray for us." Paul made this request to the brethren, but in scripture language the sisters are included in a general appeal. Inasmuch, then, as Paul requested the prayers of the saints for himself, and Silvanus, and Timotheus, ministers in the primitive age of Christianity, who shared a larger portion of the Holy Spirit than we do in this distant age, in which darkness covereth the land, and gross darkness the people; iniquity abounds, and the love of many is growing cold, surely, necessity compels us to make this solemn appeal: "Brethren, pray for us."

The holy apostles felt the responsibility of their mission, hence their frequent appeals, "Pray for us." Do you think, my dear members, that we are less sensitive of our high calling? Suppose ye that we are less concerned about the welfare of your and your children's souls? Do you imagine that we feel no importance in our mission, and not feel the ponderous weight, the mighty responsibility bearing upon us by preaching the Word of life? I hope you do not. Then my repeated, earnest appeal is, brethren, "pray for us"; sisters, "pray for us," that the word of the Lord may have free course, and that it may be glorified, knowing that "the effectual, fervent prayer of the righteous availeth much." Let that love abound among us, and within us, that we can feel for one another, and sympathize with one another in our weaknesses, in our infirmities, and in our imperfections. If we learn this more properly, and cultivate our minds accordingly thereto, we thereby can make a vast improvement in our characteristics as a Christian people, and in the sanctified relationship we, as brethren and sisters, sustain to each other. For nothing is more detestable in the sight of God and man than evil-speaking, faultfinding and evil surmisings, through which comes contentions, envy, malice and animosity, to the destruction of that peace, love, and sweet enjoyment which we necessarily should have, and can have if no such things do exist. Let *love* be the ruling principle in our hearts, for "God is love; and he that dwelleth in love dwelleth in God, and God in him."

Oh! think what mischief, what trouble, and what very unhappy feelings will it cause the soul that yields to evil insinuations. Such a spirit once imbibed is sure to find fault with everything that does not comport with his views, and makes him believe that everything is done in opposition to him, and for his injury. O, let us banish such thoughts from our hearts, and from our minds forever, and have them filled with love Divine, which excels every other love. That love which endureth all things, beareth all things, and makes the soul feel happy even in disappointments, in distresses, in afflictions, in persecutions, in temptations, in crosses, and in fiery trials. Knowing that these trials and tribulations "work for us patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the *love of God is shed abroad in our hearts by the Holy Ghost which is given us.*" O, what happy seasons: What blessed enjoyments! And, O, what sweet communion! where all is love, all is peace, all is joy, and where all are engaged to make one another happy, and where the sweet nectar, *love*, reverberates from heart to heart. Brethren, let us watch and pray that we may realize such a heaven upon earth, where God dwells, and where in the sweet presence of Jesus is fullness of joy, and at His right hand are pleasures forevermore. This we can realize while together in God's sanctuary, in our social meetings, at home while surrounding our own family altar, or in an isolated condition. For this we labor, for this we aim, and this we are permitted to obtain, if we love God and keep his commandments. Brethren and sisters, if we feel any lack in doing this, let us speedily amend.

A new scene of time has commenced, let us with it commence a new life, more devoted to God, more assimilated to Jesus, and earnestly pray together for a double portion of His Spirit, for soon, soon the tide of life is ebbed away and we pass through the dark valley of death, and we shall reap the reward of our labors; if sown in tears, we shall reap with joy.

"A few more rolling days and years,
Shall bring a period to our tears;
Then we shall reach that happy shore,
Where parting shall be known no more.

Finally, brethren pray for us.

Yours in the bonds of the Gospel

LEONARD FURRY.

New Enterprise, Pa.

For the Pilgrim.

COME LET US REASON TOGETHER.

Logic, we are told, is the art of reasoning. Reason exists everywhere, and logic is the development of it in the mind.

A logical process is an agreement or disagreement of the elements which act upon each other in the formation of an object or in the cause of a result. Logic acts a part generically in every performance, but there are special definitions of it which limit its existence in many activities

There are, therefore, two distinct classes of operations with respect to the powers of logical arrangement. The first is generic or natural, and the second is a restriction upon natural and unnatural performances changing them sometimes from real and sometimes from supposed confusion into imagined or real harmony. A full comprehension of perfect natural or logical order in anything is an achievment, the consummation of which belongs only to God. There can be no stronger or more comprehensive evidence given in favor of logical arrangement than that given by Christ where he says, "first cast out the beam that is in thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." This is the simplest definition of logic; each step throwing light upon that which follows or precedes. The man who hears that there are tidings of salvation proclaimed, is forced either take a step toward heaven or in an opposite direction. If he steps forward new light flashes upon him at every advancement until he reaches the full stature of manhood in Christ Jesus; which is the object or result logically accomplished or realized. But if he steps backward the light recedes from him just as far as it would have advanced had he gone toward it, and thus he is the better prepared to take another step backwards into darkness and so on until he reaches the goal, plunging into eternal destruction, a result in which logic bears a conspicuous part, where the reason is developed. But man being depraved and sinful, his soul is in such a disorganized condition that the designed use of the senses is not enjoyed by him. He may exert all his power to see perfect order in natural or spiritual things, yet he fails to do so, though he believes he has seen the end and reached perfection. I do not wish to quarrel with the activity of modern science. Neither do I wish to see it less fruitful in distinguishing truth from error; but I do contend that all its conjectures and conclusions are subordinate to a perfect law of liberty, namely, the Gospel, in which the will of God is clearly and logically spoken and revealed. The teachings of the Gospel must not be considered inharmonious or stigmatized as unpractical, because they appear so to men, for the senses and consequently the judgments of men are known to be in a disorganized condition, hence, man's best methods of reasoning are foolishness with God, and by this foolishness which is the best thing in man, it has pleased God to save them that believe. If the case be so with our best efforts, what is the result of neglected ones? Who can tell?

J. B. GARVER.

Shirleysburg, Pa.

THE GOSPEL.—The Gospel was sent into the world to save the world,—to save it from sinking! But from present appearance, it looks as though the world was going to *sink* the Gospel,—sink it into oblivion! Man, *if* you are not saved by the Gospel,—God's word will grind you to powder. It was said of the first preachers of the Gospel that they were turning the world upside down. *It is* worthy of remark that the preachers these days are trying to turn the Gospel upsidedown. The Gospel is the power of God unto salvation to them that believe, but the power of God unto damnation to them that believeth not. The Gospel has a Savior in it! And there is a devil outside of it seeking to rob the Gospel of its Savior. Which will you do, link arms with Christ to hold up the Gospel, or with satan to tear it down? In short will you have the Gospel and *Heaven*, or no Gospel and hell? —*J. S. Flory.*

WEAR A SMILE.—Which will you do? Smile and make others happy, or be crabbed and make everybody around miserable? You can live among flowers and singing birds, or in the mire among fogs and frogs. The amount of happiness you can produce is incalculable, if you will only show a smiling face, a kind heart, and speak pleasant words. On the other hand, by sour looks, cross words, fretful disposition, you can make hundreds unhappy almost beyond endurance. Which will you do? Wear a smiling countenance; let joy beam in your eye and love glow on your forehead. There is no joy so great as that which springs from a kind act or pleasant deed, and you may feel it at night when you rest, and at morning when you rise, and throughout the day when about your daily business.

ADVANTAGES OF AFFLICTION. NO. 4.

David a type of Jesus.

That David and his kingdom literally, to which he was chosen and established by the Lord, and the consequent persecution that followed, is typical of Jesus, and the spiritual kingdom He came to establish in the hearts of His followers, and the consequent persecution that generally follows, appears from what the angel who announced Jesus' birth said to His mother. —Luke 1. 32. For in what sense could Christ's spiritual dominion be called the kingdom of his father David, unless David's kingdom was a type thereof? That David was a type of Jesus appears from this also, that the prophets who foretold to the Israelites the coming of Jesus, named him David, and David their king. See Jeremiah 30:9. Ezekiel, 34:23-37:24. Hosea, 3, 4-5. Isaiah, 55:3. Acts, 13:34. In the last passage, the benefits which the spiritual seed derive from the government of Christ, in particular their safety from their enemies, are termed "*The sure mercies of David.*" Saul also sent messengers unto David's house to watch him, and slay him in the morning."—1 Samuel 19 11. "And the chief priests and scribes sought how they might kill Jesus." But David escapes, being warned and assisted by his wife who makes use of a stratagem to deceive Saul. "So David fled and escaped, and came to Samuel to Ramah and told him all that Saul had done to him." Samuel no doubt felt deeply for the welfare of David, whom he saw exposed to such imminent danger, commending him to the care of the Almighty, and giving him that advice which he deemed best suited to his situation, and they both went and dwelt at Naioth, where it is supposed there was a school of the prophets of which Samuel was the head. Saul heard of this and sent messengers to take David. As they approached Naioth they met the company of the prophets prophesying, and the same divine influence came upon the messengers of Saul, and they also prophesied, and when it was told Saul, he sent others again, and again the third time, and they did the same. Saul now resolved to go himself and make sure of the object of his revenge, "and the spirit of God was upon him also, and he went on and prophesied." The Scripture does not inform us what Saul prophesied, but like Balaam who went with the princes of Balak, against the will of God. God afterwards told him to go with them "but yet the word which I shall say unto thee that shalt thou do," which resulted in blessing the Israelites instead of cursing them. So Saul's designs were frustrated in like manner. These signal interpositions of Providence interrupted his attempts to take the life of David. About this time, probably on the occasion of his escaping to Samuel at Ramah, David wrote the 59th Psalm, as the title doth signify, in the conclusion of which he utters these devout sentiments so befitting his condition. "But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning; for thou hast been my defense and refuge in the day of trouble. Unto thee, O, my strength, will I sing: for God is my defence, and the God of my mercy." God is my defense, happy is he who can cherish this trust in the Almighty amid the trials and dangers of life. If we are under the Divine protection, what have we to fear? Nothing that can injure us. The adversary of souls may assail us, wicked men may be allowed to inflict temporal evils, if possible even death itself, but the immortal spirit remains secure. "And David fled from Naioth and came and said before Jonathan what have I done, what is my iniquity, and what is my sin before thy father that he seeketh my life." Then Jonathan as a true friend and brother endeavors to allay the fears of David, and to comfort him and said unto him, "Whatsoever thy soul desireth, I will even do it for thee," Jonathan's plan to ascertain how Saul feels towards David, whereupon Saul becomes enraged and tries to kill him Then Jonathan lets David know the enmity of Saul towards him. Their interview was most affecting, they "kissed each other, and wept one with another until David exceeded, and Jonathan said to David go in peace."

How valuable is a faithful friend, especially when the affection which thus binds one to us is attended with religious principles. Human friendships alas! are too often like all the other affairs of this life, uncertain, and transitory. When they are formed between the sincere followers of Jesus, from the desire of encouraging each others hearts, and strengthening each others hands in the promotion of His cause, they are among the choicest blessings that God bestows upon His children. They serve to inspire the noblest sentiments, they rouse to action and call into exercise the purest affections. They cherish hope, and strengthen every wise and good resolution.

Let us try their dear reader, to be worthy of such friendship, and when formed, be true to their sacred observance even unto death. "And David arose and fled that day for fear of Saul, and went to Achish the king of Gath, and the servants of Achish said unto him, is not this David the king of the land? And David laid up these words in his heart, and was sore afraid of Achish the king of Gath." See 56th Psalm, which describes his great trials, temptations, and fears; as also his hope and confidence in God to deliver him, as this was a critical time, and one of peculiar trial to David. Being sore afraid of Achish the king, he assumed the appearance of one bereft of reason, at which we need not be astonished.—Imagine ourselves placed in his situation, as an exile, being driven by persecution from his own country, kindred &c., to seek refuge among the Philistines, his most bitter enemies. He had received the sword of Goliath, whom he had slain, from the priest at Nob, unto whom he said, "there is none like that," which he had taken with him, but now, no doubt, had hid or thrown away being cumbersome and dangerous, instead of which he applies the sword of the Spirit, for the weapon of his warfare, to fight against the enemies, and a glorious victory he did achieve.—Read the 33th Psalm. This poor man cried, and the Lord heard him and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him and delivereth them. "The eyes of the Lord are upon the righteous, and his ears are open unto their cry." The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The Lord is nigh unto them that are of a broken heart, and saveth such that are of a contrite spirit. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."—Through this great trial and persecution, the Psalmist was enabled to rejoice, giving God the praise and honor for his great deliverence. The afflictive dispensation of God's providence was blessed, not only to himself, but his experience and admirable balm, he has given for the benefit of the church for all time to come. "David therefore departed thence, and escaped to the cave Adullam, and when his brethren and all his father's house heard it, they went down thither to him, and every one that was in distress, gathered themselves unto David and he became captain over them, and there were with him above 400 men. "And of the Gadites these seperated themselves unto David into the whole to the wilderness men of might, and men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountain." 1 Chron. 12:

Abundant proof both of their courage and of their devotion to the cause of David was given, by them crossing the Jordan at the most dangerous period, when it had overflown its banks, and by putting to flight all in the valleys. The tribes of Benjamin and Judah, furnished considerable accession to the band at the cave of Adullam. David as he saw the men approaching, had at first some fears lest they might prove to be the enemies of Saul, addressing them in the following language, "If ye become peaceably unto me, to help me, my heart shall be knit unto you, but if ye be come to betray me to mine enemies, seeing their is no wrong in my hands, the God of our fathers look there and rebuke it."—Their pious and patriotic reply soon put his heart at rest, and inspired him with fresh confidence in the overruling providence of God. The spirit came upon Amasia who was chief of the captians, and he said, "Thine are we, David, and on thy side thou son of Jesse, peace be unto thee, and peace be to thy helpers for thy God helpeth thee." "Seeing there is no wrong in my hands." "But and if ye suffer for righteousness sake happy are ye for it is better if the will of God be so that ye suffer for well doing, than for evil doing." 1 Pet. 3: 14, 17. 4: 12, 13. "And they departed from the presence of the council rejoicing that they were counted worthy to suffer shame for his name." Acts 5: 41. So David through his afflictions and experience was growing in grace and in the knowledge of the Lord, being also greatly strengthened and encouraged by the accession of such brethren who came in demonstration of the Spirit and of power to comfort him, by saying, "Peace, peace be unto thee, peace be unto thy helpers, for the God helpeth thee." "But the more they afflicted them the more they multiplied and grew."

D. Negley.

Welch Run, Pa.

REST.

Rest is highly appreciated by every being that knows what rest is. Man travels from place to place seeking this enjoyment and findeth not, although there is a rest that God alone can give, and is rest to the soul. Our bodies also need rest from the toils of the day, and how refreshing is a few hours of rest when the body becomes wearied by hard labor. The mind becomes wearied and needs rest also. The body, the soul, and the mind have rest, but they must be governed by the laws that are calculated to govern them. The body can enjoy this rest by ceasing from labor a certain length of time. The mind can rest by coming to Christ. The soul can have rest by taking up the yoke of Jesus, and following Him through the journey of life.

The rest beyond the grave is the most desirable, and to enjoy it, we

suffer ourselves to be governed by the law that can alone give that rest. No more can we enjoy that rest without being obedient to Him who can give, and has prepared such enjoyments, than we can live without partaking of the things needful for the body. Then we must not only labor once a week, but every day. This is a work that must not cease while in this sinful world. The mind, soul, and body must be engaged in this noble work. Our hearts must be sprinkled from an evil conscience, and our bodies washed with pure water, and without this it is impossible to enjoy eternal rest. God has prepared this noble enjoyment for His children. Brethren, this is a great inducement to continue steadfast in "the faith once delivered to the saints." Let us cast our minds back on days that are passed and gone, and review the course we have pursued, and examine the first step in search of that rest. Have we ever continued faithful to that promise we made before God and many witnesses? Have we ever wavered from that promise? If not we count them happy which endure. We have entered the Vineyard of the Lord, and have agreed with Him for a penny a day, which is eternal rest, and when our work is done, and time is no longer, we will enter the joys of the Lord. Though sometimes we get a little tired and the cares of this world and its vain pleasures, hinder our progress for a while, is there anything in the world that is worth more than eternal rest? Is there any friend by whose influence we are caused to stray away from our first love? God forbid that any one should draw us from our first love,—to forsake those true principles which we have inherited in our first start towards everlasting rest.

Dear brethren and sisters, you who who have enlisted as soldiers of the cross, and who are trying to inherit a home in Heaven, do not let any one of satan's friends get the advantage of you. He presents many nice things before our eyes, and bids us partake, and how many have been deceived by his cunning device. We fear oftimes we neglect our duty, and come short of laboring as we should. Let us go on to perfection, looking forward to that rest that is beyond the Jordan of death, where we will be fully compensated for all our trials, and afflictions. Happy thought! we will meet above, "Where the wicked cease from troubling, and the weary are at rest."

BENJAMIN BASHOR.
Whitesville, Mo.

Youth's Department.

DON'T KILL TIME.

"Spare a copper, sir; I'm starving," said a poor, half-clad man to a gentleman who was hastening homeward through the streets in the great city one bitter cold night. "Spare a copper, sir; and God will bless you."

Struck with the fellow's manner and appearance, the gentleman replied:

"You look as if you had seen better days. If you will tell me candidly what has been your greatest failure through life, I'll give you enough money to pay for your lodgings."

"I am afraid I could hardly do that," the beggar answered with a mournful smile.

"Try, man, try," added the gentleman. "Here's a shilling to sharpen your memory; only be sure you speak the truth.

The man pressed the coin tightly in his hand, and after thinking for nearly a minute, he said:

"To be honest with you, then, I believe my greatest fault has been in learning to 'kill time.' When I was a youngster, I had kind, loving parents, who let me do pretty much as I liked; so I became idle and careless, and never once thought of the change which was in store for me. In the hope that I should one day make my mark in the world, I was sent to college; but there I wasted my time in idle dreamings and expensive amusements. If I had been a poor boy, with necessity straining me in the face, I think I should have done better. But somehow I fell into the notion that life was one continued holiday; I gradually became fond of wine and company. In a few years my parents both died; and you can guess the rest. I soon wasted what little they left me, and now it is too late to combat with my old habits. Yes sir, idleness ruined me."

"I believe your story," replied the gentleman, "and when I get home, I'll tell it to my boys as a warning. I am sorry for you; indeed I am.—But it is never too late to reform. Come to my office to-morrow and let me try to inspire you with fresh courage."

And giving the man another piece of money, and indicating where he could be found, he hurried away.

Never "kill time," boys. It is your best friend. Use it well. Don't let it slip through your fingers when you are young, as the beggar did.—The days of your boyhood are the most precious you will ever see. The habits you will get into will stick to you like wax. If they are good ones, life will be a pleasure, and above all, a success—I mean a true success.—You may not grow rich, but your life will be a real success, nevertheless.

If, on the contrary, you waste your early years, live for fun only, trifle with your opportunities, you will find after a while, that your life is a failure—yes, even you should be as rich as Cresus.

One of the saddest things is to meet a man who has let golden opportunities go by him, just entering the battle of life, yet entirely unfitted for his position. He is to be pitied, and yet blamed. In this favored land every one can learn to read and write, for instance. But how often do we meet young men utterly unable to write a dozen lines without mistakes! Be assured, young friends, it will be a source of shame to you as men, if you do not pay attention to education as boys.

The world is full of books to read. You are surrounded with friends and relatives. Be warned in time, and coin happiness and honor in the future, from the industry of the present, and you will not have read this page in vain.

WHAT CHRIST HATH DONE FOR US.

"Christ hath redeemed us from the curse of the law." Gal. 3: 13.

Many years ago it was customary in some lands—indeed it was done in our own land during colonial days—to sell people for a certain length of time to pay their debts which they could not otherwise pay. At that time there was a man who had been unfortunate in his business, and had got very deeply in debt, and his creditors obtained permission of the court to sell him that his labors might pay said debt. He had a wife and children whom he loved very much, and it grieved him greatly to think that he would be separated from them, but he had come under the curse of the law, or, as we might say, its penalty, which was that he should be sold for a certain number of years; and there was no escape from this to him a bitter curse but by paying the debt. But this he could not do; so he was sold and taken to work in a mine far away from his old home and his dear wife and children; and oh! how he felt, day by day, the bitterness of that curse which had come upon him as he thought of his former home, its happiness, and those he loved now in sorrow and suffering. One day a gentleman visited the place where he worked, and noticed his sad, tearful face, and his patient labor, and inquired into his case, and became so interested in him that he paid the money that his master had paid the creditors for his services, and so he was released. *This kind friend redeemed him from the curse of the law*, and now with glad heart he is permitted to come back to his home and his friends. Now, dear children, this is what our text says Jesus did for us. He redeemed us from the curse of the law.

We are all in debt to God; for every sin is a debt, and we have nothing to pay, and the judgment of the law is, "Cursed is every one that continueth not in all things written in the book of the law to do them; and "the soul that sinneth it shall die."

So you see our curse is far worse than that of the man we have been speaking about, for it brings death, eternal death; but the Lord Jesus Christ paid our debt for us. He has redeemed us with his precious blood, for silver and gold could not pay the debt. It required the death of the spotless Lamb of God, and that was the price he paid.

Correspondence.

BY LOVE SERVE ONE ANOTHER.

Dear and much beloved brethren and friends: As I feel interested in the cause of my Master, and the prosperity of the *Pilgrim*, I thought I would pen a few lines for its readers. As I have not been accustomed to write much I felt a delicacy in doing so, but a certain expression, made by our Bro. Editor, in the last article of 1871, gave me some encouragement. The words referred to are these: "Brethren, we should all feel interested, we are laboring for the good of the Church." This is just my feelings. It should be the feeling of those especially who are set apart as watchmen upon the walls of Zion, for according to the Prophet, if the people chose a man for their watchman, and he saw the sword come, and took any man away, his blood would be required at the watchman's hand.

What induced me to write at present, is not to be faultfinding, but because I read something in the *Pilgrim* not long since, which, in my humble opinion, was not edifying, neither calculated to advance the cause of Christ. The point in view is, in coming over a great many evils and inconsistencies, and then to name out the class of people which were engaged in them. Now, dear brethren, that kind of writing certainly can do no good, but to the contrary. It is because I love you, brethren, love the advancement of Christ's Kingdom, that I labor to write this evening, as the Apostle says, "by love serve one another." I desire the brethren to know, as well as all who read the PILGRIM, that this is not the general principle of our fraternity. I think brethren who labor in the word, ought never to name out any one in preaching, in connection with evil, while only heard by a small congregation, let alone writing the same for the press, to send it broadcast over the land. I have no objection to naming out the evils of the world, but always leave the people to judge who is guilty. We are to "reprove, rebuke, exhort," &c., and sometimes sharply, but we ought to be careful how we do it. The Savior, when he called Peter and Andrew to his service, (being fishermen) He said He would make them fishers of men. Now a wise fisherman will not go to the water slashing and throwing clubs, knowing that he would scare the fish, and meet with but little or no success, but he will go forth slyly and quietly, using caution, and such means as are best calculated to bring them under his control. So should be the spiritual fisherman, mild and lovely, and try to persuade people over on the Lord's side. We can by *gentle* people

do what is right. If we cannot persuade them, we are done. I would say this much yet, as I feel interested, and wish to labor for the good of the Church; to preach the gospel is a positive command, but yet sometimes we hear preaching that is not edifying, but rather an injury to the cause, but that is no reason that we should reject it all. So if we read a piece once in a while in our periodicals that is not edifying, that is no reason why we should dispense with them. No doubt, brethren, if we look back in the past, we can all see where we have missed it, but now for the future, should we not make more exertion to live preach and write still more according to the spirit of the Lord and his word, since "by love we should serve one another." I have tried to write from that motive and I hope it may be received in the same manner. May God add His blessing to what I have written, according to his will and pardon the reverse for the Redeemer's sake.

SAMUEL NEHER.

Blue Lick, Ohio.

ALMENA, MICH., Jan. 22nd., 1872.

Bro. Brumbaugh: Being a stranger to you on earth as yet, but hoping to meet you in a better world, I take the privilege of addressing you. We are living out here in the West, and some distance from speakers; so you see we are lonely, but by the help of God, we hold prayer meetings and enjoy ourselves as well as we can, considering that we are but babes in Christ. Well thank God for the evidience that we do know, that we know him, if we keep his commandments.

On the 24th day of last June my wife, my daughter, myself and three of my neighbors, after reading and studying the Word of God for our instruction, resolved by the help of God that we would live a different life on earth and strive for the reward in heaven. So we harnessed our team and started for Elder F. P. Loehr, a distance of about fifteen miles, and was baptized, and thanks be to God for the goodness of his mercies. Since that time there has been fifteen more that have taken up the cross. You see we are blessed in the cause of Christ. Yesterday, Elder M. F. Baer preached for us and had the attendance of a large audience, which was a great feast for us. Feeling it a duty that I owe to my fellow man and to my God to spread the gospel light, I solicited a few more names for the PILGRIM.

You will please send me as many sample copies as you can for distribution. J. J. SOLOMON, M. D.

Dear Brethren of the Pilgrim:—Our series of meetings are over, and we could sing with truth, "How loth I've been to leave the place, where Jesus shows His smiling face." The first meeting commenced Dec. 23rd, 1871, in the Church near Sipesville. It continued 11 days. We had meeting day and night. The brethren that labored for us are named as follows: C. G. Lint, Ephraim Cover, Tobias Myers, V. Blough, John Cover, and Wm. Switz. Ten souls were buried with Christ in baptism.

Our second meeting commenced January 17th 1872, in the Church near Stantons Mills. We closed today, the 21st, by singing the 684th hymn. We had a season of refreshing and good meetings, and hope impressions were made that will not soon be forgotten. The brethren that labored for us were Jacob Blough, Stephen Hildebrand, E. Cover, V. Blough, Tobias Myers, and George Schrock. At this meeting, four souls were added to the Church by baptism. In the past nine months, 24 souls were added to the Church. Our Church is prospering well. I read in the PILGRIM that a brother in our Congregation thinks there is a coldness growing amongst us. Now brethren I leave the matter to you to judge for yourselves. Yours in the bonds of charity.

TOBIAS BLOUGH.

Quemahoning Church.

CERRO GORDA, ILL.

Dear Brethren: As the welcome PILGRIM makes its weekly visits to our home and is gladly received, I will do a little towards filling its columns by giving an account of a tragedy committed not long since which is an outrage to civil community. It occurred during services on Sunday night, at Fairview Church, Macon Co., Ill.

The parties were Benjamin Musselman, Henry Forrest and Areb Walton. The parties went out during services, when Musselman was accosted by Forrest. Musselman said he did not wish to have any difficulties with him, but the other told him that he must have whether he wished it or not, and knocked him down with a pair of brass knuckles, then Walton, who was standing by, stepped forward and handed the latter a knife which he immediately proceeded to use, striking at his antagonist who threw up his left arm to ward off the blow, and the knife struck him on the wrist and severed the main artery. Musselman then fell, when Forrest rushed upon him and dealt him an underhand stab in the side. Either of the wounds would have proven fatal. Forrest then re-entered the church, sat on the lap of an associate and deliberately wiped the blood from his knife in the presence of the whole audience. By this time his victim was dead, and the announcement broke up the meeting. Forrest and Walton then mounted their horses, but were arrested the same night. Musselman was 25 years old, Forrest 19, and Walton 20.

Yours truly.

J. R. RITTLOUGH.

How sad to contemplate on the present condition of humanity. Here are three young men just entering the prime of life whose influence for good is forever destroyed. To make the crime doubly heinous, they make the house of God the theatre to carry out their murderous design. In hearing of the message of salvation, they ignore its sacred principles and spill their brother's blood, and now lie in the felon's cell awaiting the just penalty of the law which in its fullest extent will be as nothing compared to that which awaits them at the great tribunal of God. This should truly be a warning to our young men to take heed unto their ways, as the way of the transgressor is hard and the end thereof is death *eternal*.

Dear Editors of Pilgrim:—I was requested by some of the brethren while on a mission of love to Upper Cumberland, Ridge, and Falling Spring Churches, to report when I got home. I left home on Friday the 5th of January for Shippensburg, preached in the evening in the United Brethren Meeting-house,—remained three days with the brethren in the Ridge Church, where I expected Bro. John Brindle to meet me, to accompany me to Falling Springs. But he took sick, so by the assistance of Bro. J. R. Foglesanger, we had five meetings with the brethren of the Falling Spring District. Then I came to Lower Cumberland and had three meetings, left for home Monday 15th found all well, for which we feel to thank the good Lord. We had some 12 meetings, with good attendance, and good attention to the word spoken. May the Lord reward them, and especially the brethren who showed so much kindness in conveying me from place to place.

A. L. BOWMAN.

Griers Point, Pa.

Dear Brother: In reference to Church news I have not much to say, but I will yet say, that holding several series of meetings did us good. The members seem to be warmed up, and we also had several additions, two four weeks weeks ago, and three a week ago yesterday. Several others were willing to come, and hope they may be an inducement for others to consider their ways, and to cast their lot with the people of God. How mysterious are the providences of God. Some became converted that we had scarcely looked for, and others we have looked for, and hoped for years that they would come, and are still not willing. Why is it so? Who can tell? Yours in love.

MOSES MILLER.

Mechanicsburg, Pa.,

CHURCH NEWS.

We have had since Jan. 1st, 1871, an addition of 21 by immersion, and 3 by letter, and we have prospects for more. Although there is not quite as much self-denial as we would wish, there still seems to be a desire on the part of most of the brethren and sisters for an improvement, but seem to lack courage to face the enemy just as we would like to see. But however we will not complain, but hope for the better. We would like very well to have some meetings here if some of our dear brethren who are able to handle the Word skillfully would come and help us.

W. ARNOLD.

Somerset, Ohio.

DISTRICT MEETING.

The District Meeting of Southern Indiana, will be held in the North Branch of the Wild Cat Church, in the Meeting-house eight miles South of Delphi, on the 28th day of March, 1872. Those coming from the East will stop at Delphi, and from the West at Back Creek. For further information, address the under-signed.

JOHN SHIVELY.

Delphi, Ind.

Editor's Department.

TO OUR AGENTS.

Many of our agents are doing quite well, and they have our thanks There are many who said, "we think we can still get more." Now we hope you will not be disappointed, and you will not if you do not become negligent. Those who have raised clubs should continue to look around and if there are any who should read the PILGRIM do not fail to ask them to subscribe. A brother in writing to us says, "we are but few in number, but we will work among our neighbors and friends." That is right, the PILGRIM may do them good. Our agents everywhere should adopt this plan, and our field for usefulness might be greatly enlarged. They that are whole need not the physician so badly as they that are sick. When well—spiritually—we should look to the "Great Physician" in order that we retain our health, but they that are sick are in more immediate danger. We therefore should have the greater concern for those who are sin-sick, and as the mission of the PILGRIM is to do all such good, may we not hope that our agents will make an effort to circulate it among persons of that class as well as among church members.

BAD CHIROGRAPHY.

We are not very desirous that our correspondents shall make beauty of penmanship a specialty. Flourishes of the pen may be well enough when learning to write, simply for practice, but when this is attained, one should come down to the simplest and plainest style. This is the style for printers, and our correspondents would save us much time and vexation by adopting this method. There is one error prevalent among our correspondents to which we wish to direct special attention. The majority write a plain, legible hand, but when writing the names of persons, places, Latin and Greek words, or phrases, we are annoyed with hieroglyphics that makes them almost past interpretation. Such words and phrases should be written very plainly. There is no rule for spelling names, and unless acquainted with them, are as likely to spell them wrong as right. Also words quoted from the languages, if not acquainted with them, we are necessitated to go and examine, which is often an annoyance and consumes time. We call the attention of our contributors to these things from the fact that we have noticed that such words were especially poorly written. We are willing to bear with any kind

of penmanship when the writer cannot do better. but those who can write plainly we kindly ask to be careful in writing words like the ones mentioned

GOOD WORDS.

No matter how conscious we may be of performing a good work, unless appreciated by others, we cannot go at it with the same degree of pleasure. We, of late, have more than ever felt the power of appreciated labor in the cause of salvation. Many of our brethren and sisters have highly applauded us, while a few other good souls have severely reproved us, we scarcely know which to love most, as we believe that all did it with the best of intentions, and our hearts raise heavenward with the exclamation, God bless you brethren and sisters, for your love and zeal in promoting the good cause.

OUR OFFICE

Our office is in a topsy turvy condition on account of the reception of our new Power Press, of which we will say something in our next,—will also account for our tardiness. We are some three days behind time, but if everything works well we will soon be out with our usual promptness. Please exercise a little patience.

LITERARY NOTICES.

VICKS ILLUSTRATED CATALOGUE AND FLORAL GUIDE.for 1872 is on our table and of all the pretty things of its class it takes the palm. It contains 120 pages beautifully illustrated with flowers of rare beauty and of every variety that the most fastideous florist could desire. It also contains a vegetable department, complete with every desirable plant that is intended for food With the different varieties of flowers and vegetables and instructions for planting and culture, making it both a book for selections and instructions, the fact is the book is worth double its cost for the beautiful illustrations alone, and to crown the whole run of excellencies, the frontispiece is embellished with an excellent Photo of author, James Vick, the most extensive seeds man in the United States. Every lover of pretty flowers and good vegetables should enclose 10 cents to James Vick, Rochester, New York, and obtain one by return mail.

The LITTLE CORPERAL for January makes his salute in a handsome new uniform, having laid aside his military dress and donned the garb of peace. We are pleased to note this new departure and deem it timely and proper. This number contains the first PRIZE STORY, which opens out in a very interesting manner. The illustrations are fine, and not excelled by any other similar periodical in the land. While parents and children are looking for something nice for the New Year, let us suggest a trial of THE LITTLE CORPORAL. TERMS—$1.50 a year. JOHN E. MILLER, Publisher, CHICAGO, ILL.

The New York *Weekly Witness* is an eight-page paper, full of interesting matter, including news, markets, and copious extracts form leading journals. It has also the commencement of a serial story of deep interest.

The specimen number will be sent to all subscribers in addition to the volume, which will begin with the first Saturday of the new year The subscription is one dollar per annum, to be sent to John Dougall, DAILY WITNESS 162 Nassau Street, New York.

FARMERS' MONTHLY.

This is a new paper devoted to the Farm, the Garden, and the Household, published monthly, 32 pages, at Dayton, Ohio, by H. J. Kurtz. The January No. is before us and we are much pleased with its appearance and contents. As our people are largely land tillers and that among the best in the country, we bespeak for it a handsome patronage. Terms $1.00

PERSONAL.

S. M. PRETSMAN. Miss. Annie Frantz's PILGRIM is paid until March 1st, 1873.

RUDOLPH B. RIEGART. Nos. 2 & 3 will be sent, also No. 10, Vol. 2, if we have any.

C. S. Your contributions are received and accepted—will appear in due season.

J. S. GARBER. Your favor is received with thanks. Your copy free—all right.

ANTHONY MILLER. All right, the $1.00 will be credited to the poor list.

J. TROXEL. Never too late to send us new names. New invitations are always gladly received at the PILGRIM office. You have done quite well—please accept our thanks.

NAME WANTED. Somebody of Onberg, Ind. Co., Pa. sends $1.25 for PILGRIM, but neglected to give his name. Brother David Ober will please inform him of his mistake, and tell him to send his name immediately.

J. B. MILLER. Benjamin Trostman's name was overlooked in transfering to our new books, and Susan Rouzers was overlooked, we do not know how. Nathan Millers PILGRIM is sent all right—the change of address is made.

BRO. MILLER. Have no fears about your list for PILGRIMS getting too large, if one page will not contain them all, we have a number of blank ones that would look much better if they were filled. Send them on, we always have room for a *fair more*.

ELD. ABRAHAM NOFF. The names you sent us, with money, were received, and the PILGRIM has been sent regularly to A. Noff, Jr. and Elias Kessler, Boons Mills, Franklin Co., Va. ever since. Why they do not get them we cannot tell. If they inform us of the missing Nos. of the volume we will send them again.

CONTRIBUTORS will please bear with us if some of their articles do not appear—as we have been very throng since the New Year—and all manuscript is placed in our box as received, and when needed, that is generally taken which is nearest the top and ready for the hook. We expect soon to get things in better shape when we will give our contributors better attention, in the meanwhile do not cease writing as you can rest assured that nothing good will be lost.

D. C. MOOMAW.—The Emphatic Diaglot can be made available to any person who has a good English education. It is one of the best works that we ever examined for such as wish to get some knowledge of the Greek language. The pages have two columns. On the left side of the page is the Greek in Greek character, and underneath each word is the English rendering, without any regard to smoothness of reading, so that we have the correct translation of *every word*. On the right hand side of the page is a new version for general reading by men of talent and acknowledged biblical critics. In the beginning of the book is given rudamentary instruction for those who wish to study the language, giving the alphabet with the power of each letter, also some introductory remarks on grammar.

The best work on the Lord's Supper and Feetwashing is the debate between bro. Quinter and McConnell of the Disciple Church.

On the Salutation we know of no work that we would like to recommend except the New Testament. That is about as plain as language can make it.

BOOKS SENT OUT JAN. 24TH, 1872.

Life at Home; Sudie Oller.
Oratory: J. H Stoudnour.
Trine Immersion: Anthony Miller.
Fruit Cultivation for the Million: Jacob Benedict.
The Right Word in the Right Place: Mrs Anna Boyer.
Handbook for Home Improvement & The Right Word in the Right Place: J. M. Mobler.

MARRIED.

HOWE—ZELLERS.—On Jan. 23rd, 1872 by Eld. George Wood, at the residence of, the bride's father, in Clarion county, Pa., Mr. N. B. HOWE to Miss CLARISSA E ZELLERS. GEO. WOOD.

HESTON—TEETER.—On the 31st day of December, 1871, at the residence of the bride's parents, brother LEWIS HESTON, of Harrison county, Iowa, to Miss MARY TEETER, by J. H. Filmore.

DIED.

EAKLE—In the Manor Church Md., Dec. 10, 1871, our aged sister, ELIZABETH EAKLE, in the 79th year of her age. She was a member of the Church over 50 years. Funeral services by Elders Joseph M. Wolf and David Long, from 1 Thes. 4 : 14, 15.

FRITCH—In the same church, after a short illness, on the 4th of Jan., sister MARY FRITCH, in the 56th year of her age. She was a widow. Left four children to mourn their loss. Funeral services by Eld. David Long from John 11 : 25; 26.

POFFENBERGER—In the same church, on the 13th of Jan., our aged sister, AMELIA POFFENBERGER, after a protracted illness, in the 68th year of her age. Her remains were followed to their resting place by a large concourse of relatives and friends. Funeral services by the same, from 2 Kings, 20th chapter, latter part of 1st verse.

FRITCH.—On the 22nd of Jan., HENRY FRITCH, eldest son of our deceased sister, Mary Fritch, in the 25th year of his age. He was sick only two days; thus suddenly called away in the bloom of life, oh what a solemn warning to the young! His remains were follwed to the Manor Church grave yard by many relatives and friends, and laid by the side of his departed mother. Funeral sermon preached by Elder David Long, from Eccl. 9 : 11, to a large and attentive congregation.
J. RICHARD.

MERTZ.—In the Dry Valley Congregation, Mifflin Co., Pa., Tuesday, Jan., 23rd 1872, MINNIE, wife of—MERTZ, aged about 24 years. Funeral occasion improved by Bro Wm. Howe, from the 1st verse of the 58th chapter of Isaiah.

She was penitent in her last hours, and called for Bro. Howe to come and pray for her. She only lived about six weeks in matrimony, but she is now gone, and we, hope is at rest. JACOB MOHLER.

MONEY LIST.

Moses Miller,	$1.25
Mary H. Sprankle,	2.50
Wm. Workman,	3.75
J. H. Garman,	1.25
Adam Appleton,	1.25
Moses Miller,	2.50
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Henry Gephart,	1.25
Katie Brumbaugh,	1.25
Christian Ness,	3.75
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B. F. Darst,	1.25
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J. S. Bechtal,	2·00
M. M Custer,	1.25.
L. S. Snyder,	3.75
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Martin Bowers,	1.25
S. M. Pretsman,	3.25
D. Fogelsanger,	5.00
George Sperline,	1.25
John Newcomer,	3.75
Edward Raffe,	10.80
A. L. Bowman,	1.25
Leonard Furry,	20.00

NEWS COLUMN.

THE GREAT FAMINE IN PERSIA.

In Persia there has been for two successive years, an almost entire failure of crops, and when last year closed without rain, it became evident that no relief could be expected until next summer, when the first crops of the year will be harvested. It is also considered doubtful whether even these will be sufficiently abundant to relieve the dearth in any important degree. In any case, up to that time the severity of the famine can hardly abate. The news received yesterday seems to show that it is steadily increasing.

The people in their extremity have been compelled to satisfy the cravings of their hunger by feeding upon husks, refuse and even carrion. They have in consequence become the prey of a great epidemic, which is scarcely less destructive of life than the famine itself. The number of persons who have actually perished from starvation and disease it is impossible in the present confusion to estimate accurately, but reports from some of the great cities, where estimates are possible, say that a quarter of the population are already dead, and that many of the villagers are entirely dispopulated. The whole population of Persia was not far from 8,000,000, and the famine extends throughout the country. From these facts we may form some idea of the mortality which has prevailed.—*N. Y. Evening Post.*

FRIENDS.

The Sixth Biennial Conference of teachers and delegates from the Friends (Orthodox) First-day schools in the United States and Canada, met at Wilmington, Ohio, on the 23rd of November. The proceedings show that a rapid developement has taken place among the friends of interest in Sunday-schools. In the discussion of the question, "What special blessings rest upon the First-day school cause in our respective localities?" The inattention and carelessness formerly exhibited by friends on the subject were deplored. But satisfactory and encouraging reports were made of active efforts to instruct the children in religious truths. The example set by the Methodists in this direction, and the success of their efforts to bring up their children to religious principles, and in reclaiming other vicious children, were particularly commented on and commended. The conference adjourned on the 25th, to meet at Lynn, Massachusetts, in 1872.—*Evangelical Messenger.*

MORTALITY IN PHILADA.

The number of deaths in Philadelphia for the week ending Saturday, was 508, being a decrease of 3 from those of last week, and 192 more than those of the corresponding year. Of these 244 were adults, and 294 were minors, 381 were born in the United States, 116 were foreign, 40 were people of color, and 5 were from the country. Two hundred and sixty-nine was the result of small pox.

TO AGENTS.

The following annexed list of good books we offer as premiums for subscribers for the PILGRIM. They are all excellent works, intended as a guide to self-improvements and free from sectarian bias. If our children were furnished with such books to read in connection with the Bible, instead of novels and trashy newspapers—many might be saved from a felon's cell and a drunkards hell. We will send post paid any book in the list to all who will raise the price annexed, in subscriptions. We allow 10 per cent or 12½ cents for each subscriber at $1.25 and 15 cents for each one at $1.50. The books will be sent as soon as the money is received for the subscriptions intended for premium.

Conversion of St. Paul. By George Jarvis Geer, D. D. 12mo. fine edition, $1. Plain edition, 75 cents.

Footprints of Life; or, Faith and Nature Reconciled.—A Poem in three parts. The Body. The Soul. The Deity. By Philip Harvey, M. D. $1.25.

Fruit Culture for the Million. A Hand-book. being a Guide to the Cultivation and Management of Fruit Trees. Descriptions of the Best Varieties, and How to Propagate them. illustrated $1.00.

Hand-book for Home Improvement: comprising "How to Write," "How to Talk," How to Behave," and "How to do Business," in one vol. 2.25.

How to Live; Saving and Wasting, or Domestic Economy. By Solon Robinson. $1.50.

Hopes and Helps for the Young of both sexes, Relating to the Formation of Character. Choice of Avocation, Health, Conversation, Cultivation of Intellect, Moral Sentiments, Social Affection Courtship and Marriage. By Rev. G. S. Weaver. Muslin, $1.50.

Life at Home; or, The Family and its Members. Husbands, Wives, Parents, Children, Brothers, Sisters, Employers and Employed, etc. By Rev. William Aikman, D. D. A work which should be found in every family. $1.50. Extra gilt, $2.00.

Man and Woman: Considered in their Relations to each Other and to the World. By Henry C. Pedder. 12mo, Fancy cloth. Price $1.00.

Man, in Genesis and in Geology; or, the Biblical Account of Man's Creation, tested by Scientific Theories of his Origin and Antiquity. By Joseph P. Thompson, D. D., LL.D. One vol. 12mo, $1.00.

Oratory—Sacred and Secular; or, the Extemporaneous Speaker. Including Chairman's Guide for conducting Public Meetings according to the best Parliamentary forms. By Wm. Pittenger. $1.50.

The Emphatic, Diaglott; or The New Testament in Greek and English. Containing the Original Greek Text of the New Testament, with an Interlineary Word for-word English Translation. A Work for Students in Theology, and S. S. Teachers. By Benjamin Wilson. Price, $4,00; extra fine binding, $5.00.

The Right Word in the Right Place. A New Pocket Dictionary and Reference Book. Embracing Synonyms, Technical Terms, Abbreviations, Foreign Phrases, Writing for the Press, Punctuation, Proof-Reading, and other Valuable Information. Cloth, 75cts.

Weaver's Works for the Young. Comprising "Hopes and Helps for the Young of both Sexes," "Aids and Aims for Girls and Young Women," "Ways of Life; or, the Right Way and the Wrong Way," $3.

1780 1872

DR. FAHRNEY'S

Blood Cleanser or Panacea.

A tonic and purge, for Blood Diseases. Great reputation. Many testimonials. Many ministering brethren use and recommend it. *Ask* or send for the "Health Messenger." Use only the "*Panacea*" prepared at Chicago, Ills., and by

Dr. P. Fahrney's Brothers & Co.,

Jan. 16. tf. *Waynesboro, Franklin Co., Pa.*

ITALIAN QUEENS.

FOR SALE.

The undersigned having been successful in sending out good Queens, and giving general satisfaction during the past season, is prepared and will continue the business for the coming season.

Price for Queen, ... $2,50

Address

DANIEL KAOARICE.

New Enterprise,

Jan. 30th. *Bedford county, Pa.*

Trine Immersion.

A discussion on Trine Immersion, by letter between Elder B. F. Moomaw and Dr. J. J. Jackson, to which is annexed a Treatise on the Lord's Supper, and on the necessity, character and evidences of the new birth, also a dialogue on the doctrine of non-resistance, by Elder B. F. Moomaw. Single copy 50 cents.

TRACTS.

Treatise on the Salutation, Feetwashing and the Lord's Supper, by Eld. David Bosserman, intended more especially for the Brotherhood. They are now offered for sale on the following terms; Single Copy, 10cts. Per Dozen, 80cts.

Address, D. Bosserman, Gettysburg, Pa.

New Hymn Books, English.

TURKEY MOROCCO

One copy, post-paid,	$1 00
Per Dozen,	11 25

PLAIN ARABESQUE.

One Copy, post-paid,	75
Per Dozen, "	8 50

PLAIN SHEEP.

One Copy, post-paid,	75
Per Dozen, "	8 00

Ger'n & English, Plain Sheep.

One Copy post-paid	$ 1 00
Per Dozen	11 25
Arabesque plain,	1.00
Turkey morocco,	$ 1.25.
Single German post-paid,	50
Per Dozen,	5 50

HUNTINGDON & BROAD TOP RAIL ROAD

Winter Arrangement.

On and after Saturday, November 25th, 1871. Passenger Trains will arrive and depart as follows:

Up Trains. Ex. P. M.	Mail A. M.	STAIONS.	Down Train. Ex. A. M.	Mail. P. M.
Le 5 40	8 10	Huntingdon	9 00	Ar 4 38
5 47	8 20	Long Siding	8 49	4 29
6 00	8 34	McConellstown	8 34	4 13
6 07	8 41	PleasantGrove	8 27	4 06
6 20	8 53	Marklesburg	8 14	3 51
6 33	9 06	Coffee Run	8 02	3 36
6 40	9 11	Rough&Ready	7 53	3 28
6 54	9 28	Cove	7 38	3 13
7 00	9 33	Fishers Sum't	7 33	3 08
Ar 7 15	9 48	Saxton	7 18	
Le 7 30	10 00		7 00	Le 2 52
7 47	10 18	Riddlesburg	6 43	2 34
7 54	10 25	Hopewell	6 37	2 26
8 12	10 46	Pipers Run	6 20	2 08
8 32	11 06	Tatesville	6 00	1 48
8 47	11 20	Bloody Run	5 48	1 34
8 52	11 25	Mount Dallas	5 44	1 30
8 59	11 32	Ashcom's Mills	5 37	1 22
9 04	11 35	Lutzville	5 33	1 18
9 09	11 40	Hartley's Mills	5 29	1 14
9 16	11 47	Jamesons	5 22	1 07
Ar 9 25	11 54	Bedford	5 15	1 00

JOHN M'KILLIPS, Sup.

A GREAT CHANCE FOR AGENTS. Do you want an agency, local or traveling, with an opportunity to make $5 to $20 a day selling our new seven (7) strand white Wire Clothe Lines? They last forever; sample free, so there is no risk. Address at once Hudson River Wire Works, corner W... St. and Maiden Lane, N. Y. or ... Dearborn St. Chicago, Ill. Aug. 22.

SALEM COLLEGE.

The Spring session of Salem College will open for the reception of any number of students from all parts of the country, on the 20th, of March 1872.

Ample accommodations, and thorough instruction will be given all students who connect themselves with this College. Good board can be obtained in the best of families, at $2.50 to $3.00 per week; or students can board themselves, separately or in clubs, at from $1.25 to $1.50 per week, as large numbers are doing, with the consent of the faculty. An extensive boarding house is to be erected by a brother early in the season, to accommodate all children of brethren, who desire it. Parents and Guardians can rely on the location of the College at Bourbon, as being a *permanent arrangement*, and that the health of the locality is *unsurpassed*, by any place in the entire country.

Special care will be given to students who are far from home, that shall be satisfactory to parents. For Catalogues, Scholarships, and full particulars, address,

SALEM COLLEGE.

Jan. 23. 1y. *Bourbon Ind*

RATES OF ADVERTISING.

A number of responsible advertisements not conflicting with the design of our work will be admitted on our outside pages on the following terms:

Single insertion, per line,			10 cts.
Three months, per line, each time,			8 cts.
Six months,	do	do	6 cts.
One Year,	do	do	5 cts.

☞ Transient advertisements must be paid for in advance; standing advertisements quarterly on presentation of bill.

☞ GLAD HOSANNAS. We now keep on hand, for sale, the above music books which we will send, post free, at the retail price, 80cts, to all who may wish them.

PHILADELPHIA MARKETS.

Jan. 15, 1872.

FLOUR, Extra family.	$7 00
" Superfine.	5.50
" fancy brands.	8.00
" Rye.	5 00
CORN MEAL.	4.00
WHEAT, white, per bushel.	1.65
" red. "	1 45
CORN.	.80
RYE.	1.05
OATS.	.62

CINCINNATI MARKETS.

FLOUR, Fancy Brands.	$7.25
" Family.	6.85
" Extra.	6.65
" Lowgrades.	4.50
WHEAT, white, per bushel.	1.60
" Hill "	1.45
" Winter red "	1.50
CORN.	.50
OATS.	.38
RYE.	.85
BARLEY.	65

THE PILGRIM,

Published by J. B. Brumbaugh, & Co.

Edited by H. B. & Geo. Brumbaugh.

CORRESPONDING EDITORS.

D. P. Sayler, Double Pipe Creek, Md.

Leonard Furry, New Enterprise, Pa.

The *Pilgrim* is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of *love* and *liberty*, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

TERMS.

Single copy, one year,	$1.25
Book paper, " "	1.50
Eleven copies, [eleventh for Agt.]	$12.50

Any number above that at the same rate.

Address,

H. B. BRUMBAUGH.

James Creek,

Huntingdon county. Pa

Working Pilgrim.

"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 3 JAMES CREEK, PENNSYLVANIA, FEBRUARY 6, 1872. NO 6

ESSAYS.

Selected by S. G. KELLER.

TRUTH.

'Tis sweet to feel in all our paths
That grim, unfailing trust
Which gives us full assurance that
Our Father's ways are just.

It soothes us on the couch of pain,
It brings us peaceful rest,
And whispers, what our Father gives,
Is always for the best.

It is a balm for every care,
It softens bitter grief,
And says, our Fathers love alone
Can give us sure relief.

It bids us freely go to Him
When weary and oppressed,
For, in His love all-merciful,
He says he'll give us rest.

It lifts the dreary clouds of gloom,
It bids us know no fear,
And tell us, in the darkest night,
Our Father's arm is near.

Oh! let us ever truthful be
In all our griefs and pains,
And truly feel what'ere betide,
Our Heavenly Father reigns.

BE NOT DECEIVED

Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap."—Gal. 6 7.

To whom does Paul speak? Evidently to the Galatian Church, and to the people there generally. Whether he was the instrument in God's providence, in establishing the said church or not, we may not at this time be able to determine, yet we are certain he had been their minister at some previous time. "And temptation which was in my flesh ye despised not, nor rejected, but received me as an angel of God, even as Christ Jesus." Why does the Apostle so solemnly warn those people? Because it will be perceived that they were about to depart from duty; about to forsake their first love—notwithstanding they had run well for a season. They were about to discard much of the teachings which they had received of the apostle, which he had received "by the revelation of Jesus Christ." Hear him, "O foolish Galatian, who hath bewitched you that you should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth crucified among you." One more proof of their inclinations to forsake their former teaching. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Here then we have here a Church about to apostatize, and therefore we see the propriety of the use of the words at the head of our article. "Be not deceived, God is not mocked," He will not be trifled with. Ye who received me "as an angel" would have given your eyes to me if demanded, not so much in consequence of your admiration for my person, but because of the value of the doctrines you received at my mouth, which I was appointed to declare unto you, "Even as Christ Jesus. Beware what you are about, ye who have declared that you have known God, or rather are known of Him, whether your profession was real or feigned, it is all the same, if you will now again return to the beggardly elements of the world, you will most certainly incur the displeasure of God, "For God is not mocked."

Ye who are the children of God by faith in Jesus Christ, all ye who have been "baptized into Christ" and thereby have put on Christ, whether ye be Jew or Greek, bond or free, male or female, if ye relapse either into Judaism, or into Paganism, you are displeasing God, and better heed the warning I give, "God is not mocked." "I am afraid of you lest I have bestowed upon you labor in vain." What is it to mock God? It can be done in many ways. Indeed in every way that is contrary to His will. You my Galatian brethren have been affected—yea, zealously affected, (which is all right in a good thing) but I fear your zeal is destitute of that knowledge which cometh down from above. "Your persuasion cometh not from him that calleth you." I would that they were even cut off who trouble you. Those who have troubled you, have not substituted another Gospel, but have perverted the one ye received from my preaching.—What should be their doom? Let them "be accursed," But be not thou deceived "God is not mocked."

Thus Paul reasoned, and my brethren and sisters, do you ask what has all that to do with us? I ask in return, do you not all claim heirship through "faith in Christ Jesus?" Do you not all rejoice inasmuch as you have been "bought with the precious blood of Christ?" Have you not all been "baptized into Christ?" Are you not then "sons and daughters of God?" Do you not claim to have the spirit of God shed abroad in your hearts, whereby you profess to have the power to cry "Abba Father?". If so, then you are as much the church of God in the locality where you live, as was the Galatians in their locality, hence you stand in precisely the same relationship to God as did the Galatians. You also stand similarly related to the Apostle Paul, for he is as much our teacher, as he was theirs, and this idea we do not gather by mere inference, but from some of his Epistles. After naming those to whom he especially addresses himself, adds, "*With all that in every place called upon Jesus Christ, our Lord, both theirs and ours.*"

It is true we may not attempt to deceive or mock God in the manner or form the Galatians did, for I suppose none of us have any disposition to add to our present beliefs any Jewish custom, whether it be of ancient or modern origin, yet may we not often adopt customs equally displeasing to God. We, like they, have been called unto liberty; but we no more than they are at liberty to use the privilege afforded us, of using such liberty for an occasion to the flesh, for what we *sow*, as well as they, shall we also reap.

The works of the flesh are manifest, and may be found in Gal. 5: 19 to 21st verse inclusive. A continuance in the perpetration of any one of these there enumerated will debar us from the kingdom of heaven. So then those who thus "sow to the flesh will reap corruption," and the perpetration of any one of these heinous sins should teach us that we are contemning God; also show the fact that we are deceiving ourselves, and should also realize the fact that God is not mocked, from the assurance that the practice of them, or any one of them, persisted in, will debar us from heaven.

The church needs caution now as well as in the time when Paul lived. "Let us take heed to the things we have heard, lest at any time we should let them slip." We should not overlook the fact that all Paul's Epistles were addressed to the persons constituting the church of God. And hence we discover how necessary it was to reprove the church then, and is it not equally necessary that the church should now be warned against similar practices that had obtained in Paul's time.

But if we do not "mock God" we will not deceive ourselves, and the consequent fruit of our lives will be as set forth by the same Apostle, in the latter part of his Epistle of Gal. end of 5th chapter. Possessing these qualities there is no law against us for we are living above all law—surrounded by a sort of divinity itself exhibiting the principles which were practiced by Christ himself when on earth. Whilst being governed by those principles we are not "mocking God," neither will we sin, and then are we indeed the sons and daughters of God Almighty.

It may be asked by some, why are you thus exposing the church and making good the charges of some, that the church is not what it professes to be? I answer in the language of the Savior, "Let your light so shine that others, seeing your good works, may also glorify your Father which is in heaven." Nor am I giving any encouragement to non-professors, because they will learn what a Christian should be, to be approbated by our heavenly Father. At the same time will discover what the standard of Christianity is, and then they cannot help but see how deficient they are, and how far they are from the Kingdom. And it may possibly operate them to make an effort to throw off the yoke of satan, whose slave they have been for many years, which may God grant.

EDMUND SMITH.

A good conscience is better than two witnesses—it will consume grief as the sun dissolves ice. It is a spring when you are thirsty, a staff when you are weary, a warm cloak when the rain beats, and a pillow in death.

CHRIST THE WAY.

"Jesus saith unto Him, I am the way, and the truth and the life, and no man cometh unto the Father but by Me."

There is no way of access to the Father but through His Son Jesus Christ. Therefore they that wilfully reject Him have no Scriptural communion with God, and if they continue in the way of sin and iniquity until death overtakes them, they cannot find admittance into those Heavenly Mansions, but will be banished from the presence of God and from the glory of His power. The Savior would then have us "enter in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction and many there be that go in thereat, but strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." Why is it that so few find the way of everlasting life? It is because those that walk therein must deny themselves of all that is in opposition to the will of God. Because the way is so narrow that we cannot travel therein unless the carnal mind is subdued and brought in subjection to the will of God. "No man that warreth entangleth himself with the affairs of this life, that he may please him who has chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned except he strive lawfully."—2d Tim 2: 4,5. Jesus says "I am the way," not the ways, the truth and the life. He is the author and revealer of truth. Then we rejoice to know that a way has been opened by the Savior, though it cost Him a great many stripes and even death upon the cross, yet it was opened.

The Prophet Isaiah could look forward with an eye of faith, for he says, "And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools shall not err therein"—Isaiah, 35: 8. Then since a way has been opened from earth to the Celestial city, we say to our dear readers who have not yet chosen the way of truth and holines, He who has exemplified the way is calling unto you to enter therein, and promises a glorious reward at the end of the way. When men and women become desirous of going to the Father, they begin to inquire about the way, they search the Scriptures and therein find directions of the way, they find that to travel on that way a preparation is necessary, "That they must put off concerning the former conversation the old man, which is corrupt according to the deceitful lust, and be renewed in the spirit of your mind, and that ye put on the new man, which after God is created in righteousness and true holiness."—Eph. 4: 22,23,24. They that are under conviction begin to see their condition, that they are away from God, and entirely destitute of His grace. They feel the need of a Savior, they now remember that Jesus has said "he that cometh unto Me, I will in no wise cast out," and that through Him they have access to the Father. But we find in order to come to the Father there are certain things to comply with. The first principles of the doctrine of Christ, Repentance, Faith, and Baptism. The sinner must feel that he must repent of his sins. A godly sorrow worketh a repentance not to be repented of, and by the grace of God resolve to sin no more.

He must be in possession of Faith, a faith that works by love, "For without faith it is impossible to please God." "He that cometh to God must believe that God is, and that He is a rewarder of all that diligently seek Him." It is also necessary for the true penitent to be on his guard, that he is not deceived, for a great many are ready to tell us that if you are only converted and believe, you shall be saved. We are told that many spirits are gone out and men and women are all under the influence of some spirit. "But if any man have not the spirit of Christ he is none of His." We should try those spirits by the Word of God. The spirit of God will not dictate to us that only part of the commands are essential to salvation, and the rest not, and to another man that they are all necessary to observe. Certainly not, if we are under the influence of that Holy and Divine Spirit, it will guide us into all truth. We may repent all the days of our lives of past sins, and have faith, but all availeth nothing if not put into action. Faith without works is dead, as the body without the spirit is dead, so faith without our works is dead. Hence he that believeth and is baptized shall be saved. The Savior after He had completed His Father's will, and sealed it with His own blood, just before He ascended to Heaven He could say, "All power is given unto Me in heaven and in earth, go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." Now we find that on the day of Pentecost the Word was preached with power, and they began to say to Peter and the rest of the Apostles, "Men and brethren what shall we do," undoubtedly what shall we do to be saved. Peter very readily answers, "Repent and be baptized, every one of you in the name of the Lord Jesus Christ." What for? Why for the remission of sins, and ye shall receive the gift of the Holy Ghost." We infer then from the sayings of Peter, that short of baptism there is no remission of sins, and consequently are not under the promise. Read the conversion of Saul of Tarsus, who was a great persecutor of the Church, and while on his way to Damascus, he was stricken down and was made to say, "Lord what wilt thou have me to do." It was said unto him, "Go into the city, and there it shall be told thee what thou must do." And when Ananias came to him he said, "Why tarriest thou brother Saul, arise and be baptized and wash away thy sins." Baptism then is the initiatory rite into the Christian Church. The Apostle says, "As many of us as have been baptized into Christ have put on Christ." By the believer being baptized, the services of Christ are undertaken, and the privileges of the Gospel claimed.

Much more testimony might be produced to prove that all things that are written are calculated for our benefit, and salvation, for all Scripture is given by Inspiration of God, and is profitable for doctrine &c. But let this suffice, and let us become willing to take the whole plan of salvation for the man of our counsel, and follow our Divine Master in all His appointed ways. Those that have been united to Christ, and have entered in by the door into the fold, and follow the Lamb whithersoever He goeth, are on the way to the Father, and being in possession of those Christian graces can go on their way rejoicing. Having in view that immortal crown that fadeth not away, we can with an eye of faith look beyond this vale of tears to that lovely country where the joys and felicities are great, and where we can forever live.

Now, dear reader, let me ask the question, do we not all desire to live? Life is sweet but uncertain. Death is certain, and when we hear of death it causes solemnity, and is calculated to draw a gloom over our mind. If some kind friend would bring us intelligence of some country where people never die, and where the climate is always pleasant, neither too cold nor too hot, but where it is just right, where pleasures never die and summers never end, and where we can always live, oh, how willing you would be to go. Yes, you would want to go right away. Being well aware that death is in this land, we perhaps, have an aged father and mother, and by reason of old age cannot live long here, but if we can get to that glorious country we can always live together as an unbroken family. We would not only wan to go ourselves, but we want all our friends to go. We tell them of the joyful news of that delightful place; we tell them the danger of staying here, and that they ought to go at once.

We have also got the directions of the way, and there is no danger about getting there if we follow the directions. Jesus is our friend and tells us He is the way to that beautiful land, and if we follow Him as he has directed, there is no danger, we can enter therein and live forever. Oh what a happy thought! Is it not enough to induce us all to go where we can dwell together as an unbroken family? Then we say to you go right away. Do not wait another week, for there is danger in staying away. Sickness may overtake you, and even death, and if you die in your sins where Christ is you cannot go. You cannot enjoy that everlasting life. Then as one that loves your souls we say to you that have not yet made peace with God, commence the work to-day, for you have no promise for to-morrow, for the night cometh wherein no man can work. Then come to Jesus who is ever ready to receive you. He says, "I am the way, the truth and the life." If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin, and when our race is ended we can say, "I know that my Redeemer liveth," and can rejoice in the God of our salvation. Oh, may we all be prepared to enter the portals of eternal glory where we can ever sing the song of Redeeming love, is the prayer of your unworthy servant.

"I am, saith Christ, the way,
Now if we credit him,
All other paths must lead astray,
How fair soe'er they seem."

DANIEL BOCK

For the Pilgrim.

A WARNING.

"For this is the love of God that we keep his commandments." John 5: 3.

It is evident from the above, and more testimonies which I might produce, that all those who do keep the commandments of the Lord Jesus Christ have the love of God shed abroad in their hearts, and that all those who do not keep his commands it matters not what they may profess, they are not the children of God. They have not the love of God in their hearts, for no one can have the love of God in his heart and not ob-

serve the precepts of Jesus. How often do we hear professors say, there is no necessity to be so particular in observing this and that command, if the man or woman is only converted it is enough. What a mixture of error! I admit that a good heart or a true conversion to God is as much as we can expect in this life, and it will keep us very industrious to maintain it to the end of our days, but we have no evidence to believe that a man may have a good heart or be truly converted unto God and speak lightly of any of the commandments of the Lord Jesus Christ.

Again, we hear people say, sometimes, in supporting or establishing their conduct for not observing certain Gospel precepts, that they have a good mind or meaning in proceeding in the way they do. But I contend that if their good mind or meaning be not to observe the whole will of God, that they are no better than king Saul, for he seemed to have a very plausible excuse for not fully prosecuting the word of the Lord which had been delivered unto him by the prophet Samuel. The word of God says, "take unto you the helmet of salvation and the sword of the spirit, which is the word of God."—Paul says, "but though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed." Awful will it be if we disobey our Heavenly Father's will. The word of God says, I judge no man but the word shall judge him at the last day. Then my fellow travelers with me to the bar of God, should we be the opposers and neglecters of this great salvation, our state will be a miserable one. What awful feelings will erode our minds, when sickness comes, medicines fail, and the icy arms of death encircle us round, and when the soul, that immortal part, will have to enter the prison of torment, where there shall be wailing and gnashing of teeth.—Reader! oh reader! whoever you be, I entreat you to take warning and seek the Lord while he is near, that your poor soul may be saved. It matters not whether you be young or old, now is the day of salvation, the accepted time. To-morrow may be too late, for there is no state, no age in life that is exempted from death. Yes, the infant in the cradle, the young man and the young woman, the middle aged and the old gray headed man or woman, are all liable to death, "for it is appointed unto man once to die and after that the judgment." "Dust thou art and onto dust thou shalt return." These delicate bodies of ours will ere long become food for worms. What folly! What madness to spend so much money and precious time in decorating these mortal bodies! Crucify, oh reader! I entreat you to crucify the old man, that corrupt nature, which you, myself, and the whole human family have inherited from a fallen Adam. Though it may cost you the frowns of the world, the persecutions of the wicked, and all those things which are so highly esteemed by the children of this world. Yet the crown, the immortal crown of life that is in reservation for the faithful followers of the Lamb, is worth more than all the glittering toys and glories of this vain world. Yes, this world with all its pleasures and enjoyments, is not worthy to be compared to the eternal weight of glory that awaits the righteous in the other world. Our Savior declared, "What will it profit a man if he gain the whole world and lose his own soul, or what can a man give in exchange for his soul? for it is more valuable than all the world." Therefore let us daily lay up treasures in heaven that our hearts may be there also.

Oh the great danger there is in the many different faiths that are preached in these last days. We sometimes hear it said, what virtue is there in water? Baptism cannot purge from sin. What folly to believe that mere baptism can save us. The virtue lies in keeping the word of God, and if begotten of God we can have our sins washed away in baptism. The true Church does not believe that mere baptism saves us, but faith, repentance and baptism is the order appointed for salvation, and this order must be obeyed. We read, "he that believeth and is baptized shall be saved," that is, saved from his sins. The Apostle Peter, in the first epistle and first chapter, reminds the believer of his present and future salvation, when he says, "who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." Here he has reference both to the present and the future salvation of the believer. He writes thus, "receiving the end of your faith, even the salvation of your souls."

The necessity of a preached Gospel must be apparent to all, therefore we find that this work occupies a prominent place in the Christian Constitution, "for the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God, for after that, in the wisdom of God, the world by wisdom know not God." It pleased God by the foolishness of preaching to save them that believed. Reader, if you desire to be saved study the Testament well, and do not go to work until you know how or what God would have you to perform. A great many people think they have got religion when, alas! they are ignorant of the first rudiments of the christian religion. If they really have got religion they did not get it in the ordinary way of the Gospel. They must have found, or received another Gospel.—But give me the ancient Gospel in preference to all the schemes and inventions of men, and that thou my soul mayest be found in readiness whenever the summons comes to enter into mansions of bliss, see that thou adherest strictly to the voice of Jesus Christ, the good Shepherd of the sheep. How astonishing it is that the children of men are so much inclined to extremes. One part contend that prayer is not necessary for the remission of sins. Another think that prayer is the thing to be observed for the remission of sins. In praying to God the sinner must not look for an irresistible power in answer to prayer, for such power would not be consistent with God and the free agency of man. The spirit of God will only aid so far as man is willing to go. According to the doctrine of Christ, which is the word of God, and if the sinner proceeds as above stated, he will find himself in the narrow way, the King's high way of holiness. Now he must travel the way with holiness of heart. There is no standing still but a continual pressing forward, as the Apostle has written, "I press towards the mark, for the prize of the high calling of God in Christ Jesus." It is sometimes said, that we do not believe in the rise and progress of religion in the soul. For this we wish to keep the sayings of the great Head of the Church, the world's Redeemer.

JAMES L. SEARS.

For the Pilgrim.

PILGRIM HOME.

Gentle PILGRIM reader, now is the time allotted to you to see that better land! Let your earthly home be a preparation for a pilgrimage to a home in heaven. You are now in a wilderness beset on every side by enemies. You are now in the deep vale of sin and sorrow, in the low retreats of a pilgrim's life.

Friend do not stop but go up higher. "Be thou faithful unto death, and you shall receive a crown of life." Be patient in tribulation, the storms that swell around you will soon subside, and a cloudless sky will burst upon you. The winter gloom and desolation will soon pass away, and sweet fields arrayed in living green, and rivers of delight will spread out themselves before your enraptured visions.

Remember that the sufferings of the present time, are not worthy to be compared with the glory that shall be revealed in us. In a few years, at most, the conflict shall end, and sighing grief shall weep no more. The wormwood and the gall, will be exchanged for the cup of salvation; the warrior's armor will be exchanged for the white garment. Soon your earthly homestead shall be exchanged for your eternal home, and shall unite in singing the song of everlasting joy, to him that loved us, and washed us in his own blood. Let the hope of soon entering that happy home stimulate your zeal in the cause of your Master. I think some who will read these pages have snow-white locks, and wrinkled brows, and faded cheeks, and these tell you that soon your pilgrim journey will be ended, your tent-home dissolved, and your staff laid aside. Oh, if you have made God the strength of your heart and your portion forever, you shall welcome death with joy, yea, you will now be anxious to lay aside these garments of toil and conflict, and soar away to that better country where the "wicked cease from troubling and the weary are at rest."

AMELIA V. SOUTH.

Jones X Roads, Md.

GIVING THE SIGN OF LOVE.

Let us begin in the nursery, and there teach our children the pleasure of giving. Let it be to them as much a matter of course, each in his small way, to give as to receive. How much simpler and more natural, as well as more Christian-like, is this training than its converse! Even from a mere outside world view, how lovely and attractive is this grace of giving; how it adorns and enriches the character! Then, how much more is it, from the Christian standpoint, both a duty and a privilege!

The family mission-box, in which the children, as well as the elders, have an interest, is one good way of developing the love of giving; and a little hearty ingenuity on the part of fathers and mothers will be sufficient to vary and amplify this means. But it must be made a *live* interest to them, with some tangible meaning and result; something that shall take hold of them, and that they can take hold of, too. Then they will not be likely to think of the mission-box as something that only swallows up their grudgingly given pennies, without ever making a return which they can appreciate.

"*Who loved me and gave Himself for me,*"—this is the key-note of all true giving, whether of money, of personal effort, or of the heart's love. If Jesus loved, and *therefore* gave, can we do aught else? There is an old saying, that the child that is born on a Friday will be "loving and giving." It is a good putting of the doctrine; the two go always *together* as root and branch; and it is from one great giving on the Cross, that all true "loving and giving" is learned. Let us prayerfully cultivate the spirit of our Master—giving, and teaching our children to give, the services of grateful self-denying hearts and lives, "until we come into His everlasting kingdom."

Love ever lives beneath the Cross,
Ready for sacrifice and loss—
Still proving by this seal divine
That giving is love's only sign.

FORGIVENESS.

Error has ever been the companion of right in this world of ours. "To err is human, but to forgive is divine." The human heart presents in its inclinations, a strange mingling together of elements, good and evil, and like oil and water triturated ever so much in a transparent glass, they will not form together, but each is seen to its level.

Probably there never lived a soul so dead to honor, decency and propriety, but that far down in some obscure corner of the heart, there lay concealed or uncultivated, the vital germ of true and noble manhood,—concealed for a time by the untimely growth of circumstances and perhaps persecutions. 'Tis a bright little spot in the head, that properly influenced, would animate the soul with joy unspeakable, and illumine the countenance with benignity. 'Tis a precious seed fallen in unpropitious soil, and not likely to be found unless sought. And again, there probably never lived a soul so pure but error tarnished it. The mind of man is finite, and exceedingly fallible in its judgment and estimation of character. God alone is infinite and infallible in His decrees. His words are just and true. He has placed us here for His own good pleasure, and by our daily contact with each other for our mutual good, and has left us not alone to be drifted by each breeze of fancies blowing, but to remain in His word to lead us in green pastures, and by the still waters.

Peace in its most comprehensive sense, is Heaven's richest boon to fallen man, and he is enjoined to secure it under penalty of everlasting banishment from His presence, and the Redeemer has graciously given us the infallible rule for its attainments, followed by the warning in the selfsame breath, Hear Him, "If ye forgive not others their trespasses, neither will your Father which is in Heaven forgive you your trespasses." Again, when we pray, we are taught to say, "Forgive us our debts as we forgive our debtors."

Reader, have you named the name of Christ? Are these words and their terrible import plain to your understanding? Do you believe them true, or are you only a hearer and not a doer of it, in other words a pharisee or a hypocrite?

Again, if thou bringest this gift to the altar, and there findest thou hast aught against thy brother, darest thou offer that gift to the God of thy destiny, without first being or trying to be, reconciled to thy brother, or can a just God who is true receive such a gift? Is not the offering a mockery? Verily so, and none but a hypocrite would make it, else his word is false. When hanging on the accursed tree, a crown of thorns upon His head, a thief at each side, inscription the most contemptous over head, and blood and water flowing from the smitten side. He writhes in the agonies of death the most ignominious, made even more bitter by the fury, the taunts, the jeers and hurrahs of malicious soldiery. Hearken to those sweet words that penetrated the vaulted Heavens, "Father forgive them, they know not what they do." Was ever love like this?

Reader, is your life unhappy thro' an unforgiving spirit? Emulate the Savior. Is it possible for Christ to forgive as he did upon the cross, and yet for man to exercise the unforgiving heart for offences far less grave, or perhaps not grave at all, but only little Christian prejudices. Brother, the injunction to forgive has been given by him who is just—by him that never uttered an unnecessary word, by him who has given the most glorious example of forgiveness that the world has ever seen, by him that knows our nature and our wants, by him that will judge the world by his word. Forgive thy brother if thou expect thy brother to forgive thee, and armed with such a spirit, look with pity, love, charity, upon all mankind, upon that poor outcast. Seek the avenue to the tender spot in his heart. Watch for time and opportunity, and when they come approach him with the frank, ingenious tone of Christianity, and soon admittance will be gained. Then that germ heretofore uncultivated may be wattered by the soft dews of heaven, and nourished by the warm smiles of a gracious Redeemer. Then the precious jewel may be ground and polished to shine as a rich gem in his crown through all eternity. Eat not of his broken body, drink not of his shed blood, like the Pharisees, while unforgiveness, may hap, toward bone of thy bone, and flesh of thy flesh, rankles in thy bosom, lest by so doing thou pour contempt upon his word and on his holy temple here below, for the eyes of the world are upon thee, and by thee they judge the church. The tree is known by its fruit. He that has never openly, frankly, made a confession and asked forgiveness, let him do it just once to find it the sweetest morsel the soul ever fared upon. Brethren let us have a forgiving spirit and then only can we find acceptance with God. May the Lord enable us so to live that we may once join glad hands on the sunny banks of sweet deliverance, is my prayer. Yours in love,

D. B. CONDRIE.

Allen, Pa.

PASSING AWAY.

BY C. H. HAWBECKER.

When taking a retrospective view of the past, from the earliest period of our recollection until the present, how short time seems; so many of our dear friends have passed away. Life seems as a vapor that appeareth for a little time, and then vanisheth away. The snow that now lies upon the ground, so pure and white, sparkling like so many diamonds, will soon pass away, and then flowers that so beautify the earth, will come forth again, and ere long they will have passed away. Must friends and flowers and all that is lovely pass away? No, there is One whose loving kindness is better than them all. His name is Jesus. Where He is, no change can come, no friend can die; he shall live thoug Heaven and earth pass away.

The Lord grant that the reader of these observations may find mercy in that day, and be addressed in these gracious words, "Come ye blessed of My Father, inherit the Kingdom prepared for yoo from the foundation of the world."

Seasons will change:—we cannot say
Of brightest skies in summer day,
That they shall last without decay,
Always the same.

Nature will change,—the loveliest flower
That blooms around the vernal bower,
Will not survive its little hour,
Always the same.

Our age will change:—'tis flying fast,
And childhood's years will soon be past,
Youth's joyous moment cannot last,
Always the same.

Our friends will change:—they pass away
As fade the tints of closing day;
And those bright things that will not stay
Always the same.

Our loved ones change:—the silent tear
Falls often for the friend so dear,
Because we cannot keep them here,
Always the same.

Must all thus change? All thus remove,
'Till nothing more is left to love?
No; There's a changeless One above,
Always the same.

Jesus still lives;—and we may say,
Though earth itself shall pass away,
He ever shall be as to-day,
Always the same.

When Jesus reigns beyond the sky,
No change can come, no friends can die;
Joy, love, and peace are found on High,
Always the same.

Upton, Pa.

Understanding is a wellspring of life unto him that hath it; but the instruction of fools is folly.

The heart of the wise teacheth his mouth, and addeth learning to his lips.

Pleasant words are as a honeycomb, sweet to the soul, and health to the bones.

LIVE FOR SOMETHING.

Live for something! Life is the divinest of Heaven's gifts to man, and something divine should be got out of it. Put upon the mode of the divine, and endowed with such God-like capabilities and powers, how inappreciably grand are life's possibilities in the way of achievement for earth and Heaven!

In the order of Providence, life's ministry is indeed lofty and sublime. Every man and every woman has his or her particular assignment in the duties of responsibilities of daily life. We are in the world to make the world better; to lift it up to higher summits of happiness and progress; to make its hearts and homes brighter and happier, by devoting to fellowmen our best thoughts and activities. It is the motto of every true heart, and the genius of every noble life, that "no man liveth to himself;" lives chiefly for his own selfish good. By a law of our intellectual and moral being, we promote our own happiness in the exact proportion we contribute to the enjoyment of others. Nothing worthy of the name of happiness is possible in the experience of those who live only for themselves, all oblivious of the welfare of their fellows. That only is the true philosophy which recognizes and work out the principle in daily action, that

——"Life was lent
For noble duties, not for selfishness;
Not to be wiled away for aimless dreams,
But to improve ourselves, and serve mankind."

But to live for something, involves the necessity of an intelligent and definite plan of action. More than splendid dreaming, or even magnificent resolves, is necessary to success in the objects and ambitions of life. Men come to the best results in either department of effort, only as they thoughtfully plan, and earnestly toil in giving directions. Those who have made money, acquired learning, won fame, or wielded power in the world, have always, in every age, and among all people, done so by embodying a well defined purpose in earnest living action. The reason that thousands fail in their work in life, is the want of a specific plan in laying out their energies; they work hard for nothing, because there is no actual result possible to their mode of action. The means are adjusted to the end, hence failure is the inevitable result.

Live for something definite and practical. Take hold of things with a method and a will, and they must yield to you, and become the ministers of your own happiness and that of others. Nothing within the realm of the possible can withstand the man or woman who is intelligently and determinedly bent on success. A great action is always preceded by a great purpose. History and daily life are

full of examples to show us that the measure of human achievement has always been proportioned to the amount of human daring and doing. If not always, yet at least often,

——"The attempt
Is all the wedge that splits its knotty way
Betwixt the impossible and possible."

Be practical. Deal with the questions and facts of life as they really are. What can be done, and is worth doing, do with dispatch; what can not be done, and would be worthless, if it could, leave to the dreamers and idlers along the walks of life. Discard the idea that little things are unimportant, and that great occasions only are worthy of your best thoughts and endeavors. It is the little things of life that makes up its happiness or misery, its joy or its sorrow, and surely nothing is trivial that bears on questions so vital and personal as these. A kind look is a little thing, but it may fall like a sunbeam on a sad heart, and chase away its sadness. A pleasant word is a small thing, but it may brighten the spirits, and revive the hopes of some poor despondent soul about to give up in despair, before the conflicts and trials of life. —*Rev. F. S. Cassidy.*

FAITH.

It is said that one day when Bonaparte was reviewing some troops, the bridle of his horse slipped from his hand, and the horse galloped off. A common soldier ran, and laying hold of the bridle, brought back the horse to the Emperor's hand, when he said to the man:

"Well done, captain."

"Of what regiment, sire?" inquired the soldier.

"Of the guards," answered Napoleon, pleased with his instant belief in his word.

The Emperor rode off; the soldier threw down his musket, and though he had no epaulets on his shoulders, no sword by his side, nor any other mark of advancement, he ran and joined the staff of commanding officers. They laughed at him, and said:

"What have you to do here?"

"I am captain of the guards," he replied.

They were amazed, but he said; "The Emperor has said so, and therefore I am."

In like manner, through the word of God: "He that believeth *hath* everlasting life," is not confirmed by the feelings of the believer; he ought to take the word of God as true, because he said it, and thus honor Him as a God of truth, and rejoice with joy unspeakable.

Great effort from great motives is the best definition of a happy life.—The easiest labor is a burthen to him who has no motives for performing it.

Youth's Department.

COME HOME, FATHER.

Father, dear father, come home with me now!
The clock in the steeple strikes one;
You said you would come right home from the shop
As soon as your day's work was done.
Our fire has gone out—our house is all dark—
And mother's been watching since tea,
With poor brother Benny, so sick in her arms,
And no one to help her but me.

Come home! come home! come home!
Please father, dear father, come home.
Hear the sweet voice of the child,
Which the night winds repeat as they roam!
Oh, who could resist this most plaintive of prayers?
"Please father, dear father, come home!"

Father, dear father, come home with me now,
The clock in the steeple strikes two
The night has grown colder, and Benny is worse—
But he has been calling for you.
Indeed he is worse—Ma says he will die,
Perhaps before morning shall dawn;
And this is the message she sent me to bring,
"Come quickly, or he will be gone."

Father, dear father, come home with me now,
The clock in the steeple strikes three;
The house is so lonely—the hours are so long
For poor weeping mother and me.
Yes, we are alone—poor Benny is dead,
And gone with the angels of light;
And these were the very last words that he said—
"I want to kiss papa good-night."

IT GOT A-GOING.

One bright Fourth of July morning, I was driving to town. As I came to the top of the hill just above the bridge on the outskirts of the place, a little boy from a cottage on the north side of the road fired off a small cannon. He was so near the road, the cannon made so big a noise, and the whole thing came so unexpectedly, that my little bay pony took fright and shied, with a spring, to the other side of the road. He not only overturned the carriage in doing so, but was, with great difficulty, reined in and prevented from running away.

"You should not fire your cannon so near the road," said I to the little boy, after I had gotten the pony somewhat quiet; "you frightened my horse badly, and nearly made him run away."

"I didn't mean to," said the little boy; "but it got a-going before I saw the horse, and then I couldn't stop it."

I said no more; but drove on, thinking of the boy's answer as I have often thought of it since, though all this happened years ago.

What I have thought is this. I wish I could make every boy think of it and feel it. It would do him ever so much good, especially if he would try to apply it to all his actions. That little boy's cannon was just like his habits, just like everybody's habits. Habits, like the cannon, are not easy to stop, when once they get started. They are pretty sure to keep going on until, if they are bad habits, they do mischief it spite of all we can do to stop them. If you get a habit of meddling dishonestly with what don't belong to you, it is apt to go on until it does you some terrible mischief. If you get in the habit of being idle and wasting your time and opportunities, be assured it will not stop and change to a good habit just when you see how bad it is and wish to get out of it.

Look out, then, for the beginning of a bad habit. Remember they are things that, like the cannon, you can't easily stop when you once set them a going.—*Pulpit and Gazette.*

Correspondence.

Editors of Pilgrim: Perhaps a little church news would be interesting to the readers of your periodical, therefore I will state that brother P. J. Brown and I left home on the 29th of December, on a mission of love to the churches throughout northeastern Ohio. We took the train at West Salem on the morning of December 30th, for Trumbull county. Arrived at Warren in due time, and was met and conveyed 12 miles to the Brethren's meeting-house, where there is a small colony of saints without a shepherd. We truly sympathise with them in their forlorn situation. It would be good if they could have a speaker living there. They belong to the Sandy church, which body is, perhaps, forty miles away, yet are visited once in four weeks by the Brethren and others who have volunteered to assist them in holding forth the word of life. From there to Bristolville, where we commenced meeting on Saturday evening and continued until Tuesday evening. The people gave good attention to the word spoken. On Monday, New Year, we had the pleasure of being present at a reunion at sister Barb's. Her mother, a widow, her brothers and sisters, their children and grand-children, to the number of forty-two, were present. Spent the day in social conversation, in singing, &c., which we enjoyed very much. Hope the Lord may prosper them that they may hold their annual feasts until their great reunion in heaven, where they can spend an eternity in praise to God. On Wednesday morning took the train for Youngstown; was met by brother Kohler and conveyed to his house. In the evening commenced meeting in the Brethren's meeting-house in Mahoning, and continued over Sunday. Had eleven meetings in this arm, which we hope will hereafter show good results. We were then taken to Columbiana where we had a short interview with old brother Henry Kurtz for the first time for me, found him in tolerable good health for a man of his age. Then took the train for Beloit, where we were met by brother David Bowman and conveyed to his house, and in the evening to the Brethren's house of worship where we continued until Thursday evening. Had 7 meetings. We found the Brethren here alive to their best interest, and the church in a very prosperous condition. From here we were conveyed by private conveyance to the Canton church, Stark county, who were lately bereft of their shepherd, D. J. Peck. We, remained with them over Sunday had five meetings with good attention. This church is healthy and prosperous. On Monday we took the train for Massillon, was met by brother Ephraim Swinehart who took us to his house. Had meeting at a school-house near by in the evening, passed up through the west Nimishillin church, had five meetings at four different places; then passed into the east Nimishillin church, had four meetings in that arm; then into the Springfield church, Summit county. Had four meetings, which ended our labors. Were then taken to Akron by brother George Casper, where we took the train for home, and arrived safely and found our families well and glad to see us return, for which we feel thankful to God who preserved us.

In conclusion we would say we found the brethren everywhere kind, condescending and benevolent. In all we filled 41 appointments, and a general good feeling prevailed. Had no accessions but hope the fruits of our labors will be seen in the morning of the resurrection.

GEORGE WORST.

Editors of the Pilgrim;—We have just closed a series of meetings in the Red Bank Congregation, Armstrong Co., Pa. Bro. Jesse Calvert of Milford Ind. came to pay us a visit of love, and remained with us from the 12th to the 25th of January 1872, during which time we had many seasons of refreshing from the word of God, as spoken to us by our brother. We may truly say, that as far as we were able to judge, he spoke the Word in its simplicity, and did not respect the person of men, but taught the ways of the Lord in truth. During our meeting, some who were sinners were made to feel that God was good, and desired to be saved by grace through the instrumentality of God. We baptized some, and some are yet waiting to be received by baptism, and we hope they will not wait too long. On Friday morning we bade our Bro. farewell, to go and labor in other places, and may God speed him is our devoted prayer.

J. P. HETRIC

Oakland, Pa.

Dear Pilgrim:—This morning I am alone in my chamber. Our dear brethren C. G. Lint, and J. P. Cover have been with us a few days. I enjoyed myself very much, now they are gone, and my mind is somewhat aroused. Oh, what careless creatures we are! I often wonder why we are so afraid to pray; whether we love the Lord as much as we do our friends. We can tell our friends and neighbors what we want, why not talk to God in prayer the same way. Just tell Him what we want in plain simple language, as we do our friends. God does not want high flowing expressions from us, He is meek and lowly, therefore He will hear the lowly. We go together and talk and sing, and if some one would ask us to pray, we can not pray. Why not? *Can not pray.* Dear sisters, are we ashamed of God, that we

cannot pray to Him? We need not be ashamed of God, nor we need not be afraid to pray to Him. We can talk of everything else, but when asked to pray, we cannot pray. If we are ashamed to tell God what we want, He will be ashamed of us. The Poet says, "Satan trembles when he sees the weakest saint upon his knees." Let us often make the devil tremble. Your sister.

NANCY WISE.

UPTON, PA., }
Jan. 29th, '72. }

Beloved Bro. Henry: Please announce through the PILGRIM that our series of meetings at Upton are over. We commenced our meeting on the evening of the 20th of January, and closed on the evening of the 28th. The interest of the meeting seemed to increase from beginning to the end. Although there was only one baptized during the meeting, still we believe there were many more solemnly impressed. So much so that we hope and pray that they will not be able to shake off conviction, but become obedient to the teachings of the Lord Jesus as delivered by the brethren. Dear brethren and sisters and all who were present during the meeting, let us all be careful not to be forgetful hearers of the word and not doers, lest we be deceived. What a great pity to think of our being deceived after enjoying the glorious privilege that we enjoyed of sitting together in Heavenly places and having the glorious Gospel proclaimed unto us. We, at the commencement of our meeting, were a little disappointed, as brethren David Long and Daniel Stouffer expected to be present, but on account of brother Long becoming somewhat afflicted with Rheumatism, and brother Stouffer's wife took sick, so we were left alone at first at some of the appointments, though there were only three appointments that we were entirely alone, as some of our neighboring brethren came and preached for us. On the 24th brethren Daniel Keller and Daniel Hollinger came and stayed until Saturday, brother Keller went home and brother Hollinger stayed until the close of the meetings. Ministering brethren in attendance during the meeting were Daniel Keller, Daniel Hollinger, Jacob Stover, John Zook and Geo. Bricker.

If you please you may also announce through the PILGRIM that brother Daniel Hollinger and I had a trip through the upper Conawago arm of the church, Adams county, Pa., and preached 13 times. Had interesting meetings. We had quite a time of rejoicing together in the service of the Lord, and also during our trip we were made to feel sorry on account of meeting two of our dear brethren sorely afflicted, namely, bro. Adam Hollinger and brother Samuel Hollinger, minister and deacon. It seems as if neither of them could handily be spared, but the will of the Lord be done, as they both seemed to be resigned to the Lord's will. Our sympathies were very much drawn out while with brother Adam. We were with him over night on Sunday, 14th of Jan., and also on Monday, 15th, after preaching spent the afternoon with him. On Monday morning brother Harbolt made request to have us over dinner, but brother Adam urged for our company, and so we went there as above stated. And now brethren and sisters, I will name a short prayer of brother Adam's after going through with a severe operation made by the doctor on his abcess. Being under the influence of ether, and in the act of falling into a dose, his prayer was, "O God be merciful to me a poor sufferer, but I know thou art a kind God, and that thou wilt not give me one stroke too many, and also know that five minutes in the glory of Heaven all my pain will be forgotten;" and then still yet seemed to be engaged in prayer to God for a considerable time, but so low in tone that I could not understand him. I was setting by his bed side holding his hand in mine while he was thus engaged, and I can tell you of a truth if I ever tried to be engaged for a poor sufferer in a silent way, it was on this heart-rending occasion. In perhaps a quarter, or half an hour, he opened his eyes and looked me right in the face, and I then said to him, I wish I could take part of your suffering on myself and relieve you. His answer was, "brother George, I must go through with this suffering myself, by the help of the Lord I can overcome, neither would I want you to endure my pain." My eyes are filled with tears while penning these lines, and I would feel like writing considerable by way of comfort to brother Adam and family, but I must come to a close for fear of getting too lengthy. So I will say in conclusion dear children of brother Adam, I think this is a loud call to you to enter into the service of the Lord, as I understand that one of you are shortly going to enter the service of the Lord. All of you do likewise, and this would be my advice unto whosesoever hands this may come that are outside of the service of the Lord. My love to all the dear brethren and sisters and friends into whose hands this may come. May God bless us all is my prayer.

GEORGE MOHLER.

H. B. Brumbaugh. *Dear brother:*—Inclosed please find $ 1.25 for the PILGRIM for 1872. We want it to still visit us and tell us of the prosperity of Zion. I also send a little Church news from Tenn. that may be of interest to some of your readers.

The writer of this article has an appointment to preach at Bells M., commencing Saturday night before Christmas, accompanied by Bro. Isaac Bilhimer. On our arrival at the place, we found a large congregation in attendance, and on Sabbath was met by Bro. Jesse Crosswhite, had a pleasant day and a large congregation, good order, and quite a feeling manifested among the people, and a prospect of doing good. We agreed to continue until Monday if the brethren would remain with us. Bro. Crosswhite said he would. Bro. Bilhimer had to return home,—had meeting Monday morning and eve. and Tuesday morn. and evening, then four were added to the Church. By this time our congregation was stirred up and seemed to enjoy themselves well, so we concluded to continue during the week, as it was the holidays thinking we could spend it no better than to preach the Word. The longer we continued, the larger our congregations. This was a new feature in this country for the Brethren to hold meeting for a week. We still had additions to the Church. On Saturday we were reinforced by Bro. S. S. Sherfey, and on Sabbath baptized eleven souls that were made willing to take the yoke of Christ. We then closed our meeting at this place, leaving the people in a hungry condition, and all that we could hear, was of the Brethren's meeting. The people seemed still to hunger for the truth, accordingly on the second Sabbath of Jan. we commenced a meeting at Bashor's Meeting-house in Cherokee,—was met by Bro. Jesse Crosswhite, who is an Elder with me of that congregation. Also Bro. Isaac Bilhimer, Elder Joseph Wise, Elder Henry Gans, Christian Deal, and S. S. Sherfy reinforced us from the adjoining congregations. We had a good meeting, continued during the week, and on Sabbath there was seven more made willing to take the yoke of Jesus and learn of Him,—was baptized and went on their way rejoicing. Among the 18 that came to the Church, was 6 that were members of the Baptist Church. May the good Lord carry on this work over the head of all opposition is our prayer. F. W. DOVE.

Jonesboro, Tenn

CASSTOWN, OHIO. }
Jan. 26th, 1871. }

Dear Pilgrim: You have been a welcome visitor to my fathers family for some time, for which you have our sincere thanks, and as there are many letters coming from the brethren, some for meeting, some for a series of meetings, and some for church business, and none receiving any answers, they will wonder why it is. We will take this method of answering all. Please inform your readers that my father has been confined to his bed for five weeks with the Erysipelas or the St. Anthonys fire, and at this time is very low, he wishes the prayers of the Church at large in his behalf.

HENRY D. DAVY, JR.

MEMORIAM.

Elder JACOB KURTZ, of Wayne Co., Ohio, deceased, was born in Chester county, Pa., Jan. 24th, 1796. When 7 years old his parents removed to Kishacoquillas Valley, in Mifflin Co., Pa., and when 23 years old he emigrated to Stark Co., Ohio, as a school teacher. Here he was joined in holy matrimony to Anna Gans, daughter of Elder John Gans, one of the pioneer preachers of the Brethren in that part of Ohio. They lived in holy wedlock until his death. They had 7 children. Four are living and three dead.

He came to the church of the Brethren in early life: served as a deacon or visiting brother some eight years, when he was called to the ministry of the Gospel of Christ. He served in the ministry nearly 35 years; 18 years of which he served as ordained elder. He was not, like Apollos, a great orator, but he was "mighty in the Scriptures." He lived as he was taught of God. He dared to do right, or what he judged to be right, in all the relations of life. He was an affectionate husband, a kind father, a true friend, a worthy citizen, and a devoted christian. His place was never vacant in the church without a just cause. I heard a friend say, "I don't know what it would take to keep him from the meetings." It may be justly said of him: "None knew him but to love him, none named him but to praise." He died as he lived, *an honest man.*

He was several miles from home, at the Beech Grove meeting-house, on the 2nd and 3rd of Dec., attending meetings in his own congregation, and on the 4th he was going home. When about 5 miles north of Wooster the "Angel of Death" met him. His horse, usually docile, took fright and ran away, upsetting the buggy and throwing him out, breaking his leg and otherwise injuring him. The next day he was taken to his son's, J. C. Kurtz, in Wooster, where he lingered until the morning of Jan. 6th, 1872, when he heard a voice from afar saying, "It is enough, come up higher." Being unable to speak, he raised his eyes heavenward and pointing upward with his hand as a commander pointing to victory, while a sweet smile rested upon his face. He bade the world adieu, and passed away to enjoy the rest that remaineth to the people of God. "Where the wicked cease from troubling and the weary are at rest." And here we say, dear saint, farewell.

May we meet thee,
May we greet thee,
Where no farewell tear is shed.

JOHN WISE.

Scenery Hill, Pa.

QUERY.

Will some of our dear brethren give us an explanation of the full meaning of the apostle in Col. 1: 24. "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." D. NEGLEY.

DISTRICT MEETING

The District Meeting of Southern Indiana, will be held in the North Branch of the Wild Cat Church, in the Meeting-house eight miles South of Delphi, on the 28th day of March, 1872. Those coming from the East

will stop at Delphi, and from the West at Back Creek. For further information, address the undersigned.

JOHN SHIVELY.

Pyrmont, Ind.

Please announce that we intend holding our District Meeting, of the North East District of Ohio, on Tuesday 7th of May 1875, at the big meeting house of the Mohecan church, Wayne Co., Ohio, five miles South of West Salem, on the Atlantic and Great Western Rail Road, and 12 miles North West of Wooster, on the Pittsburg and Fort Wayne Rail Road. We fondly hope that every branch composing this District will be represented, and especially those branches that did not represent themselves heretofore. Those coming by the Atlantic and Great Western, will please notify brother Jacob Garver at Lattasburg, who will see that conveyances will be furnished to convey all from West Salem to place of meeting. Those coming by Pittsburg and Fort Wayne Rail Road, will please notify the undersigned at New Pittsburg, who will see that they be conveyed to place of meeting, by order of the church.

GEORGE WORST.

Editor's Department.

THE FAIRHAVEN.

As our business increases, our facilities for performing it must also be enlarged. Almost daily we are adding new material to our office. For a long time, and with great labor we worked off our edition of PILGRIM on a Hand Press, but as it became more generally known the circulation increased until it became impractica ble and we were necessitated to procure a Power Press. We examined a number of Presses and found none that pleased us so well for our business as the Fairhaven, being adapted to either hand or steam power, and also a little cheaper than many others and yet will do the same amount of work with less expense.

By the time we get it in good running order, it will cost us $1.000. This extra expense falls heavily upon us, especially as our terms are so low that our profits are quite small. We just thought, the other day, how much our dear brethren, sisters and friends could aid us if they would make a little effort in behalf of the PILGRIM. Almost every brother and sister could send us another subscriber if they would try. Will *you* not, brother? Will you not, sister? Just *one more*. It woul l cost you only a small amount of time and trooble, and be of great service to os. In order thut you may be the more successful we will give the easiest terms possible. ANY TIME DURING THE YEAR the pay may be sent, only so we are sure of getting it. Now, dear brethren and sisters, on such terms we think yon can greatly increase our list, and there are few so poor but that can raise $1.25 during the year.

Sun-criptions may commence at any time and run a year from date of commencement. SEND FOR SAMPLE COPIES AND PROSPECTUS FREE.

OUR JOB DEPARTMENT.

We are now prepared to do all kinds of Job work on the most reasonable terms Sale Bills, Letter Heads, Cards, Envelopes, or anything desired in our line of business will be executed with neatness and dispatch. We are now supplied with a new Power Press, one of acknowledged merit, capable of running eff from 1.000 to 1.500 papers per hour, and even more than that according to power attached to it. We have alse a good Hand Press and a Jobber, we are therefore prepared to execute all kinds of work that may be demanded of us. Any persoos wishing Letter Heads, Sale Bills &c, will ploase give us a trial. Send us a copy of what you wish done, and size of bills or letter beads, and we will attend to it immediately, and will send it by return mail free of charge, and do it cheaper than elsewhere. Specimens of our work sent on application. GIVE US A CALL.

PERSONAL.

E. J. W. Short articles on Apis culture will be acceptable

J. S. FLORY. All right Books will be sent as soon as a fresh supply is received.

A. L. BOWMAN and others. The Hymn Books will be sent as soon as we receive theta—none on hands—but have ordered.

—JACOB PYSELL. Your notice is respectfully declined.—not in place for a religious paper. "Instruction" will appear.

—ELD. JACOB WAGONER'S address is changed from Petit to Cerro Gorda, Piatt county Illinois. Those wishing to correspond with him, will please notice.

—BRO. JESSE CALVERT is holding a series of meetings with the brethren at Red Bank, Pa. The meeting is reported as interesting, and attended with good results.

—E R. MAHLE. The stopping of your PILGRIM was accidental, as we certainly are not afraid to trust any of our brethren. It will come all right now.

WM. A. MURRAY. If you have sent us $1.25 too much, please send us another subscriber and reserve the money, or let us know what to do with it.

—BRO. JOSEPH SHERFY from near Gettysburg, Pa., gave us a short call, and two sermons. Bro. Sherfy is a lively talker, and makes himself at home both in the family circle and the Church His stay with us was short but pleasant,—call again.

JACOB WEAVER. The poor blind brother's 50cts are received, and his name placed on the book for one year. Though blind to the scenes of this life, we hope that his spiritual eyes may be feasted upon the good things given through the PILGRIM during the year.

—ISAAC BRIGHT. The letter you speak of, was received and names entered, but not marked paid. If you put the money in the letter, we must have received it and was overlooked. We have now marked them paid, and the $ 1.25 last sent us, credited to the poor list by request.

Bro. JOSEPH AMICH of Burnettsville, Ind. Jan. 26th, says, "The Lord is doing a good work among us now, through the instrumentality of brethren Leedy and Cripe, who are laboring for us at present. There are fiftoen applicants for baptism to-morrow, and prospects for more."

ELD. H. D. DAVY, we are informed by his son, is quite ill, his letter being dated Jan. 26th. On Jan. 30th, we received intelligence from him again, and his case is reported changed for the better. We fondly hope that by the time we hear from him again, he may be out of danger—as brother Davy holds a position in the church that few can fill so acceptably, and we know that all throughout the brotherhood will be engaged in prayer for him.

DIED.

BOWERS.—In Middle Fork Congregation Clinton county, Ind., January 3rd, 1872, our beloved sister MAGDALENA BOWERS, aged 74 years, 10 months and 25 days. Disease of the heart Occasion improved by Elder Daniel Neher, Allen Mohler and others, from Tim 4.

METZGER.—In the same place, January 4th, 1872, our much beloved sister HANNAH METZGER, wife of Samuel Metzger, aged 57 years, 4 months and 14 days.

She leaves a husband and 7 children to mourn her loss, and a dear mother they have lost and the Church a worthy sister, but we have a good hope for her that she is at rest. Her disease was Lung Fever. Occasion improved by Elder Daniel Neher and others, from the words "Sorrow not even as others which have no hope."

I. N. ONIFF.

PERRY.—On the 24th of January, in Middle River arm of the Church, Va., Bro. DAVID PERRY, aged 48 years, 7 mo. and 9 days. Funeral services by the brethren from Matt. 24: 44.

Bro. Perry came to his death by a very sad and distressing accident. He took his axe in the morning and started for the woods by himself, which was a short distance from his house, to do some chopping, and in fell ing a tree, from all appearances it lodged against some other trees, and it is supposed in cutting off a limb to let it down, the tree fell suddenly and crushed him to death. One of his neighbors passing by accidentally found him. He was lying on his face with his breast on a small stump and the tree across his back, which evidently crushed him to death instantly. He leaves a widow a sister, and two daughters to mourn their loss. His remains were followed to the grave by a large concourse of people, and there appeared to be sadness on every countenance. The bereaved family have the sympathies of the whole community. In 1852, Bro. Perry met with an accident which broke one leg and otherwise injured him, and in 1862 he met with another that broke one leg, and singular as it may appear, he spoke of those two accidents on several occasions of late to his friends and said, he wondered what would happen him in 1872. He seemed to express himself as though he thought there would be something, and so it has pleased the All-wise in His providence to remove him from time to eternity thus early in 1872. S. J. G.

WELLBAUM.—In Union Church, Marshall county, Ind., our dear old sister MARY WELLBAUM, wife of Henry Wellbaum, though she did not live with her husband for 37 years. She was a daughter of brother John and sister Barbara Root. She was a good and consistent sister until her death. She died on the 20th of November, 1871, aged 68 years, 7 months and 18 days. Disease Lung Fever.

She bore her sickness with Christian fortitude. She called for the Elders and was anointed before she left this world. She said she was willing to go, but that some would soon follow after. She died at her son-in-law's, G. F. Snell, leaving her children and grand-children to mourn her loss. Funeral services by Bro. John Hoover, Adam Appleman and the writer.

JOHN KNISLEY.

KURTZ—Fell asleep in Jesus, our beloved brother, Elder JACOB KURTZ, of Wayne Co., Ohio, aged 75 years, 11 mo. and 12 days. He leaves an aged companion, a sister, four children, with a large circle of relatives and friends, to mourn their loss. But our loss is his great gain.

He was thrown from his carriage on the 4th day of Dec., 1871, by which his leg was broken, and caused his death. He died Jan. 6th 1872, at the residence of his son, Jacob C. Kurtz, in Wooster, Ohio. Was buried Jan. 9th, 1872. Funeral services on day of interment by Elder John Wise, of Pa., in English, and Eld. J. B. Shoemaker of Ohio, in German, from Rev. 14: 13.

W.

[*Gospel Visitor* please copy.]

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NEWS COLUMN.

The sympathizers with the Old Catholic movement at Rome have started a weekly paper in French, called the *Esperance de Rome.* Dr. Frederick Nery is the editor, and the prospectus states that Dr. Dollinger, Father Hyacinthe, and Professors Friedrich, Reinkens, and Michelis have promised their support and co-operation. 'Our religious programme,' the editor says, "is resumed thus: Church reform—no schism—but spiritual union, in a church truly catholic, with all those who believe in Christ and hold to the Apostles' Creed. In politics we advocate universal peace. We desire the unity, development and prosperity of Italy, that she may become the true representative of political and religious liberty."

Fifteen pious, enterprising Scotchmen, chiefly agriculturists and skilled workmen, with their families, besides several ladies, not without means, have volunteered to initiate an industrial Christian Mission, upon the Moravian plan, in behalf of and among the Circassian refugees in Turkey, whenever arrangements are made for them to go out, while many more are looked for to present themselves for the object. This is a movement that ought to become more general. There is no reason to be found in the word of God why ordained ministers of the Gospel should be the only ones to go out on foreign missions. It is the duty of laymen as well as ministers to devote themselves to the work, and a great field of usefulness is before them in many foreign lands.

Dr. Cummings, of London, who is more successful in writing history than he was in interpreting prophecy, in a recent "Retrospect," makes the following telling hit at the sinister effect of the Pope's blessing: "It was strange, but nevertheless true, that if the Pope blessed anybody, such a person was sure to come to grief, whereas if he cursed anybody he was sure to prosper. The Emperor of Austria, for instance, warned against Prussia, and before he set out he and his army were especially blessed by the Pope; the blessing resulted in Sadowa! The Queen of Spain received the golden rose and the Pope's special blessing; but scarcely had the blessing settled upon her head than she was a fugitive from her country. Maximilian received the blessing of the Pope, and was murdered. The Pope cursed Victor Emanuel in the most terrific terms—in terms which even uneducated people would stigmatize as coarse invective. What followed the curse? Victor Emanuel is now King of Italy! His son is King of Spain, and his daughter is Queen of Portugal. All three were cursed by the Pope, and all three are among the most enviable Sovereigns in Europe. Wherever the Pope's blessing fell there thorns and briars seemed to spring up."

It is reported that the small pox is raging terribly at Hayer, Iowa, on the Burlington and Missouri River Railroad. In a population of less than 1,000, over sixty deaths have occurred within four weeks. No trains are allowed to stop there.

TO AGENTS.

The following annexed list of good books we offer as premiums for subscribers for the PILGRIM. They are all excellent works, intended as a guide to self-improvements and free from sectarian *bias.* If our children were furnished with such books to read in connection with the Bible, instead of novels and trashy newspapers—many might be saved from a felon's cell and a drunkards hell. We will send post paid any book in the list to all who will raise the price annexed, in subscriptions. We allow 10 per cent or 12½ cents for each subscriber at $1.25 and 15 cents for each one at $1.50. The books will be sent as soon as the money is received for the subscriptions intended for premium.

Conversion of St. Paul. By George Jarvis Geer, D. D. 12mo. fine edition, $1. Plain edition, 75 cents.

Footprints of Life; or, Faith and Nature Reconciled.—A Poem in three parts. The Body. The Soul. The Deity. By Philip Harvey, M. D. $1.25.

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How to Live; Saving and Wasting, or Domestic Economy. By Solon Robinson. $1.50.

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Life at Home; or, The Family and its Members. Husbands, Wives, Parents, Children, Brothers, Sisters, Employers and Employed, etc. By Rev. William Aikman, D. D. A work which should be found in every family. $1.50. Extra gilt, $2.00.

Man and Woman: Considered in their Relations to each Other and to the World. By Henry C. Pedder. 12mo, Fancy cloth. Price $1.00.

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The Emphatic, Diaglott; or The New Testament in Greek and English. Containing the Original Greek Text of the New Testament, with an Interlineary Word for-word English Translation. A Work for Students in Theology, and S. S. Teachers. By Benjamin Wilson. Price, $4.00; extra fine binding, $5.00.

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1870 1872

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TRACTS.

Treatise on the Sabbath, Feetwashing and the Lord's Supper, by Eld. David Bosserman, intended more especially for the Brotherhood. They are now offered for sale on the following terms; Single Copy, 10cts. Per Dozen, 80cts.
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6 00	8 34	McConnellstown	8 34	4 15
6 05	8 41	Pleasant Grove	8 25	4 05
6 20	8 58	Marklesburg	8 14	3 51
6 35	9 08	Coffee Run	8 02	3 35
6 40	9 14	Rough & Ready	7 56	3 28
6 54	9 28	Cove	7 34	3 13
7 00	9 33	Fishers Summit	7 33	3 08
Ar 7 15 / Le 7 30	9 58 / 10 00	Saxton	7 18 / 7 00	Le 2 52
7 47	10 18	Riddlesburg	6 43	2 34
7 54	10 28	Hopewell	6 37	2 25
8 12	10 48	Pipers Run	6 20	2 08
8 32	11 06	Tatesville	6 00	1 48
8 47	11 20	Bloody Run	5 48	1 34
8 52	11 25	Mount Dallas	5 40	1 30
8 59	11 32	Ashcom's Mills	5 37	1 22
9 04	11 38	Lutzville	5 33	1 18
9 10	11 40	Hartley's Mills	5 29	1 14
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Ar 9 23	11 54	Bedford	5 15	1 00

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The Spring session of Salem College will open for the reception of any number of students from all parts of the country, on the 20th, of March 1872.

Ample accommodations, and thorough instruction will be given all students who connect themselves with this College. Good board can be obtained in the best of families, at $2.50 to $3.00 per week; or students can board themselves, separately or in clubs, at from $1.25 to $1.50 per week, as large numbers are doing, with the consent of the faculty. An extensive boarding house is to be erected by a brother early in the season, to accommodate all children of brethren, who desire it. Parents and Guardians can rely on the location of the College at Bourbon, as being a *permanent arrangement,* and that the health of the locality is *unsurpassed,* by any place in the entire country.

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CORN MEAL.	4.00
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RYE.	1.03
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" Hill "	1.45
" Winter red "	1.50
CORN.	.50
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THE PILGRIM,

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The *Pilgrim* is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of *love* and *liberty,* the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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VOL. 3 JAMES CREEK, PENNSYLVANIA, FEBRUARY 13, 1872. NO 7

VALUABLE HINTS.

PSALMS, 119:1. ALEPH.

To my dear reader. The time has arrived, the opportunity is at hand to try, with the assistance and grace of God's enlightening Spirit, to investigate and answer the weighty, but long delayed questions. Questions of such importance as the existence and being of our Creator, and our present and future relationship to Him involves, should foremost and before any other consideration engage every reflecting mind. The reading and meditation of the Holy Scriptures should be diligently pursued. The various texts which treat on the questions, must be faithfully compared, and the conclusive ideas should only be grounded on the unison and relationship they have to each other. Scripture is a self interpreter, that is to say, to get the meaning of one passage from another is a correct way, and better than running after commentators and theological authors, for if we read them to form an idea, or to get an established opinion or faith, our own judgment has to be used, before a proper conclusion can be had. A careful comparison with their advanced opinion and the Scripture is needful, if we do not want to build our faith on the say so, or opinion of men, and worship the God of our temporal and future existence, according to their dictates. Even when we hear preaching, we should not place explicit confidence in their words, if we are not fully acquainted with the Scriptures, then we should have recourse to it afterwards, and take nothing for granted without knowing the things we hear it to be so. Preachers have no more knowledge as to what was taught by the Apostles, and not written, than any other Bible reader. Attention, carefulness, and study, is therefore highly necessary, for it is a fearful thing to be deluded in this most weighty and important subject of our all. Our actions here are regulated according to our ideas or opinion of the future state of existence, and in our future state we will surely experience whether our action and faith here were for our benefit or not. How careful therefore ought we to be in selecting of the now various and numerous orders of worship that have found their way in the so-called Church militant, the one order given by Divine authority, ordained and sanctioned by the Spirit of God, according to the teachings of the Gospel of Christ. We can not judge ourself, neither will we be judged according to what this or that man has taught us by preaching or writing, however honest and sincere their intentions, or how eloquent their speech and fluent their language, and great their experience, and extensive their learning, none of these will do us any good, if we do not live, act and obey from our hearts and free will, that form of doctrine taught by word and precept, by Christ the Redeemer of men, and Son of God Himself, as also by His chosen Apostles, which were endued with that power which only can emanate and come from God the fountain of all perfection. The words that Christ spoke are, and will be our judge, and if we judge ourselves by these words here, we will not come into judgment hereafter. How careful and diligent therefore we ought to be, to acquire a true and correct knowledge and understanding of that Word, for if we do not understand and see the true object and intention of the spoken Word, we have not the capability of deciding correctly. We should by all means know whether the teaching of Christ and His Apostles were for a temporal or spiritual purpose, and whether they should be only literal, or spiritually understood, whether His commanding to observe His ordinances literal, were or were not to have a spiritual signification, and confer temporal satisfaction, or future blessings and happiness. Also, whether His immaculate conception, His literal birth, growing up to full stature of manhood, His blameless life, His Heavenly teachings, His obedience to His Father's will, His sufferings, His literal death, burial and resurrection, and visible ascension, did not typify the full regeneration of the children of men, in all the various changes and stages of progression, each child of God has to experience before arriving at the happy end, and the consummation of the time when the purpose of God for creating men, and all things to their benefit and His own glory and honor has its fulfillment.

An insight into these things is beneficial to the Christian as also to the creature, for if we do see what the Creator has done for us, we can not withhold the admiration of that Being or Power that has arranged things so to come to pass. But who can describe these ways and advents better than they are described in the Holy Scriptures?

If there was not so much diversity of understanding among even those who profess to be, one in mind, one in heart, and one in action, and pretend to be travelling the same road of faith together, then would it not be worth while to caution, yet in a great measure the contrary is the case, and while such diversity can not be conducted to lead to the honor and glory of God, so also it can not be beneficial to the creature, who being in this class or condition is kept at least in doubt, if not delusion, *what, and whom he adores and worships.*

True and willing obedience and veneration, God only accepts from His creatures, and these we can only learn if we study the Scripture for that end and purpose. But too much do we have to see in these days, as it were by force to worship God, as the leading preachers think it proper, and in many cases it is done by the multitudes, to please men and honor them. This should not be. God requires all the praise and honor that men can give. All power in heaven and on earth is given to Christ, yet we see is too much used by the clergy. If we look around us and behold the various denominations and their doctrine, we will invariably find that the more power is conferred on the ministers, the more they take, the further their doctrine and faith is from the Scriptures. Let this example be a warning if thou hast the purity of that faith at heart, which was once delivered to the saints.

Another item of great importance to the full comprehension of the Scripture should be considered, and that is a faithful study of the Divine attributes of its author. Without some knowledge of them, the Scriptures are but imperfectly understood, for as long as our understanding of the Scriptures does not harmonize with the attributes of God, that long there must be a doubt of our correctness, and therefore an inability of a true idea in regard to the existence of the Deity, and therefore an inability of faithful obedience and a proper worship on our part.

As an introduction, a few of these attributes may be named. The first,

Out of love, God created the Universe for the benefit of men.

He is good, His goodness leads to repentance.

He is holy, God can not sin.

He is merciful. To all His creatures.

He is just. He will not make the least allowance for transgression.

He is mighty. He has created the Universe.

He is powerful, He upholds all things.

He is wise. As the creation of the world and all things belonging thereto, testify.

He is full of knowledge. To God are known all His ways, and ours.

He is omnipresent, and therefore sees all things. In short, He is all in all, to enumerate would fail.

The attributes of God are without number, degree or measure, and perfect in themselves, they are the attributes of a God, and too infinite for finite creature fully to comprehend.

To pass on to the object before us would be perhaps the most proper, but as this is the first of a series of letters, and merely an introduction to the intention of the subjects, that it might be understood what the principle of the subject is before us, in order that a full understanding may be had when alluded to. Thy friend would therefore say, that he does not seek anything of any nature which might bring him favor or popularity among men, no, he does not wish for such perishable objects, but in all sincerity he has but the glory, honor, and exaltation among men on earth of that Name in view, which is higher than the Heaven, and the benefit that our poor, fallen, and in many cases deluded fellow mortals may derive. Cheerfully therefore does he use the one little talent by a benev-

olent Parent bestowed, to throw in his mite in the way here proposed, and if the labor of this investigation should cast only a small ray of light, and enlighten one inquiring mind, or stimulate to a thorough and candid examination in the work of Creation and Redemption, planned, wrought by the love of our Heavenly Father, that joy, that consolation, be instrumental of doing good and benefit others, is meekly entertained, hoped, and desired.

Then we will begin in our next, and continue on from time to time to state our views derived from the testimony of the teachers and writers of the Holy Word of God, as to what man is, and his destiny will be. But as the latter work is the work of Christ, and is a work of Redemption, it is evident that a state of distress, ruin, and loss is or was beforehand, and from this state and condition, it was and is Christ's mission into the world to disengage and translate into another. Therefore it seems necessary that we should first see the origin of that lost and depraved state, or how man got into it, or it always in. For to ascertain this, we will look into the three first chapters of Genesis. In the first we have the generation of Heaven and earth, or the order in which all material things were created. In the second, the mode of their creation, of man and his help. And in the third, their united transgression, fall and departure from that state and condition where Creation had placed them. To which it is the prayer of your unworthy friend, that according to the will and purpose of the Creator, all may return and be raised again.. C. S.

RELIGION. WHAT IS IT?

By Brother Ridgely.

It is rather a strange question to ask the popular mind: "What is religion?" Still were we to question all mankind, the various answers that would be returned would startle, if not confound, us. It matters not who we are, nor under what circumstances we are placed, the subject of religion and its atributes are ever presented to our ears, and always in some new form, so that it does not become wearisome, but is ever new, and assumes some more fascinating form each time that we hear the name. The most aristocratic circles of Fifth Avenue are discussing the subject: "Would it be consistent with our religion to attend this ball?" "Can we, with propriety, entertain this visitor who openly proclaims his deism, and flaunts defiance in the face of his God." If we look deep beneath the surface, and there is a spark of true womanly feeling left, the answer, away down there is "no." But as we gaze upon the smiling surface we do not realize the deep feeling that pervades the soul at the moment, for it is cloaked beneath a perfidious mask, and the lips give an assent, and the still small voice is stifled in its infancy, and is no more heard.

The same grave subject is as eagerly discussed in the Five Points, the haunts of the lowest, vilest, most crime-hardened creatures upon God's footstool. But oh! how differently, how strangely dissonant the discussion. Mingled with coarse, libelous jibes, and harsh, unfeeling thoughts comes the word "religion," a word we (and, perhaps, many of them,) have been taught to revere, as representing the holiest thoughts, the most sacred wishes of the inner man, that man who only gives glances of his true self to the outer world, the cold, hard, unfeeling world which cannot realize the depth of feeling such as these. With a shudder of agonizing horror we turn from the spectacle, and clasping our hands to our ears to shut out the horrible sounds that cannot but grate harshly upon the refined ear, it matters not how indifferently the mind may be trained.

And what is the christian's application of the term? We know that it must have a strong influence upon the mind of men, or it would not be so universally discussed. It must stir the depths of men's natures, it matters not how vile they may be, or would we hear the word pronounced in the brothels and robber-dens of the land? Then what is it? Is it the profession of on sect or another? Is it the feeling that induces some to worship on their knees and others upon their feet? Is it the cause that compels some to praise in sacred songs and hallelujahs, while others with upturned faces and silent tongues pour out their souls to their God? No, it is the innate, inborn feeling that compels, more strongly than chains, or even death, the worship of a Superior Being; that forces upon us the knowlenge of a power which we must acknowledge and obey, and disobedience to which will be subject to punishment, more or less severe, according to the spirit in which the transgression is effected.

What a calm, holy peace is spread over the soul when true religion, a religion that shows itself in every act, that displays itself in every word, governs us and rules our lives. How bright and joyous all things seem when viewed through the eyes of a christian's bright experience. It were worth almost a world of petty grievances and vexations to experience even for a moment the great joy of perfect peace, calm content, forgiveness of all injuries, no matter how deep, and an awe-pervading inspiration that such is heaven, hightened by the presence of myriads of others, and all the same happy band, living in perfect peace, without one doubt or fear. Oh reader, would it not be well to secure such a religion? To bind it to the heart and imbue it into the soul? To make it a part of our lives—our whole being? Think well of the harsh treatment that sin gives us. It cannot give us peace, we can not there find rest, for the sin-hardened soul gives the face the expression of its own dreadful experience, and the haggard expression tells only too plainly of the suffering within.

Come then, embrace the present opportunity to cast forever behind the harassing doubts, the dread uncertainty of a life of wickedness, and take up an existence of peace, of never-fearing hopefulness, of religion.

Chicago, Ill.

For the Pilgrim.

LEARNING TO BE HAPPY.

At least millions of persons are this hour seeking or wishing for a more perfect happiness than they have attained to or can attain to in this world. Many enquire asking each other to point out a way whereby they may achieve their end. Some point to, and run after wealth, and when they have by much self-denial, tribulation, patience and long perseverance, honestly obtained the coveted treasure, they find to their sorrow that happiness consists not merely in the abundance of worldly possessions. They become wearisome. As the child passes into manhood or womanhood, leaving behind all its childish enjoyments, or as it soon becomes wearied and sleepy by the sight and noise of its playthings, so man is troubled by the vanity of riches, if he has hoped to find true happiness in them. He retires to his long home declaring that it is not found in an abundance of worldly possessions. And so it is whenever the heart is wholly fixed upon anything that is earthly. Avarice, or a desire to be styled wealthy, generates fraud and various other mischiefs and snares. Pride makes us self-willed, boastful, unwilling to be taught by, or to listen to others. Pride is an overwhelming, unbounded selfishness, a self-esteem that does not always need ornaments to authenticate its existence, or to preserve it. A man may certainly be too proud to be vain; and in this condition he will very likely mistake vanity for pride. The sin of vanity is distinctively a desire to have the esteem of others It is an abstract accompaniment of a degree of pride. Let me be particular, and let me be understood. The fruits of vanity are continued and various attempts to attain to conceited or imagined happiness. When the giddy, vain youth has by much anxiety, time and expense, gained the desired object, or even a point in the way, he finds it to be, not true happiness, but a loathsome disgust. Vanity makes men try to leap over their own shadow; haughtiness makes them believe they have got over it, and pride makes them believe and contend that they have run away from it. If they do these things they are surely very unhappy—unconsciously unhappy—which makes their condition infinitely more miserable than if they were aware of it. "But you have not indicated a way to attain to real lasting happiness in this world."

No; I contend that man that is born of woman is of few days and full of trouble." I have sought only to show that there is no real lasting happiness in the perishable and sinful pleasures of earth, and that they tend to destroy our peace in this life and in the world which is to come. But there is a way which leads from earth to heaven, where perfect joy and happiness abound. Jesus is that way. To walk in it, and to continue therein is the happiest triumph of life.

J. B. Garver.

Shirleysburg, Pa.

"Borrow not a few," saith the Lord to every believer. Go, thou sorrowing one; borrow empty vessels in which to receive abundant consolations from Christ. What magnificent grace shines in the world empty. God will not pour into vessels filled with creature supplies. Thus it is manifest that the oil comes direct from God. The word 'empty" shuts out the creature. The words "not a few' have room for God to enter in. The heart's deep furrows are so many deep vessels to receive streams of comfort. The heart that has many is furnished with vessels "not a few." Faith's warrant is, "Borrow not a few."

TEMPERANCE.

What a beautiful word, what happy thoughts like flowers spring unbidden into existence along life's pathway, as the music of that word falls from our lips. Poetry has wreathed it with the most fragrant garlands. Beauty and wealth have pressed it to their lips with all the silent eloquence of love. Care and disappointments, it is true, have sometimes fled from it to seek a refuge in that deceptive web of enchantment. The arch seducer and opposer of all that is pure and holy in mankind.

This smiling deceiver has made the customs of our social life, and the genial habits of the domestic circle his servants; he addresses young men in the most seductive manner, and at

times he gathers to his side all the force of wit, beauty, age, learning and high position. It it is then he argues with all the demon-like sophistry of a fallen spirit, his appeals are made at festival and political excitement, and in the gilded saloons of the wealthy, and in the lowest haunts of infamy and vice. Oh, young man, for the sake of the mother who loves you and has nurtured you, and the father who has watched over you, and for the hopes you cherish of earth and Heaven trust not yourself within the power of this tempter.

Society drugged into an appalling torpor, beholds with indifference the mightiest and noblest of its sons falling before his insidious arts. The history of this arch tempter no man can read without unutterable loathing and horror. That which is written forms the darkest and saddest chapter in the records of a fallen humanity, while that which is unwritten, which is stamped on the memory of the unhappy victims, will eventually startle the assembled millions of another world and darken the vaults of Heaven with horror.

The pathway of this deceiver has ever been strewn with blasted, haggard, filthy, riotous multitude, vocal with obscenity and blasphemy; the the ravings of despair and the songs of the delirious; bedewed with the tears of heart-broken wives and parents and half-starved children. Who can picture the grief of a despairing father, the tearful anguish of a mother, or the heart-breaking agony of a wife, as she gazes upon a man suffering under the torments of *delirium tremens*; his reason dethroned, his memory gone, his imagination peopled with demons, his nerves quivering and crawling, while the poor sufferer pleads for the intoxicating bowl with all the anguish of terror and despair.

Alcohol is a poison. You need but to open any medical book that treats of poisons, and you will find this classed among a list too numerous to mention. The testimony of science is clear and unequivocal. It unfolds to us the fact that alcohol is created by fermentation, or putrefaction, and not by distilation. And when taken in a concentrated form and in large quantities it often destroys life instantaneously. Received into the stomach in smaller quantities and in a more diluted state it acts directly upon the stomach as an irritant, precisely like arsenic and cantharides. The fact that a small quantity of arsenic may be taken daily for years without producing any sensible effect, does not prove that it is not the nature of arsenic to poison. A man might burn a part of his body slightly every day, and the reciprative energy of his system might heal it again, and under such a process he might live a hundred years, but that would not prove that fire when applied to the human body is not a powerful agent to destroy its organization, and finally produce death.

(*To be continued.*)

INSTRUCTION.

All Christian gifts and graces come from the Holy Spirit. Different measures of grace and means of influence are bestowed upon different individuals, but always for a wise purpose. In bestowing miraculous powers upon the apostles and first teachers of Christianity, in calling them to their office, assigning them their fields of labor, fitting them for their work, and giving them success, the Holy Ghost has shown itself to be God, and with the Father, and the Son, and entitled to divine honors.

As God assigns to Christians their talents and opportunities, their condition and measure of influence as will best promote his glory and the good of his kingdom, there is no more reason for strife among them, as to which shall be the greatest than among the members of the human body.—The perfection and highest usefulness of each, consists not in his possessing the talents, exerting the influence, or doing the duties of another, but in rightly discharging his own. As all have a common interest, and are parts of one great whole, all should have a common sympathy, and by fidelity to Christ, in the discharge of appropriate duties, labor for the general good. JACOB PYSELL.

Accident, Md.

Selected by S. G. KELLER.

A SHORT SERMON.

"No one ever spoke to me of my salvation." A man who had been led to see his sinfulness and his fearful doom, being surprised that he was allowed to go on quietly, in impatience exclaimed: "No one ever spoke to me of my salvation." There were in the place many Christains who professed to long for the conversion of souls. If he had been starving some one would have given him bread. If he had been sick, some one would have sent for a physician. If he had been naked, some one would have clothed him. But his soul was wretched and miserable and poor and blind and naked, yet no one pitied him. He was blamed, he was shunned, but he was not treated like a fellow-creature, whose soul was exposed to eternal wrath, ought to be treated. Is there no one living near you that can say, "no one ever spoke to me of my salvation?" You talk about the weather and the crops, and births, accidents, and deaths, do you ever speak to any one of Jesus? Do you ever affectionately tell any one to flee from the wrath to come? If not, is it kind? is it faithful? Is it honest to your Christian profession? Does it accord with your prayers? Can you consistently pray for a revival of religion? Can you have any compassion for souls or any love for Christ? Never let any one die in your neighborhood or live there long, and be able to say, "no one ever spoke to me of my salvation." A tear, a sigh, a kind word, a pressure of the hand of Christian sympathy, a verse of the Bible, a page of pious reading, with the blessing of the Holy Spirit, may save a soul from death, and hide a multitude of sins.

THE SINGING CURE.

We can sing away our cares easier than we can reason them away. The birds are the earliest to sing in the morning; the birds are more without care than anything else. Sing in the evening. Singing is the last thing that robins do. When they have done their daily work—when they have flown their last flight, and picked up their last morsel of food, and cleansed their bills on a napkin of a bough, then on a top twig they sing one song of praise. I know they sleep sweeter for it. They dream music; for sometimes in the night they break forth in singing, and stop suddenly after the first note, startled by their own voice. Oh! that we might sing evening and morning, and let song touch song all the way through.

As I was returning from the country, the other evening, between six and seven o'clock, bearing a basket of flowers, I met a man who was apparently the tender of a mason. He looked brick and mortar all over. He had worked the entire day, and had the appearance of a man that would not be afraid to work. He was walking on with a light step, and singing to himself as he passed down the street, though he had been working all the day, and nearly the whole week. Were it not that my good thoughts always come too late, I should have given him a large allotment of my flowers. If he had not been out of sight when the idea occurred to me I should have hailed him and said:

"Have you worked all day?"

"Of course I have," he would have said.

"Are you singing?"

"Of course I am."

"Then take these flowers home and give them to your wife, and tell her what a blessing she has in you."

Oh! that we could put songs under our burdens. Oh! that we could extract the sense of sorrow by song. Then these things would not poison so much. Sing in the house. Teach your children to sing. When griefs arise, sing them down. Lift the voice of praise against cares. Praise God by singing that will lift you above trials of every sort. They sing in Heaven; and among God's people upon earth; song is the appropriate language of Christian feeling.

A DIFFICULT TEXT.

A man who had the reputation of being "mighty in the Scriptures," was once called upon for a contribution to a certain worthy object. He was a man of considerable means, but just then happened to be out of business. His reply was, "This is a noble cause. I wish I could give you something for it, but I cannot. I am not making any money, and can hardly manage to live on the interest of what I have salted down."

"Brother," said the solicitor, "we have often asked your opinion as to the meaning of some passage of Scripture, and never failed to get an intelligent answer. What does the Savior mean, when He says, "Sell that ye have, and give alms."

The good brother was silent. The passage seemed "hard to be understood" It would have cost him a hundred dollars to have explained it satisfactorily, and the applicant was obliged to leave without either exposition or money.

This text deserves careful study. It certainly means something, and those who are continually investing, and buying, adding farm to farm, and house to house, and laying up treasures on earth, and all the while contriving to keep themselves poor, and pinched, and penurious; and pleading their indebtedness as an excuse for their covetousness; would do well to examine this Scripture most carefully, as it is one of those words which Christ has spoken and which, whether received or rejected, shall judge us "in the last day —*The Christian.*

NO PERSON IS WITHOUT INFLUENCE.

Some persons fall discouraged on the highway of life, because they cannot be this or that great or eminent person. Why not be willing to be themselves? No person who ever lived, or ever will live, is without influence. Why not make the most of that? Since you cannot grasp that which you wish, why let what you have slip through your fingers? No person in the world is exactly like you. You have your own faults, but you have also your own excellencies individual to yourself. Give them air. Because you are not a poet, should you not be a good merchant? Because you cannot go to college, should you therefore foreswear the alphabet? Because you cannot build a palace, should you not rejoice in your own humble roof, and that *because it is* your own? Will not the sun also shine into your window if you do not obstinately persist in shutting it out? If you cannot have a whole hothouse full of flowers, may you not have one sweet rose?

Truth is immortal; the sword cannot pierce it, fire cannot consume it prisons cannot incarcerate it, famine cannot starve it.

For the Pilgrim.

God's Spirit Striving With Man.

"What is man that thou art mindful of him, and the Son of man that thou visitest him." Psalm 8: 4.

When David considered the heavens, the works of the fingers of God, the moon and the stars which he had made and ordained, he was led to say, what is man? If we contrast man with God we are constrained to exclaim, "Lord, what is man that thou art mindful of him!" For although God made man in His own image and likeness, and pronounced him in common with all that He had made good, yea very good, yet has the effect of his disobeying the word of God, destroyed all God's likeness and image in him, and he is of himself incapible of doing anything but evil Having in him the elements of self destruction, and if left alone will work out his own destruction both soul and body, and that God in His greatness, surrounded with the holy intelligences in Heaven, should condescend to be mindful of such a creature, who made himself such as he is by his own act, is a marvel wonderful to contemplate.

God is mindful of man not only in remembering that he is in existence somewhere in the vast domain of his creation, but he visits him to do him good, not only by giving him the light of the sun, moon and stars but also by giving him fruitful seasons, that he may have food for his support, and raiment for shelter and protection, &c. He visited man by His own dear Son, whom he made a little lower than the angels by reason of suffering, that He might bring him back to God, from whence he has, and is by sin departed. And now by His Holy Spirit does he visit man, that he may convince him of sin, of righteousness and of a judgment to come, to lead him to truth and holiness, that he may by repentance, faith and obedience, he may be converted and born again by the word of God, which liveth and abideth forever, that he may have eternal life. Oh the condescending love and goodness of God, in thus being mindful of man, and so to visit him.

What is man when not influenced by the visits of the Holy Spirit of God, working in him to do good? Of himself he is incapable of doing any good. If there be any trace of good in man, it is the Spirit of God working in him, and if that trace be found in the untutored heathen, it is the Spirit of God working in him, and when the working of that Spirit is obeyed in the light of revelation, it will work until it brings the soul back to God, sanctified and cleansed, purified through the blood of Christ, which in His visit to man was shed for the remission of sins, and now purifies the soul from all sin.

God is mindful of man, and visits him by the strivings of His Spirit to effect his salvation, and deliverance from sin. God declares He will not always do it. "My Spirit shall not always strive with man," says God, then hearken to-day, while you hear his voice, harden not your heart. When the strivings of the Spirit ceases, when he visits man no more, then is he forsaken of God. And Oh the impending doom, who will or can indure it? In illustration I will here give a case from the City News column in the Baltimore *American* of January 24th 1872.

An Illnatured Individual.—There appeared at the Southern Police Station, yesterday afternoon, a wretched specimen of what was formerly a man, but now a wreck of humanity, and requested lodgings until this morning. When asked if he had no home, he replied, what! do I want a home? The street is my home. What's the use of being respectable? You'll only be cheated by your friends, they'll rob you, but if you are a poor man and have no home or friends, it matters but little how you live."

"But, said Capt. Delanty, if you had a family, would it not be a pleasure for you to go to your home when the work of the day is over, and spend the night with your wife and children? Home—wife and children, I had them all, savagely answered the wretched man. My wife proved false to me and my two sons were drowned. I resorted to drink, and here I am to-day without a care for the future, and I would not have come here to-day for shelter, only I fear that it will rain or snow to-night, and my clothing is too thin for me to lie out of doors."

"It was suggested by Capt. Delanty that something might be done to better the condition of the man, but the subject of the remark turned about and sullenly refused any aid whatever, remarking that he was happy in his rags and misery, and had no desire of bettering his situation. Capt. Delauty then informed him that he would be confined in the Station House until this morning, when he would be committed to the Alms House as a vagrant. The outcast replied, I don't care where you send me. With this he suffered himself to be locked up for the night."

Dear reader, here is the picture of one with whom the Spirit ceased to strive. Look at it and draw your own conclusions. He has had perhaps as fair and bright prospects before him in earlier life, as you now have. He says he had a home, a wife and two sons. Do you not suppose when he led that woman to the hymenial altar, to make her his wife, he was as happy as yourself, when you did the same thing. Alas what is he now? Look at him and learn to be truly wise. You live in the same world of temptation, and are of the same human nature. He refused to be led by the Spirit of God when trials and temptations came. His temptation was his wife's unfaithfulness to him, and the drowning of his two sons. He says, "I resorted to drink, and here I am to-day without a care for the future." This a true specimen of a man forsaken of the Spirit of God.

You may flatter yourself with the thought that this is an extreme case both in the trials and final result, and that similar cases rarely occur, &c. Be not deceived, dear friends; there is nothing in this man's trials and temptations that could have harmed him if he had suffered himself to be led by the Spirit of God, which, no doubt, visited him again and again, and did not forsake him until he hardened his heart, and shut Him out, and drove Him away by strong drink. When David's child died he could by the Spirit of God say: he is gone and will not return to me; but I must go to him. And so might this man have been made to realize. And in reference to the alleged unfaithfulness of his wife; that may have been, and it may not have been, true. When the devil gets the control of man, he is a liar and the father of all lies; and if he can prevail on the husband to believe she is unfaithful, though she be as innocent as an angel, the result will be the same as though she were guilty. But suppose it was even as the man said, was that a reason why he should thus destroy himself. The Spirit of God would have taught him that God is true, if all men be liars; and that he may be saved if others are lost. Sin is congenial to the depraved human nature, and its way is downward, and once it has an inlet no one can tell where it leads to, and if the Spirit takes his sad flight then, O, wretched man that he is, who, oh who, can deliver him from the body of such a death. He is helpless, past feeling. The man in question had no desire even to have his physical condition bettered, while his soul is dead within him and will only realize its condition when death and hell must deliver up the dead that are within them.

Man need not go as far in degradation and sin to lose his soul's salvation as this man has gone. God not only visited man in delivering onto him a great salvation through Christ Jesus by the gospel, but He visits him by the Spirit to convince him of the necessity of obeying the scriptures in order to obtain salvation. Faith in the Gospel alone will not save the soul. "He that believes and is baptized shall be saved" is the promise of the Son of God; and outside of this He gave no promise. Now witness the thousands upon thousands who say they believe, and live a moral and respectable lives, and when they die their personal friends expect the preacher to comfort them in the belief that the deceased enjoys all the blessings of Christianity; yet they never were baptized on their own personal faith as the scriptures require, and some seem to manifest no more concern about it than this wretched man did in reference to his physical and moral condition. Some are candid enough to acknowledge that in years past they felt more or less on the subject, and had some trouble about it, &c., but they had learned to know it was only an outward sign or ceremony, and that if they had the inward work the outward sign was unnecessary; that water can never wash away sin, &c., &c. While the whole truth of the matter is, they by their disobedience to the truth, and readiness of mind to receive the false doctrine of the serpent, have barred out the Spirit of God and truth, and He visits them no more; and are not only as dead to the truth as this man is to all sense of honor and morality, but are given over to a reprobate (abandoned) mind to believe a lie.

This being the true, natural condition of man, the effect of the fall of Adam, whose nature is entailed upon all his posterity; yet wretched and deplorable as his condition is, the Lord is mindful of him and visits him to do him good. Many thanks to His holy name for His unspeakable love and mercy; and oh that we may heed His visits, and the day we hear His voice harden not our hearts, but hear and obey His voice and do His will. *Do it now.*

D. P. Sayler.

Infidelity.—He that saith he believeth that Jesus Christ is the Son of God and teacheth that obedience to the commands of said Son is not essential to our salvation is an infidel of the most dangerous stamp! An out and out infidel makes bare his bosom that he that runs may read who and what he is. But to mask the bosom in which burns the fires of infidelity, with a cloak of professed faith in Christ is truly satan "transformed into an angel of light"!—J. S. Flory.

Youth's Department.

For the Pilgrim.

GOING HOME.

"Will you come with me, my pretty one?"
I asked a little child—
Will you go with me and gather flowers?
She looked on me and smiled,
Then, in a low, sweet, gentle voice,
She said, I cannot come;
I must not leave this narrow path,
For I am going home.

But will you not? I asked again;
The sun is shining bright,
And you might twine a lily wreath
To carry home at night,
And I could show you pleasant things
If you would only come.
But still she answered as before,
No; I am going home.

But look, my child, the fields are green,
And near 'neath the leafy trees
Children are playing merrily,
Or resting at their ease.
Does it not hurt your tender feet
This stony path to tread?
Sometimes; but I am going home!
Once more she sweetly said.

My father bade me keep this path,
Nor ever turn aside;
The road which leads away from him
Is very smooth and wide,
The fields are fresh and cool and green;
Pleasant the shady trees;
But those around my own dear home
Are lovelier far than these.

I must not loiter on the road,
For I have far to go;
And I should like to reach the door
Before the Sun is low.
I must not stay; but will you not—
Oh will not you come too?
My home is vey beautiful,
And there is room for you.

I took her little hand in mine;
Together we went on;
Brighter and brighter o'er our path
The blessed sunbeams shone.
At length we saw the distant towers;
But ere we reached the gate,
The child outstripped my lingering feet,
Too overjoyed to wait
And, as she turned her radient face
Once more to bid me come,
I heard a chorus of glad songs,
A burst of welcome Home.

My dear young readers of the PILGRIM, I have selected the above beautiful lines for you, because they breathe such lessons of warning and encouragement, and harmonize so charmingly with Bible truths. The first voice seems to represent the voice of worldly influence, such as come from the vain, proud, and pleasure seekers. Do they not often say to you, "Come with us and gather flowers." Tell you "the sun is shining brightly," that is, enjoy your young lives in the sunshine or glare of sinful fashion and folly. Yes, "twine a lily-wreath to carry home at night," and they say we can "show you pleasant things if you would only come." And hear also the voice, "Look my child, the fields are green, children are playing merrily or resting at ease beneath the leafy trees." That is, they would have you walk in the bowers or places of sin because other children are there. But just listen to the other voice, which says to all these entreaties, "I am going home, therefore cannot leave the narrow path." Her "Father bade her keep this path nor ever turn aside." Why not? Because the road that leads away from Him is very smooth and wide." That is the broad road that leads to death, It seems to the vain and proud smooth and pleasant, but the road to our heavenly home they think rough and rugged. It may be so, but be assured it leads to a lovely home where flowers never fade.

It may, sometimes, hurt the pilgrim's feet to tread the stony path, but then we are going home. I hope you all, dear young readers, will heed the voice. "Oh, will not you come too? My hyom is very beautiful, and there is room for you." Yes there are "many mansions," room for all, all that are willing to tread the narrow way. Don't, oh for Jesus sake don't go out on the broad way that leads to ruin. Think of the 'distant towers" of that heavenly home. Think of those voices—"glad songs," outbursts of "welcome home." I hope there are many of my young readers that can say to the "charmer" no! no! I cannot leave the way that leads to my home. Fashion bids me come to her arms, but I must not go, pleasure smiles and invites me to her bowers, but nay, nay, I must not leave, the "kings highway" because I am going home. My Father bids me come, Jesus invites me to his embrace, angels beckon me on to heaven my home, Oh how pleasant to say, in youth, I am "going home," to give evidence in after life that you are "going home," and then to close your eyes in death with the last dying words, "going home," home to heaven, to God and Jesus Christ—blessed Savior!

J. S. Flory.

A TALK WITH OUR YOUNG FOLKS.

THE LORD'S PRAYER.

We will talk a little while to the young readers of the PILGRIM, and in doing so, we wish our conversation to be profitable, entertaining and instructive. As a subject we can think of no one just now better than that of prayer, or asking God for what we need, and the confidence we should have in Him.

The disciples once asked Jesus to teach them how to pray, and he did. His instructions you will find in the sixth chapter of Mathew. You, no doubt are all well acquainted with it, and you, perhaps, call it "Our Father," as that is the name often applied by children, but by older persons it is called the "Lord's Prayer."

Now children what does this prayer ask for? Does it say give us all we ask for. Does it say give me everything I wish? Oh no! It only asks for what we *need*. "Give us this day our daily bread." We *need* daily bread, and that is all it asks for, anything more is not strictly necessary to keep us alive. Jesus lived by bread alone, and if he did, we should be satisfied with it too. We should pray only for what we *need*. The rest of the prayer teaches us to pray for what will make us good and prepare us to live in heaven, when our time comes to leave this world. It teaches us to pray God to forgive us our debts. Do we owe God? Yes boys and girls we do. We are indebted to him all the time, and can never pay all, but he has promised to forgive us all if we will only forgive our debtors. But the word debtor as used in this prayer, does not imply the idea that we generally have of a debtor. It properly means *offenses* or *sins*. If God would not forgive you your sins, you could never become fit subjects to enter heaven, and we hope none of our readers will ever let a day pass by without asking God to forgive their sins. But you must remember that if you ask God to forgive, you must be willing to forgive yourselves. "Forgive us our sins or offenses, as we are willing to forgive those who sin or offend us." Now boys and girls if your playmates offend you, and you are not willing to forgive them, you should not repeat this prayer, for you would be asking God to do what you are not willing to do yourself. And if you are not fit to ask God to pardon your sins, you are not good, and consequently not fit to die. We hope the young readers of the PILGRIM will think of these things. If you do wrong, which you do every day, we hope you will be willing to ask God to forgive, and if others have offended you, you will not let a day pass without a reconciliation in your own mind at least. There is nothing so lovely as a forgiving spirit, and the boy or girl in possession of it is fitted to enjoy life, and what is far better, Heaven.

In the beginning of our conversation we noticed that we should ask for what we need. We may not always know what we need or what is best for us.

"Thy will be done" is another sentence in this prayer. What does it mean? Why, that whatever God thinks best for us with that we should be satisfied. This is the way Paul prayed. He was in peril, in pain and in distress. He prayed that his sufferings might be abated, but when he found that it was the will of God that he should suffer, he was resigned to his lot. Here we see that the Lord did not grant the prayers of Paul who was a good man. This was not because the Lord did not love Paul, for he did, and had changed him from a wicked man into one of the best men that ever lived. We would have supposed that God would have heard his prayer and taken away his pain. But for some reason known only to God, it was best that he should suffer, and Paul ceased praying to have it taken away. God's grace was sufficient for him, and he was upheld and supported in his trials and afflictions. From this boys and girls may learn a useful lesson. If you are sick, lame, or blind, you should, like that good man, bear your trouble. You may ask God to relieve you of your sufferings, but if your prayer is not answered you should not lack confidence in God.—There is some good reason for it, or he would not have permitted it. So instead of praying "take away my sufferings," you should pray him to help you bear it, and "Thy will be done."

But, perhaps some boys and girls will say I don't like that, I want to have my own way, and be happy all the time. Of course that is what we all want, but it is not best for us to have all we want. We have known boys and girls to want things that would destroy their health, or indulge in things that would ruin their character, and they would complain very much to their parents because they would not grant their desires. Just so it is with God, we are all his children, and are apt to want and ask for things that He knows that we should not have. Therefore we should not expect him to give us everything we ask far. When we pray we should feel to utter truthfully "Thy will be done," and if he sees proper to not grant our requests we should not lose confidence in Him, for He will give us all that is for our good.

Our dear Savior prayed when he was in agony, shortly before he was nailed to the cross, "Father if it be possible let this cup pass from me." He knew all that he was to suffer, and it was his will to be released.—But what does he say? "Nevertheless, not my will but thine be done." It was God's will that he should suffer and he endured willingly. But afterwards we find angels came and ministered unto him, and gave him strength to endure his suffering.

Now, dear children, we hope you will learn from these things to put your trust in God, and be resigned to his will. We should have much more to say, but we may be too lengthy and weary you. We may talk with you soon again.

J. B. B.

Correspondence.

Dear Pilgrim: As this is the first Sabbath of the New Year, we are prompted to relate something of how we spent it. Part of the golden hours we were employed in perusing the contents of the first PILGRIM and *Companion* received in the New Year. What friendly admonitions from dear brethren and sisters, and also what soul-revivi g words of truth are found upon their well-filled pages.

At the appointed hour attended divine service at the school-house at Eldorado, about two and a half miles distant. Found a number of God's people that had assembled to receive the droppings of divine truth, and many more assembled shortly. We were touchingly addressed by our beloved brother, James A. Sell, from the portion of Scripture, "The Lord hath need of him:" Mark 11:3, latter clause. Propounded to us how necessary it was for us to be instrumental in the service of our blessed Master, daily, yea hourly and continually laboring in His moral vineyard, for He "hath great need of us." If we cannot be as eloquent as our ancient brother Paul, who from the pinnacles of lofty mountains proclaimed the glorious news of salvation to a lost and ruined world, we can, in the va'lies below, be instrumental in bearing the precious words of Jesus to those poor mortals, seemingly degraded, by speaking a few words of cheer to their benighted souls. Invite them to accompany us to the Lord's house and receive with us the droppings of the sanctuary. Especially we, who are in the prime of life, let us be "instant in season, fervent in spirit, serving the Lord." Be diligent in advancing the furtherance of the Gospel of Christ. But I am digressing. After services our pastor, with us, called to see our aged grandmother, who is almost eighty-four years of age. Is at times in reasonable health. Those of us who should be spared to such an advanced age, let us not bury our talents in the earth, but let us improve them to the best of our ability. Work while it is day, that we be not overtaken by the night of death ere our labor be completed, for the night of death is approaching when no man can work.

"Let us then be up and doing
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait."

E. R. S.

SOCIAL MEETING.

During the time that Bro. Calvert was laboring among us in the Red Bank branch for the upbuilding of Zion, we spent a Sabbath afternoon at the house of Bro. Robert and sister Susan Furgason, in company with their pleasant family and a few others invited on the occasion. We had some quite good singing which cheered us very much. And the reading of the Scripture was so instructive, then we had a very solemn and interesting exortation, which made our hearts flame and feel that we should all meet again, on the other side of the narrow stream of death, and we all felt that we would like to meet on the heavenly shore. Then we had a season of solemn prayer before a throne of grace. What tears there fell, I feel were bottled in Heaven, and they were not a few.

I think social seasons like these in the families of our brethren would always be interesting and benificial to both saint and sinner. "Neglect not then the assembling of yourselves together as the manner of some is."

J. P. HEIRIC.

Oakland, Pa.

CERRO GORDA, ILL., Feb. 6th, '72.

Dear Pilgrim: We held a series of meetings in our arm of the church, Cerro Gorda District, with good success, and much interest was awakened in the good cause. Twenty-two were added to the church by baptism. Eld. Robert Miller, of Ladoga, assisted by Eld. John Metzgar, of Clinton Co., Ind., were our chief speakers. Truly we enjoyed a feast of good things during these meetings.

QUERIES.

"And except those days should be shortened, there should no flesh be saved: but for the elects sake those days shall be shortened."—Matt. 24:22.

"Wherefore if ye be dead with Christ from the rudiments of the world why as though living in the world, are ye subject to ordinances."—Col. 3:20 Explanations desired through the PILGRIM.

In this connection, I would ask, why is it that our querist departments are so much neglected? The cry is going forth, more missionaries, *more* missionaries, and when a babe in Christ asks for information on some point through our periodicals, he has to despair for want of light,—and why? Because his query is not answered. I could readily overlook all this, if I was not aware that we have age, experience, and ability in the Church to meet all these wants. Now brethren, arise to a sense of your duty, and feed the babes on the sincere milk of the Word.

C. H. WALKER.

Berlin, Pa.

Dear Brother: Will you or some of the brethren give an exposition, through the PILGRIM, of the 2nd 3rd and 4th verses of the 5th chapter of the first Epistle General of John? An explanation desired.

SARAH A. WISLER.

DISTRICT MEETING

The District Meeting of Southern Indiana, will be held in the North Branch of the Wild Cat Church, in the Meeting-house eight miles South of Delphi, on the 28th day of March, 1872. Those coming from the East will stop at Delphi, and from the West at Back Creek. For further information, address the undersigned.

JOHN SHIVELY.

Pyrmont, Ind.

Editor's Department.

CONTROVERSY.

Our object has been, and is yet, to avoid controversy as much as possible, but the other week, when our office was in a topsy turvy condition, on the reception of our new press, and our whole attention given to it, there was an article slipped in touching that sensitive subject "mode" in Feetwashing, and as a result, we have a number more controverting some of the ideas advanced therein. We committed a blunder by inserting it at this time, and to start up a train of controversy about it, would still be a greater one, therefore with due respect to our worthy contributors, we decline all, thus avoiding partiality. We hope our dear brethren will exercise a little patience with us, and also in regard to the subject of Feetwashing. Bro. Sayler informs us that the Committee chosen by last A. M. have made a pretty extensive search, and have now a report which will be read before the Elders of next A. M., and probably before the whole meeting. It will also be published in the PILGRIM if the Committee and A. M. think it prudent. Therefore we kindly drop the subject until after that time, as we think that the matter will be disposed of in such a manner as to give general satisfaction, and stop the necessity of any further controversy, as most our brethren of both views can rest assured that they will have no measures forced upon them, denying them of the exercising of that liberty of conscience which God has vouchsafed to all.

Brethren, when we look around us and see the world lying in darkness, and untold thousands yet spiritually unborn, it should cause us to forget these hair-splitting questions, and devote our energies and talents to the conversion of the *world*.

PERSONALITIES.

Some of our brethren take exceptions to some of our contributors on account of being too personal, and manifesting an uncharitable disposition towards other denominations. This custom of emulating a long string of outbreaking sins, and then heaping it upon some particular sect or denomination, is an unhealthy process of reasoning, and is not destined to convert the world. Neither have we a right to judge any Church by its exceptions, but by the principles held forth. All Churches have members that dishonor their profession, therefore such members should not be made the basis of judgment. Brethren and sisters, let us fight under the glorious banner of love, and be careful that the slandering tongue is not ours. We are accomplishing a good work, *a glorious work*, and we have the happy assurance that our God has made the humble PILGRIM an instrument in calling a number of souls from darkness to light. *God be praised.*

MARRIAGE NOTICES.

We are glad that our brethren are seeing the propriety of having marriages published in our periodicals. There are several of our young friends write us, that they never took any notice of our papers until they commenced publishing marriage notices. In looking for them, they saw other things tha interested them, and were thus led from one thing to another until they became so interesting that they told father they could not do without them. Thus, sometimes, small things produce great results.

One great object should be to get our children interested in the proceedings of the church, and in good religious reading. This we can do, by giving them such information as will directly interest them. There is no people whose children have a more extensive acquaintance and mutual interest for each others welfare, as those of the Brethren. Therefore we need not wonder that they are anxious to know with whom they cast their lot in life's voyage, and we do think that they should be gratified in this respect as well as in all other things that are just and proper. We hope our ministering brethren will note these things and report those on whom they pronounce the connubial blessing.

VALUABLE HINTS.

THINGS TO BE ASHAMED OF.

Parents who indulge their children in vulgar habits when alone, and then chide and complain of them being especially bad, when strangers are present.

Children who are allowed by parents to speak in, when older persons are engaged with them in conversation.

To have the family Bible hid away beneath a pile of trashy newspapers, novels, and fictitious books; so that it is difficult to get at, if the minister happens to call.

For the father to be unable to preside at the family altar, or to invoke the blessings at table, before meals are taken.

Take a back seat in church, be especially attracted to some object across the house, and when services are over, find fault with the preachers discourse, because it lacked energy.

THINGS THAT ARE DISGUSTING.

Parent who make their children the subject of conversation, and praise them in their presence, in the company of strangers.

Children who are taught by their parents to assume habits, and customs, and to aspire after positions in advance of their age.

A house where contention and strife are the ruling elements, and where peace and happiness are strangers.

To have the family Bible filled with photographs and other pictures, and then laid in front for exhibition, when gay friends are expected to call.

To be over sanctimonious when away from home, while engaged in family service; using written prayer for display.

G. B.

BAD WORK.

We feel to offer an apology for the appearance of our several last PILGRIMS. This is not to be attributed to our new Press, but to our inexperience in setting it up. Never having worked with a power press, nor saw one set up, we had considerable difficulty in setting it up, and did not succeed at first, in getting everything in its proper place, but we are now happy to announce that bad print is about over, and henceforth our readers can look for first class work.

Presses are generally set up by the manufacturers, but the distance being great, and the expenses heavy, we concluded to risk it ourselves, and after a series of experimenting we have finally succeeded.

PERSONAL.

D. G. VARNER. Your money was received, do not note anything under 50 cents.

ELD. SAMUEL MURRAY. Your notice of series of meetings, came too late for insertion.

JOHN ZUCK. We lose it. All in one pack now.

E. R. S. Not in a hurry about it. Back Nos. are sent.

ERROR. In John Wilt's obituary, PILGRIM No. 2. It should be the 21st instead of 25th.

Also in PILGRIM No. 3, Marriage notice should read "by Josiah Beeghly," instead of Joseph.

C. H. WALKER. Jacob Musser's paper is sent regularly. We agree with you, that some of our articles are too lengthy, and would kindly ask our contributors to study brevity, as short articles like short sermons, make good friends.

WM. B. SOUTH. The $2.50 was received, and your PILGRIM is marked paid for 1872. Cannot tell how the mistake occurred.

QUERIES. There are a number of queries delayed for want of time to give them the attention demanded,—will appear in our next.

JOSEPH RITTENHOUSE. S. C. R's. PILGRIM is marked paid—all right now. Please accept thanks for your trouble—Books will be sent as soon as we get some more on hand.

LITERARY NOTICES.

THE ALDINE for February is a masterpiece of typographical art. Its greatest achievements are in its illustrations which, for life and beauty, are beyond competition. The frontiecepiece "Zekle's Courtin" would seem to class itself among the ludicrous, but old times and scenes are so vividly portrayed that we are forced to call it instructive and beautiful. We next have "The Song Sparrow," "The Monks Oak," "Music in the Alps," "An Old Mill in Wyoming Valley," "Manifest Destiny," "The Truants," and the "Adriondac Scenery," "Morning on the Ausible, with some smaller plates of rare beauty. Published by James Sutton & Co., New York.

—THE GOSPEL VISITOR, for Jan. is on our table, and as usual, full of interesting and carefully selected matter. It is now in its twenty-first year, and according to the old adage, can speak for itself.

—THE CHILDREN'S PAPER for January is before us. It is a pretty little illustrated sheet published monthly by H. J. Kurtz of Dayton, Ohio. We love its appearance, but think it contains too much selected matter. There is no necessity for this, as we have writers enough to supply a dozen of such papers. We hope the friends of the juveniles will contribute to its columns, and thus make it more original.

Please announce that we intend holding our District Meeting, of the North East District of Ohio, on Tuesday 7th of May, 1872, at the big meeting house of the Mohecan church, Wayne Co., Ohio, five miles South of West Salem, on the Atlantic and Great Western *Rail Road*, and 12 miles northwest of Wooster, on the Pittsburg and Ft. Wayne *Rail Road*. We fondly hope that every branch composing this District will be represented, and especially those branches that did not represent themselves heretofore. Those coming by the *Atlantic* and Great Western, will please notify brother Jacob Garver at Lattasburg, who will see that conveyances will be furnished to convey all from West Salem to place of meeting. Those coming by Pittsburg and Ft. Wayne *Rail Road*, will please notify the undersigned at New Pittsburg, who will see that they be conveyed to place of meeting. By order of the church.

GEORGE WORST.

DIED.

GLASS.—At Accident, Alleghany county, Md., January 30th, 1872, WILLIAM EMERY GLASS, son of brother Joseph, and sister Polly Glass, aged 3 years, 2 months and 14 days Funeral exercises by Jeremiah Beeghly and the writer, from Mark 10: 14, 15, 16. The basis of writer's discourse was on the 15th verse.

[*Companion* please copy.]

JOSIAH BEEGHLY.

FORNEY —In Berlin Branch, Somerset county, Pa., January 25th, 1872, brother J. S. FORNEY, aged 28 years, 2 months and —days. Occasion improved by brethren J. D. Trostle and J. Brown, of Md., from the words of Paul to the Philippians, "For me to live is Christ and to die is gain." C. H. WALKER.

WILEY.—On the 3rd of February, 1872, in Mechanicsburg, Lower Cumberland Church, Pa., sister SUSAN WILEY, aged about 64 years. She had lived a single life. Funeral services by the brethren from Matt. 24: 44. M. MILLER.

MITCHEL—Fell asleep in Jesus, near Hollidaysburg, Pa., Jan. 12th, 1872, dear little James, infant son of G. S. and Hannah MITCHEL, aged 3 months and 2 days.

He was a healthy child until more than a week previous to his death he was attacked with violent vomiting. Shortly after the disease settled in the brain. A physician was called for who thought the child free of danger. His last visit was on Friday. He had left the house but a short time when, at 4 P. M., the angel spirit took its flight. The day following, at 2:30 P. M., the lifeless remains were conveyed to the Brethren's place of interment and consigned to the silent tomb, to await the resurrection of the dead. How sad for these dear parents to part with their infant babe, and these brothers and sisters to be bereft of their darling brother. We never witnessed a more distressed scene. But Christ hath said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." The icy hand of death has previously visited these dear parents and bereft them of loving children, but they have the consolation that their darling lambs are now enjoying the presence of Christ and his holy angels in the glorious abode above. Weep not dear parents, for you have hope of meeting dear little Jimmie, with those who have gone before, in that Celestial City, the City of our King, where angels and archangels dwell, sounding the trumpet, and singing sweet hallelujahs to God and the Lamb.

Dear Jimmie we will not weep for thee,
For we know thou art gone to rest.
Thou art gone to dwell with the angels above
In the glorious home of the blest.

E. R. STIFLER.

STIFLER.—Fell asleep in Jesus, in the Duncansville branch of the church, at his residence near Duncansville, Pa., Dec. 11th, 1871, brother JACOB H. STIFLER, aged 65 years, 7 months and 17 days. Disease, dropsy.

The subject of this notice was born in Huntingdon county, Pa., April 24th, 18[illegible]6. About fourteen years previous to his death he was severely injured by his horses running away, throwing him from his wagon, which passed over him, and he was brought almost to the brink of the grave. A year previous to his death he contracted a severe cold, from which he suffered very much Ten weeks previous to his departure from this world, the physicians pronounced his disease dropsy. Four physicians were called, but they could only relieve, and not cure him. He had rather neglected to attend to the good part which Mary had chosen, until Sept. 29th, when he cast himself into the arms of Jesus, and was led into the watery grave near by his house, and buried with Christ by baptism. On the evening of Oct. 9th a lovefeast was held at his house that he might fully obey the Lord in all His ordinances, blameless. At this time his pain was intense, and really beyond description. Many who witnessed it said they never beheld more intense suffering, and yet he bore it all with Christian resignation. Nearly all the time he was obliged to sit erect in his arm chair or upon the lounge. Seldom, for several weeks, dared he sink into slumbers. The pain was so intense that it had some effect upon his memory. For nearly two days before his death he was unable to speak, or recognize his friends, but when his end was near he smiled and then fell asleep only to awake in the resurrection morn. His body was conveyed to the Brethren's graveyard near by and placed beneath the cold clay. Many friends paid their last tribute of respect by following his remains to their last resting place. Only one brother and sister could be present to witness the solemn scene. At the time of his death his other remaining brother was lying very ill. His father, mother, two brothers and one sister, had already crossed to the other side. He has left a dear companion, many relatives and friends who deeply feel his departure. If he is lost to us here, we hope he is gained in Heaven. He expressed a great willingness to depart and be with the Father. Funeral sermon by brother J. W. Brumbaugh from *Rev.* 14: 13. We trust that his suffering and patient endurance here has worked for him a far more and eternal weight of glory beyond this vale of tears. Since we are deprived of his society here may we all prepare to meet him in that blessed abode where we can always enjoy the presence of God and His holy angels.

E. *R.* STIFLER.

MARRIED.

FURNEY—McHENRY.—On the evening of the 6th inst., at Double Pipe Creek, Md., by Eld. D. R. Sayler, Mr. ALFRED FURNEY to Miss KATE McHENRY, both of Carrol County, Md.

D. R. SAYLER.

BENEDICK—STONER. — On the 18th of January, by the undersigned at his residence, SAMUEL BENEDICK to Miss ANNIE A. STONER, all of Franklin county, Pa. JOHN ZUCK.

WHITMORE—NEWCOMER.—On February 1st, by Eld D. P. Sayler, at his residence, Double Pipe Creek, Md., Mr. GEORGE R. WHITMORE, of Frederick county, and Miss MARY J. NEWCOMER, of Carroll county, Md.

WITTER—RASP.— On December 14th, 1871, by Eld. John Shank, SAMUEL WITTER, and LEAH *RASP*, all of Franklin county, Pa.

FROUNFELTER—HAWS.—On the same day, by the same, SAMUEL D. FROUNFELTER to ANNA C. HAWS, all of Washington county, Md.

MAUGENS—DONELSON.—On February 1st, 1872, by the same, JOHN C. MAUGENS, of Washington county, Md. to MARGARET DONELSON, of Franklin Co., Pa.

GORDEN—MAUGENS.—On the same day, by the same, JAMES C. GORDEN, of Franklin Co., Pa., to ALICE A. MAUGENS, of Washington Co., Md.

MOHLER—WISE.On the same day, by the same, brother DANIEL MOHLER. of Clinton Co., Ind., to sister KATE WISE of Franklin Co., Pa.

MONEY LIST.

John Shank,	.50
C. Newcomer,	2.50
A. H. Baum,	2.50
Isaac Etter,	1.00
Moses Miller,	1.25
Joseph Widders,	1.25
John A. Clement,	5.00
John Zuck,	2.70
D. F. Good,	5.00
D. Bosserman,	10.75
Wm. Angle,	9.00
Isaac Book,	1.25
Jesse Calvert,	2.50
Eli Beagle,	7.50
Martin Campbell,	.50
Joseph Connel,	3.75
Annie E. Nead,	1.25
A. L. Bowman,	1.25
Joseph Rittenhouse,	3.40
Wm. H. Miller,	4.50
E. W. Stoner,	1.15
Jacob Troxel,	12.60

THE ITALIAN OR SIGURIAN BEE.

Never until the introduction of the Italian bee on this continent have there been such marks of improvement in rural economy, that at this time so greatly thronges the public attention of bee-keepers in America. A species of bees that so greatly excels the common native bee, in contrast of color and graceful form, which renders them objects of interest to every person of taste. They being less inclined to sting is one grand feature which they possess, that even the inexperienced may handle them with perfect ease. The queens being more prolific, swarms issue earlier and more frequently, thus taking the advantage of the honey season, like a school boy when taking his first lessons, they begin to swarm at the beginning of the season. These bees being more constant workers, they are able to produce double the amount of honey in one season than the native bees.

The Italian bee was first discovered amid the Alps in Switzerland and portions of northern Italy, where the tall, snow-capped mountains prevented their passage over them. Captain Baldenstein, who discovered them, carried the first colony across the Alps in 1813. From that time up to 1860 they were tested by German apiarians and others, who recommends them a success and far superior to the natives. In 1860 they were brought to America, and by careful investigation they were found to fully sustain their European reputation, and since their introduction here the demand for them is becoming very great, while the native bee for years have been gradually decreasing in merits like so many chickens which have been kept on one farm for many years have, by in and in breeding degenerated from their former degree of prolificness to a more worthless and unprofitable race. This can never be said of the Italian bee so long as such an interest is manifested in crossing them with their own species in order to keep them to the highest degree of purity.

E. J. WORST.

New Pittsburg, Pa.

RAILROAD ACCIDENT. A sad railroad accident is reported to have occurred in Lehigh Valley, Pa., between Mud Run and Rockport. The accident was caused by a broken rail. The engine and two first carriages passed over safely, while the others struck against the end of the broken rail and was precipitated down a fearful chasm forty feet deep. Eight are reported killed and sixteen wounded.

REV. THEO. L. CUYLER, D. D., Presbyterian, is brought before church council for the offence of inviting Miss Smiley, an orthodox Quaker minister, to preach in his pulpit. Woman preaching is a contradiction of Presbyterian usage and directly prohibited by Presbyterian law. Well, indeed we cannot see that the doctor did wrong, especially if the Quakeress preached the truth.

TO AGENTS.

The following annexed list of good books we offer as premiums for subscribers for the PILGRIM. They are all excellent works, intended as a guide to self-improvements and free from sectarian bias. If our children were furnished with such books to read in connection with the Bible, instead of novels and trashy newspapers—many might be saved from a felon's cell and a drunkards hell. We will send post paid any book in the list to all who will raise the price annexed, in subscriptions. We allow 10 per cent or 12½ cents for each subscriber at $1.25 and 15 cents for each one at $1.50. The books will be sent as soon as the money is received for the subscriptions intended for premium.

Conversion of St. Paul. By George Jarvis Geer, D. D. 12mo. fine edition, $1. Plain edition, 75 cents.

Footprints of Life; or, Faith and Nature Reconciled.—A Poem in three parts. The Body. The Soul. The Deity. By Philip Harvey, M. D. $1.25.

Fruit Culture for the Million. A Handbook. being a Guide to the Cultivation and Management of Fruit Trees. Descriptions of the Best Varieties, and How to Propagate them. illustrated $1.00.

Hand book for Home Improvement: comprising "How to Write," "How to Talk," How to Behave," and "How to do Business," in one vol. 2.25.

How to Live; Saving and Wasting, or Domestic Economy. By Solon Robinson. $1.50.

Hopes and Helps for the Young of both sexes, Relating to the Formation of Character. Choice of Avocation, Health, Conversation, Cultivation of Intellect, Moral Sentiments, Social Affection Courtship and Marriage. By Rev. G. S. Weaver. Muslin, $1.50.

Life at Home; or, The Family and its Members. Husbands, Wives, Parents, Children, Brothers, Sisters, Employers and Employed, etc. By Rev. William Aikman, D. D A work which should be found in every family. $1.50. Extra gilt, $2.00.

Man and Woman: Considered in their Relations to each Other and to the World. By Henry C. Pedder. 12mo, Fancy cloth. Price $1.00.

Man, in Genesis and in Geology; or, the Biblical Account of Man's Creation, tested by Scientific Theories of his Origin and Antiquity. By Joseph P. Thompson, D. D., LL.D. One vol. 12mo, $1.00.

Oratory—Sacred and Secular; or, the Extemporaneous Speaker. Including Chairman's Guide for conducting Public Meetings according to the best Parliamentary forms. By Wm. Pittenger. $1.50.

The Emphatic, Diaglott; or The New Testament in Greek and English. Containing the Original Greek Text of the New Testament, with an Interlineary Word for-word English Translation. A Work for Students in Theology, and S. S. Teachers. By Benjamin Wilson. Price, $4,00; extra fine binding. $5.00.

The Right Word in the Right Place. A New Pocket Dictionary and Reference Book. Embracing Synonyms, Technical Terms, Abbreviations, Foreign Phrases, Writing for the Press, Punctuation, Proof-Reading, and other Valuable Information. Cloth, 75cts.

Weaver's Works for the Young. Comprising "Hopes and Helps for the Young of both Sexes," "Aids and Aims for Girls and Young Women," "Ways of Life; or, the Right Way and the Wrong Way," $3.

HUNTINGDON & BROAD TOP RAIL ROAD

Winter Arrangement.

On and after Saturday, November 25th, 1871, Passenger Trains will arrive and depart as follows:

UP TRAINS. EX.	MAIL	STATIONS.	DOWN TRAIN. EX.	MAIL
P. M.	A. M.		A. M.	P. M.
Le 5 10	8 10	Huntingdon	9 00	Ar 4 58
5 17	8 23	Long Siding	8 49	4 20
6 09	8 24	McConnellstown	8 34	4 13
6 05	8 41	Pleasant Grove	8 27	4 06
6 20	8 53	Marklesburg	8 14	3 51
6 33	9 06	Coffee Run	8 02	3 36
6 40	9 14	Rough & Ready	7 53	3 28
6 54	9 28	Cove	7 38	3 13
7 00	9 33	Fishers Sum'it	7 33	3 08
Ar 7 15	9 48	Saxton	7 18	
Le 7 20	10 00		7 00	Le 2 52
7 17	10 18	Riddlesburg	6 43	2 34
7 54	10 26	Hopewell	6 37	2 26
8 12	10 46	Pipers Run	6 20	2 08
8 32	11 06	Tatesville	6 00	1 48
8 47	11 20	Bloody Run	5 48	1 34
8 52	11 25	Mount Dallas	5 41	1 30
8 59	11 32	Ashcom's Mills	5 37	1 22
9 04	11 36	Lutzville	5 34	1 18
9 09	11 40	Hartley's Mills	5 29	1 11
9 16	11 47	Jamesons	5 22	1 07
Ar 9 23	11 54	Bedford	5 15	1 00

JOHN M'KILLIPS, Supt.

New Hymn Books, English.

TURKEY MOROCCO

One copy,	post-paid,	$1 00
Per Dozen,		11 25

PLAIN ARABESQUE.

One Copy,	post-paid,	75
Per Dozen,	"	8 50

PLAIN SHEEP.

One Copy,	post-paid,	75
Per Dozen,	"	8 00

Ger'n & English, Plain Sheep.

One Copy post-paid	$ 1 00
Per Dozen	11 25
Arabesque plain,	1.00
Turkey morocco,	$ 1.25.
Single German post-paid,	50
Per Dozen,	5 50

PHILADELPHIA MARKETS.

Jan. 13, 1872.

FLOUR, Extra family	$7 00
" Superfine	7.50
" fancy brands	8.00
" Rye	5.00
CORN MEAL	4.00
WHEAT, white, per bushel	1.65
" red. "	1.45
CORN	.80
RYE	1.05
OATS	.62

CINCINNATI MARKETS.

FLOUR, Fancy Brands	$7.25
" Family	6.85
" Extra	6.65
" Lowgrades	4.50
WHEAT, white, per bushel	1.50
" Hill "	1.45
" Winter red "	1.50
CORN	.50
OATS	.38
RYE	.85
BARLEY	.65

RATES OF ADVERTISING.

A number of responsible advertisements not conflicting with the design of our work will be admitted on our outside pages on the following terms:

Single insertion, per line,	10 cts.
Three months, per line, each time,	8 cts.
Six months, do do do,	6 cts.
One Year, do do do,	5 cts.

☞ Transient advertisements must be paid for in advance; standing advertisements quarterly on presentation of bill.

☞GLAD HOSANNAS. We now keep on hand, for sale, the above music books which we will send, post free, at the retail price, 30cts, to all who may wish them.

GREAT CHANCE FOR GENTS.

Do you want an agency, local or traveling, with an opportunity to make $5 to $20 a day selling our new seven (7) strand white Wire Clothe Lines? They last forever; sample free, so there is no risk. Address Stonce Hudson River Wire Works, corner Water St. and Maiden Lane, N. Y. or 16 Dearborn St. Chicago, Ill. Aug. 22.

SALEM COLLEGE.

The Spring session of Salem College will open for the reception of any number of students from all parts of the country, on the 20th, of March 1872.

Ample accommodations, and thorough instruction will be given all students who connect themselves with this College. Good board can be obtained in the best of families, at $2.50 to $3.00 per week; or students can board themselves, separately or in clubs, at from $1.25 to $1.50 per week, as large numbers are doing, with the consent of the faculty. An extensive boarding house is to be erected by a brother early in the season, to accommodate all children of brethren, who desire it. Parents and Guardians can rely on the location of the College at Bourbon, as being a *permanent arrangement*, and that the health of the locality is *unsurpassed*, by any place in the entire country.

Special care will be given to students who are far from home, that shall be satisfactory to parents. For Catalogues, Scholarships, and full particulars, address,

SALEM COLLEGE.

Jan, 23. 1y. *Bourbon Ind.*

Trine Immersion.

A discussion on Trine Immersion, by letter between Elder B. F. Moomaw and Dr J. J. Jackson, to which is annexed a Treatise on the Lord's Supper, and on the necessity, character and evidences of the new birth, also a dialogue on the doctrine of non-resistance, by Elder B. F. Moomaw. Single copy 50 cents.

TRACTS.

Treatise on the Salutation, Feetwashing and the Lord's Supper, by Eld. David Bosserman, intended more especially for the Brotherhood. They are now offered for sale on the following terms; Single Copy, 10cts.

Per Dozen, 80cts.

Address, D. Bosserman, Gettysburg, Pa.

1870 1872

DR. FAHRNEY'S

Blood Cleanser or Panacea.

A tonic and purge, for Blood Diseases. Great reputation. Many testimonials. Many ministering brethren use and recommend it. Ask or send for the "Health Messenger." Use only the '*Panacea*" prepared at Chicago, Ills., and by

Dr. P. Fahrney's Brothers & Co.,

Jan. 16. 1f. *Waynesboro, Franklin Co., Pa.*

ITALIAN QUEENS.

FOR SALE.

The undersigned having been successful in sending out good Queens, and giving general satisfaction during the past season, is prepared and will continue the business for the coming season.

Price for Queen, ... $2.50

Address,

DANIEL KAGARICE.

New Enterprise,

Jan. 30th. *Bedford county, Pa.*

THE PILGRIM,

Published by J. B. Brumbaugh. & Co.

Edited by H. B. & Geo. Brumbaugh.

CORRESPONDING EDITORS.

D. P. Sayler, Double Pipe Creek, Md.

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The *Pilgrim* is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of *love* and *liberty*, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 3 JAMES CREEK, PENNSYLVANIA, FEBRUARY 20, 1872. NO 8

ESSAYS.

FOR WHAT ARE YOU WAITING.

BY GRACE MELBOURNE.

For what are you waiting, my sister?
As you journey through life 's vale of tears,
You are wasting the glorious sunshine,
In youth it most brightly appears;
O! why stand you idle and waiting?
Your hands have a work to perform,
Your Master will come, are you ready,
And sheltered from every rude storm?

For what are you waiting, my sister?
The journey is toilsome and long,
What have you accomplished to brighten
The path for the numberless throng?
All of them your brothers and sisters,
And heirs to their six feet of sod;
All erring and wandering and falling,
Yet journeying onward to God.

For what are you waiting, my sister?
The great things in life may not be
The star that so brightly shall glisten
For you o'er the mystical sea.
There are deeds to be done without waiting,
Each day in the journey of life,
And the mind that looks after the small things
Is the one that aids most in the strife.

For what are you waiting, my sister?
The morning for you dawneth bright.
O! work while the day is before you,
You soon may be buried in night;
Reach out to the fallen and fainting
A hand ever ready to aid,
Speak softly and cheeringly to them,
But never in coldness upbraid.

For what are you waiting, my brother?
I see you are waiting in vain,
For others are working in patience,
And reaping and binding the grain.
O! when they are gathered, and empty
You stand at the wide open gate,
While others are carrying the bundles
You will murmur, "O! why did I wait?"

For the Father keeps watch o'er his children,
And he knows who have brought in the grain,
His voice will be sad when he tells you
"I fear you have waited in vain."
O! go while the harvest is ready
And work with a hearty good will:
The eyes of companions are on you,
Why alone are you idle and still?

For what are you waiting my brother?
He who would be first in his place,
And join in the song of the workers,
Drinks deep at the fountain of grace.
Go aid in the work that's before you,
Perchance you'll be hindered by rain,
Lest when by the gate He will tell you,
"I fear you have waited in vain."

False happines renders men stern and proud, and that happiness is never communicated. True happiness renders them kind and sensible, and that happiness is always shared.

Selected by Moses Miller.

CHRIST A SERVANT.

BY C. SPEAR.

"Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased; I will put my spirit upon him, and he shall show judgment to the Gentiles." Matt. 12: 18.

This word is applied to the Savior in ten instances. It is the same word that is used for slave; but then a servant differs materially from a slave, for the one performs the work assigned to him with the concurrence of his own will, but the other must fulfil his task whether he will or not. His was absorbed in that of his master, without a right of calling it in question. Of course we are not to view our Savior in that sense, for though he came to perform the will of the Father, yet there was a perfect harmony between them, and such a union as the world never has seen in any instance whatever. The motto is taken from a passage in Isaiah quoted by our Lord himself. This whole subject may be embraced under three heads.

I. A servant must not create his message.

II. He must be properly qualified for his work.

III. He must do his duty whether his message is received or not.

1. A servant must not create his message, Jesus said, "For I came down from Heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will, that of all which He hath given me, I should lose nothing, but should raise it up again at the last day." When standing before Pilate, in the Judgment hall, he said, "to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." The message of this servant was prepared for him long before he came into the world. And what a message! It was full of love and tenderness to the human family; full of grace and truth. "God so loved the world that he gave His only begotten Son, not to condemn the world, but that the world through Him might be saved." 'Herein is love.' The universe is crowded with proofs of the benevolence of God, but here is a proof that outweighs them all! How much he loved us, we can never know; we have no line with which to fathom, no standard with which to compare; but he *so* loved us that He gave His only begotten Son that the world through Him might be saved. Such, then, was the message which this servant brought to man.

2. A servant must be properly qualified for his work. And how eminent were the qualifications of this servant of God! "He knew what was in man." He could weigh every motive, and see every desire within the chambers of the soul. Therefore he could penetrate every heart, reveal every hidden plan, and adapt His instructions to the mass of minds by which he was surrounded. To the ignorant he could impart knowledge; to the wayward, stability; to the mourner, consolation; to the despairing, hope His nature was sweet; His manners humble; His words wise; His comportment grave, His questions deep; His reproofs severe and charitable; His pity great and merciful. His qualifications are admirably and beautifully express in the tender language connected with our motto: "A bruised reed shall he not break, and smoking flax shall he not quench, till He send forth judgment unto victory" Bishop Pearce says, "His expression means that He shall be so gentle as not to hurt even that which is of itself ready to perish. The Jews used flax, as we now do cotton, for candles, or in lamps. This, a little before it is quite extinguished, gives more smoke than flame, and, therefore, this sense seems a proper one." How much tenderness is comprised in these few words as applied to the servant of God! "He healeth the broken in heart, and bindeth up their wounds."

3. The servant must perform his duty, whether his message is received or not. This is so obvious that a few remarks only will be necessary. And what a variety of incidents in the life of this Servant, illustrative of this point, could we bring, if our limits would permit. We see him going on from day to day in the discharge of his duty. No obstacle retarding him. Plans were formed by his enmies and difficulties presented, but he heeded them not. At the very commencement of his ministry "he went into the synagogue on the Sabbath day, and stood up for to read. The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted." And we are told "All they in the synagogue were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way." At another time "the Jews took up stones to stone him." Finally, they brought the cross, the cruel nails, and the soldiers, and yet was faithful to the last, and, even in the agonies of death, he prayed, "Father forgive them, for they know not what they do." There is great moral truth connected with our subject which must not be overlooked; for it is a part of the message of this servant to the world: "Whosoever be chief among you, let him be your servant." What a message for the ambitious to receive! What! is that the way to be great, first to become a servant? Is that the road to true greatness? Then what becomes of the Alexanders, the Hannibals, and the Napoleons? They are the least among men, for they aspired to universal conquest. "Blessed are the meek, for they shall inherit the earth." "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." How slowly the world learns the great essential truths of Christianity! How desirous men are to lower its standard to their own narrow views and sordid feelings. But this cannot be done. The mind must be brought up to the standard; that will never

be brought down to the mind. Christianity came to elevate man; and it does this by teaching him humility as the first lesson. "He that is greatest among you shall be your servant." "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Men are led away by show. They are always ready to pay homage to wealth, fame, and honor. These are the Gods they worship. But he who would resemble this servant must renounce them all, and enter the school of Christianity. It was said of him, "He shall not strive nor cry; neither was any man to hear his voice in the street.' He was to pass unostentatiously through the world, and leave his works to bear their own testimony. So, if we would be like him, we must be content to pass through life in an humble and quiet manner, without ostentation, without show, and without parade. In closing, we cannot but admire the mercy, love and goodness of God in sending His Son in "the form of a servant." It is, indeed, a spectacle for the universe to behold and admire. He came in the condition of a poor, despised, rejected man. He came to lay down his life for an alienated world. Oh, what manner of love is this!

"Was it for crimes that I had done
He groaned upon the tree!
Amazing pity! grace unknown!
And love beyond degree!

JUSTIFYING FAITH.

BY JOHN P. STAMY.

For as much as many have taken in hand to set forth in order a declaration of those things which they believed, it seems good to me also having some knowledge of the Scriptures, to write unto thee an article on justifying faith.

In the first place, faith may be said to be a dependence on the veracity of another. Thus truth is called faith because it relies upon a promise. Faith in the propriety of expression is an assent on account of the veracity of the speaker. Accordingly, divine faith is a firm assent of the mind to things upon the authority of Divine revelation. But in order to do justice to the subject of faith, and to reconcile the apostles we must divide, or in other words distinguish it into four kinds. Namely, Historical, Temporary, Faith of Miracles, and Justifying, or Saving Faith.

Historical Faith, is a speculative knowledge of, and bare assent to the truth revealed in the Scriptures. Of this kind, the apostle James writes in the 2d chapter of his epistle, from the 17th to the 24th verses. Even "Devils believe and tremble." They are fully persuaded that there is a God, and that He shall be their judge, as they acknowledge in Matt. 8th chapter and 29th verse.

Temporary Faith, together with the knowledge of, and assent to revealed truth, has likewise in it an approbation of, and joy in receiving and hearing those truths But this joy arises from some worldly consideration, it soon vanishes and comes to nothing. Of this kind of Faith, our Savior speaks in the parable of the sower: "They received it in stony ground," or places and it produced joy. So now, people hear the word with joy, and understand it; assent to, and gladly consider and approve of it. It springs up and becomes visible, or in other words makes an outward profession and reformation; yet have they not root within themselves, but endure for a while. But because it wants the soil of a sincere heart, and true affections, firm and fixed resolutions, and habitual dispositions of grace; it soon withers and dies. They have some good purposes and desires, but are soon overpowered by unmortified corruption and the force of temptation. For when tribulation, or persecution ariseth, because of words, by and by they become offended, then stumble, and finally fall off from all their former professions of religion.

The Faith of Miracles, is a firm assent of the mind to some particular promise concerning any miraculous event, which if performed by it, is called an active miraculous faith of which our Savior speaks in Matt. 17th chap. 20th verse. The Apostle Paul also speaks of it in 1 Cor. 13th chap. 2nd verse. But if it be wrought upon us it is called a passive miraculous faith. Thus the lame man had a firm, persuasive mind that Paul and Barnabas were able to cure him. Acts 14th chap. 9th verse. But, Oh! my beloved brethren, these Faiths are far short of that Faith that Paul says produces justification. This Faith was typified by the children of Israel in their looking upon the serpent of brass. For our Savior says, John 3: 14, 15, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; That whosoever believeth in Him should not perish, but have everlasting life." Justification is either *Legal* or *Evangelical*.

Legal justification implies a full acquittal from charges, upon the ground of innocency.

Evangelical Justification implies the pardon of sin, upon the ground of Christ's atonement. We cannot be justified before God on the ground of innocency; because we have broken His holy law, and were it not for Divine mercy, one transgression would bring us into a state of everlasting condemnation. The law of God requires perfect obedience, neither sorrow for the past, nor amendment in the future, can justify a sinner. What would a judge say to a criminal in a court of justice, who should claim justification on either of these grounds? The law does not look upon future conduct, but keeps a steady eye upon the past, punishing the transgressor for what he has already done. The same remark we make upon the law of God; for future obedience, however perfect, cannot remove the guilt of past offences. Hence we infer, that "By the deeds of the law there shall no flesh be justified." Rom. 3: 20.—Justification stands directly opposed to condemnation; and therefore to say that a believer has no condemnation is the same thing as to say that he is justified. But how do we obtain a freedom from condemnation? Certainly by a free and full pardon. The following passage is a direct proof that forgiveness and justification are the same thing. "Through this man," Jesus Christ, "is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Acts 13: 38, 39.

(To be continued.)

For the Pilgrim.

THE LIGHT OF THE GOSPEL.

"But if our Gospel be hid, it is hid to them that are lost. To whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ who is the image of God, should shine unto them." 2nd Cor. 4: 3, 4.

The inspired Apostle having, by the grace of God, without a vail, seen into the mystical body of Christ (the church, the kingdom of God here on earth, the dispensation of grace,) and learned the Gospel to be so far superior to the law, as we may learn from the preceding chapter, which says: therefore seeing we have this ministry, office, agency, to hold forth the word of life, to reveal, make known, to the dying sons and daughters of Adam God's own divine arrangement for the salvation of the immortal souls of the children of men. And notwithstanding the persecutions and tribulations they were exposed to, yet having received mercy they faint not, but do renounce the hidden things of dishonesty, and do not handle the Word of God deceitfully, but holding forth the truth as it is in Jesus. Therefore, if that Gospel they proclaimed was hid to any of the sons and daughters of Adam it would be to them that would be lost, their mind being blinded by the god of this world, vain amusements, fashions, follies, foolish and sinful practices of this life, in short, the lust of the flesh, the lust of the eye, and the pride of life, like old mother Eve.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she now was blinded by the things belonging to time and sense, and did no more believe the word of God, namely: By such a transgression thou shalt surely die. See Genesis, 3: 6.

So now, under the glorious dispensation of grace, many being eager and covetous for the things that gratify the carnal mind which is not subject to the law of God neither can be, will not believe, and handle the Word of God deceitfully and thus hinder the light of the glorious Gospel of Christ, who is the image of God, to shine unto them, inasmuch as there is none other name given under heaven whereby men may be saved but alone the name of Jesus. Now if those blind and unbelieving sons and daughters of Adam cannot be persuaded to see and believe so that the mind may be enlightened by that Gospel that lighteth every man that cometh into the world, they must abide the consequences of being lost. Oh, brethren and sisters let us, as the poet says,

"Weep for the lost! the lost will weep
In that long night of woe,
On which no star of hope will rise,
And tears in vain will flow.

Weep for the lost! Lord make us weep
And toil with ceaseless care,
To save our friends ere yet they pass
That point of deep despair."

To those under whose notice this may fall I would say: Remember that the Apostle says, "Know ye not that to whomsoever you yield yourselves servants to obey his servants you are to whom you obey, whether of sin unto death or obedience unto righteousness." Remember I declare unto you that all of Adam's children who have arrived to the age of accountability, capable of choosing or refusing, are of the above named servants. There is no neutrality in the case. Consequently I would say to you as the Apostle says, without faith it is impossible to please God. Therefore as mother Eve doubted and disbelieved the word of God and then carried out the principles of her disbelief and infidelity, and thereby forfeited our heirship with Christ of eternal life, we must, by the exercise of our minds and reasoning powers, which is the gift of God, let the light of the glorious Gospel of Jesus Christ shine into our hearts and thus obtain that most precious faith that God so loved the world that He gave His only begotten Son, that whosoever would believe on Him should not perish but have eternal life, and then carrying out the principles of your faith by obeying the Gospel of Jesus Christ, which is the power of God un-

to salvation to all them that believe it.

Dear fellow-travelers, let us see that we have that genuine and same precious faith and add to the same virtue, boldness, not impudence, but firmness and endurance, for the wicked fleeth when no man pursueth, but the righteous are bold as a lion. And to virtue knowledge, not the wisdom of this world, for that is foolishness with God, but the discerning power which can only be obtained by being spiritually minded, for the carnal mind cannot comprehend the things of the spirit, they must be spiritually discerned. And to knowledge, temperance, moderation in all things, in eating, drinking, working, talking, sleeping, adorning, buying, selling, &c., &c. And to temperence, patience, long suffering, forbearance, tenderness, and such like. And to patience, Godliness, holiness, goodness. And to Godliness brotherly kindness, not selfish kindness, but kindness to others. And to brotherly kindness charity, love to God and man. For if these things be in you and abound they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. And by an honest and earnest perseverance it may finally be said of us, "we have fought a good fight, we have kept the faith, henceforth there is laid up for us a crown of righteousness which the Lord the righteous Judge will give to us in that day, and not to us only, but to all them that love His appearing.

D. BOSSERMAN.

Gettysburg, Pa.

PLAIN DRESSING FOR MEETING.

The house of prayer is a poor place to exhibit beads, ribbons, ruffles, gewgaws and trinkets. The evils of such vanity and extravagance are many. It keeps people from meeting when they have not apparel as gorgeous as their neighbors. It loads the poor with burdens too heavy to be borne, to procure fashionable clothing. It leads many into temptation, debt, dishonesty and sin. It causes many a poor shop-girl to work nearly all of Saturday night, that some customer's fine clothes may be ready for the Sunday show. It keeps people at home in cloudy or stormy weather, when if they wore plain clothing they could defy clouds and storms. It consumes the morning hour in dressing, crimping, and fussing, keeping people away from worship, wasting time, exhausting strength, hindering the reading of the Scriptures, and making the day of rest a day of toil and folly. It makes the poor emulous, malicious, and envious; and sows many a bitter thought in the minds of children and others, when they see their neighbors decked in finery,—often not paid for, and feel that people are respected, not for the value of their characters, but for the vanity of their clothes. It causes many a frivilous, trifling mind to forget God, and Christ, and the Gospel, and to spend the hour appointed for religious service in comparing garments, studying fashions, and arranging their own gay attire. It causes vanity in the rich, and murmuring in the poor. It wastes the Lord's money that is needed for other uses and should be applied to more noble and important ends. It leads the young in the path of pride, gratifying the lust of the eye, cultivating an extravagant taste, justifying the vilest women in all their flaunting attire, and seducing to the paths of shame and ruin. many a poor girl who might have lived an honored and virtuous life, had she never known that she was beautiful, nor desired more finery than she could honestly earn, nor decked herself out in such a way as would attract the attention of libertines and seducers. This style of dress degrades the taste of society toward the level of those Hottentots, wild Indians, and African savages, whose chief delights are war-paint, feathers, rings, spangles, rag-roses, buttons, beads, and bugles, things which are as repugnant to a refined and cultivated taste as they are contrary to the spirit and letter of the Holy Scriptures.

Let us dress plainly before the Lord, for economy's sake, for example's sake, for decency's sake, —for Christ's sake.—*The Christian.*

MEMORIUM OF MARY HERRING.

Mary Herring was the oldest child, and the only daughter of elder Daniel Sayler, who was, with his parents, among the first brethren, *if* not the *first* in what is so far and wide known as the Beaverdam church. To this place they emigrated from Lancaster county, Pa., in 1772, and in course of time built the house is which elder Daniel and afterwards his son elder Jacob Sayler lived, and entertained the brethren for 90 years. And here Mary was born, and became a member in the church when young. (I believe in her 16th year.) She married Henry Herring who was not a member in the church, and at that time it was the discipline of the church, to demand an acknowledgment of the member so marrying of having done wrong, and that they are sorry for having so done, and to ask the forgiveness of the church &c. &c. This sister Mary *could not,* and *would not* do. She urged the case before the church which decided in her favor, which annulled that discipline in the Md. church at least. Henry Herring soon after became a brother in the church, and was afterwards heard to say that God had to bring him from Switzerland to Beaverdam to learn to know the truth. He died a faithful brother 43 years ago. His widow, sister Mary, by his will occupied his homestead until death, thus living in sight of her fathers home all her life.

Sister, or aunt Mary was a member in the church about 82 years, and of her it can truthfully be said, *she was a living member.* Her grand father, who was the writers great grand father, emigrated to America from Switzerland, and was immersed by Michael Pfontz in Connestoga church, Lancaster county, Pa., in 1752, and her grand mother in 1753 She was the mother of eight children one died in childhood, and seven survive her, four of these, with, I believe, all their children have espoused the religion of their noble ancestors and for which her father so faithfully labored 56 years to promulgate. The other three, with, I believe all then children have chosen other faiths, not valueing the faith their father thanked God that he brought him from Switzerland to learn. Sister Mary was buried by the side of her husband in the old family burying ground, on the farm which her father made his home 100 years ago, and wherein her grand father was buried in 1778, her father in 1840, and her brother the writer's father in the last day of 1850, and a nephew at an early date, and she in 1872. Four generations of Saylers lie in this small enclosure, and if the writer had buried his daughter here in 1852, there would be five generations buried on this homestead in 96 years.

Although sister Mary lived to so great an age, she died without sickness, as her son Joseph said: "We could see at the end of the week, that she was weaker than one weak ago, and so on until at last without the moving of a muscle, stopped breathing." Yet she suffered a full share of the ills flesh is heir to. In her younger years she was sorely allicted with the dropsy, which brought her to the verge of the grave, but was finally cured by some family remedies, the recipe of which is now lost. Some of her children were born after her cure from this disease. Some 35 years ago she became blind from the effect of cataract in her eyes, she underwent a surgical operation, and received her sight, so that by the aid of glasses she could attend to all the duties of life, and read large print. About 28 or 29 years ago she had cancer in her breast, she went to Baltimore to professor Baxter who cut out one half of the breast, it soon healed and was considered cured, but in one years time it began to grow rapidly, —when she returned to the same professor, who in his second operation laid the skin open from the center of her chest bone, diagonally to the back bone at the point of the corner rib, fourteen inches in length, and peeled out the entire breast, it soon healed and gave her no more trouble. All this painful operation she endured without being bound or put under the influence of any stupefying druge, freely conversing with the professor while his knife was cutting deep into her flesh. Some nine years ago she had a very severe attack of bloody flux from which no one thought she could revive. One of her devoted daughter-in-laws came some distance to assist nursing grandmother (as she was want to be called) in her last illness. But how different the sequel, the daughters-in-law took the infection and died, while sister Mary revived her health, and at last died without any disease at all. She never became what is commonly termed *childish,* but a few years ago her mental faculties gave way that she could not recognize any one, and finally appeared as if she had no mind to comprehend at all. Thus the strain of ninety odd years bent and warped that active and giant mind, and thus ended the life of sister Mary Herring, of whom a Methodist minister present voluntarily said, "One so aged, so pure, so good, so righteous, is a saint of God." In her death, the family of elder Daniel Sayler closes on earth, (her three brothers having preceeded her to their eternal rest,) from his birth to the death of Mary, his last living child, embraced a period of 121 years, (*Visitor* please copy this, and oblige the writer.)

D. P. SAYLER.

AN INFANT—Beautiful as the dawn of a bright morning. Beautiful as a flushed rose bud opening to the gentle breeze of Spring. Beautiful in a parents arms or in its tiny crib. Beautiful at play upon the carpet or green grass. Beautiful in peaceful slumber or happy wakefulness. Beautiful in the embraces of death beneath the coffin lid! Yes beautiful even there in that last sleep; lovely as a lamb in the Savior's arms. Hands folded so peacefully—brow so like chiseled marble or molded wax and eyes closed in sleeep—"perchance to dream!" Lips so gracefully closed as if to say "I murmur not; all is well!" Face "radient with a smile, which is the imprint of its dying vision!" As the last flush of death passed over its pallid features the bright rays of opening heaven touched its brow and left a mark of peace? In the last flutterings of an innocent soul plunging its pinions for heaven, a parting ray of joy lingered as death sealed the substance for the grave! The material caught a slight tinge of the glory awaiting the immaterial, and all was over! over, until the trumpet of God shall sound, and mortal shall put on immortality, then, oh then, shall that infant form be truly beautiful!—LIKE JESUS AND WITH JESUS.—*J. S. Flory.*

THE GRAVES OF MY HOUSEHOLD.

Our children grew side by side, and there were three who, to us, indeed filled our home with joy. But alas! one bright Sunday morning in early Autumn, the least, a babe of seven months, became suddenly very ill. Everything that medical skill was capable of, was immediately done to relieve her and save her life, but as the hours wore heavily away, her pulse beat faster; her face became redder and her breathing quicker, by reason of fever. After noon, when I held her in my arms, she put her little hand to my face and smiled as she had often done before, but there was a peculiar grasp of the hand, and a strange mixture of expression in that smile,—a commingling of grief, pity, love and pain upon her countenance, that made me shudder, and fear that she must indeed soon die. We thought we had sinned. We prayed God to forgive us, and spare our dear child. At night she became suddenly worse. The twitching of the muscles, and movement of the limbs were signs of agony and spasms, when these subsided, she lay unconscious, breathing only at intervals with short convulsive gasps. The physician said she must be dying, which caused moments of grief that I shall never forget. But he was mistaken, her time had not yet come, she rallied from what was supposed to be death, and with her revival, hope revived in our breasts.

She grew better and worse, clinging tenaciously to life for many days. We watched, prayed, hoped and feared. As day after day thus passed away, she lingered as 'twere at a point just between earth and Heaven until the last hour, when all who were watching around her could see that the end was at hand. The mysterious change was upon her. The contortion of her once smiling face, showed that life was ebbing away, and just at break of day our ESTELLA was dead. The lifeless tenement of clay was soon consigned to the silent tomb.

Since then, another, and another, have gone the same way. Their work on earth is done. Their graves are side by side. Their spirits are with God. Though all the world forget them, God will not. Though I forget them, He does not. Though all others forget them, He causes His Sun to look upon their graves all day long. Each clear night when all animated nature sleeps, He causes the stars to shine upon them. Will He not much more remember their spirits, and lift them away above the starry skies into Heaven? Where are all the spirits of the just made perfect.

"How peaceful the grave" when meditating upon the glory of the saints that rest there, but how solemn and doleful the moments when I look forward to the gradual completion of the graves of my household.

J. B. GARVER.

Shirleysburg, Pa.

ADVICE TO THE YOUNG.

Wherewith shall a young man cleanse his way? By taking heed thereto according to thy word.—Psalm 119: 9

It appears that king David had a good deal of concern about the rising generation, and so should every God-fearing man and woman be about the spiritual welfare of our loving youth, those tender branches whose duty it will be to fill our station in life, hence this advice, how shall the young men and the young women cleanse their way? The world is corrupted, the natural condition of man is depraved and under the control of the evil one, hence you cannot cleanse your way by following the advice of those who can teach you from experience.

Avoid the associations of the wicked, the ungodly, the lewd and profligate, who are sure to lead you into sin, and the earlier you shun those characters the better. "Blessed is he that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Your natural inclinations will, if you are not very careful, lead you fast enough from God, without taking lessons from loose characters which are sure to defile your ways in life, and carry you with railroad speed the downward road to destruction. But I, as a lover of your souls, beseech you to take lessons only from those you see have learned of Christ, to walk in the ways of virtue, temperance and godliness. Above all, shun levity, filthy conversation, profane and unchaste language, which is an abomination in the sight of God. Be not found in company with proud and uplifted characters, whose foppish appearance is disgusting to a genteel and sensible mind. Young ladies, if you wish to gain the respect of the thoughtful, and intelligent part of your community, beware of flippancy or light and flattering speech, deformance of body, putting on gaudy apparel surrounded with fringes and ribbons, thus strutting about with haughtiness as if they were able to command the behests of Heaven. Oh, do not thus deface the beautiful image of God. Do not be corrupted by associating with godless characters, for "evil communications corrupt good manner," but love to be with those who are concerned about your salvation, and whose persevering prayers in your behalf, ascend up to the throne of God. Cherish their devotions. Respect their company. Love to be with them in the house of prayer Unite your hearts with them in their supplications in your behalf, and the God of Heaven will bless you with power to overcome the evil insinuations of the devil, the attractive and destructive baits set before you by wicked men; and the contaminating influence of your own depraved nature, and Jesus Christ, the friend of sinners, will love you by thus cleansing your way, and with God's grace you will be made willing to take heed thereunto according to His word.

You need not, my young friends show disrespect to any bad people, be friendly, but grave. Show good manners wherever you are. Command respect from all. Be in the right place at the right time, but never pry into matter that does not belong to you. Show respect to old age, and never look with disdain upon a beggar or cripple, or one who is deprived of a sound mind; and above all, do not make fun of a drunken man or woman, who at the time, is bereft of their rational mind; but show a pitiful affection mingled with abhorrence of their evil deeds. Pray God to assist you in bridling your tongue against tale-bearing, untruths, and slander. Speak evil of no man, and especially meddle not with other men's affairs. Take heed to your ways according to the Word of God, by living an honorable life, commended by all sensible men. No reproach will be hurled at you by any intelligent man or woman, for attaching yourself to the Church of God that keeps all the commandments of our Savior, however humiliating they may appear in the eyes of the unconverted. Oh, how we love to see you in your young days, dedicate yourselves to God and His service. We delight to see the Church adorned with angelic images, beautified by lambs gathered by the *arms* of the *shepherds*, and carried into the bosom of the *great Shepherd and bishop of souls*, who gently leads them to His *throne*, feeds them and brings them unto living fountains of water, where God shall wipe away all tears from their eyes. Does it not embellish the *sacred hill* of *Zion* to see angelic youth adorned with plain apparel, cleansed from all defilement of sin, and ornamented by a quiet and meek spirit, the embodiment of a Christian character? O thou, young man, young woman, cleanse your way by taking heed to God's Word, and the God of grace shall be with you and keep you holy unto the patient waiting for Christ.

LEONARD FURRY.

ADVICE TO YOUNG CHRISTIANS.

You who have espoused the cause of Christ, let me urge you to be faithful—be faithful until death, and the promise is, you shall receive a crown of life. To do this, you must watch and pray that you enter not into temptation I would urge on you the necessity of prayer. Prayer is the life and soul of a Christian. Have stated seasons for prayer; at least twice a day approach the throne of grace, and call upon your Savior to help you overcome sin, and be a true Christian, he will strengthen you, and cause you to triumph over your foes. Seek to be useful. God has given us talents; do not bury them in the earth, but employ them in trying to win souls to Him. He has redeemed you with His own precious blood, and will you not give Him the service of your life?

Every one has an influence in the world for good or evil. Will you cast yours on the side of God and Heaven? We have nothing worth living for in this dark, unfeeling world, if we have no hope beyond the grave. Heaven is truly worth striving for. If we have no inheritance in that beautiful city in Heaven, how can or will we stand before the bar of God with a seared conscience, and hear the great God say, "depart, I never knew you." What agony, what torture to our souls!

Let us as Christians journey together to that celestial city, and when we stand before the great tribunal of right and wrong, it will be, "well done, good and faithful servant, enter into the joy of thy Lord." Could I bring the whole world into the church of the living God, I would, but some will not take warning until death places his cold, icy fingers on them. Then it is too late, they have rejected God's Holy Spirit, and will have to endure the tortures of a misspent life.

Work, therefore, while it is called to-day, for the night cometh when no man can work. I feel that I have an inheritance with God, that my name is written in the Lamb's book of life. I feel if I was called upon to render up my stewardship here below, I would be resigned to yield all, for the sake of one who suffered everything, even death, that I through His death might be saved.

OCCUPATION.

What a glorious thing it is for the human heart. Those who work hard seldom yield to fancied or real sorrow. When grief sits down, folds its hands, and mournfully feeds upon its own tears, weaving the dim shadows, that a little exertion might sweep away, into a funeral pall, the strong spirit is shorn of its might, and sorrow becomes our master. When troubles flow upon you dark and heavy, toil not with the waves, and wrestle not with the torrent; rather seek by occupation to divert the dark waters that threaten to overwhelm you, with a thousand channels which the duties of life always present. Before you dream of it, those waters will fertilize the present and give birth to fresh flowers that will become pure and holy in the sunshine which penetrates to the path of duty, in spite of every obstacle. Grief, after all, is but a selfish feeling, and most selfish to the man who yields himself to the indulgence of any passion which brings no joy to his fellow men.

Youth's Department.

BACKING.

["We clip the following from the editorial department of the *Little Corporal*. We think it good, and bespeak for it an interesting reading by the young readers of the PILGRIM.]

BACKING IN.—You remember the story in your Latin Reader of the man who stole a drove of oxen, and pulled them into a cave by their tails, so that their tracts should seem to lead the other way; but their lowing exposed the trick and brought vengeance upon the thief. Now, we know men who think they are deceiving society by facing one way and going the other. They take great pains to make their tracks point towards virtue and honesty, while they are really backing into vice and rascality. We know children who are continually backing into all sorts of mischief, and yet contrive to make their tracks look all right to their parents. But the trick is sure to come out at last, and to bring its authors to grief.—There are, to be sure, rare occasions when backing in is just the thing. A farmer often backs his oxen into the barn for a load, because it is easier to back an empty cart than to back a ton of hay. We have some merchants here in Chicago, who, whatever transaction they go into, always contrive to back in, in such a way as to keep their heads towards the door. We have others who always plunge into a matter head-foremost, till they get such a load to carry that they cannot back at all. Perhaps you can think of boys who get themselves into all sorts of tight places, with a bigger load than they can manage, because they never learned the art of backing in.

BACKING OUT.—This is a sort of backing which is exceedingly unpopular, being regarded as a species of cowardice and meanness. 'Squire Mullen accused 'Squire Burdock of backing out of his bargain about that chestnut colt. Tom Peters called Pete Thomas a sneak for backing out of his agreement to go skating with him on Saturday. The Hercules base ball club turns up its nine noses at the Vulcans for backing out of the game for the pewter ball.

Now, we are not going to recommend the breaking of promises or engagements, as a rule; but we do want to say a word or two in favor of the natural and inalienable right of backing out. When you get stuck in the mud, don't wade in deeper; back out. When you get into the wrong road, don't try to go out through the farther end; back out.—When you have made a mistake, don't stick to it just out of pride; back out. When you become involved in a silly quarrel, and think it necessary to fight it through, back out. When you have committed yourself to an affair that proves to be dishonorable, the sooner you drop it the better; back out. When you have promised to do a wicked thing, you have no right to keep your word; back out.

BACKING DOWN.—Some people think that this is the same as backing out, but it is easy enough to see the difference. Backing out may be creditable and discreditable according to what you back out from. Backing down is always discreditable. It always implies that the backer has descended from a higher position to a lower. Mr. Wilkins got into difficulty with Mr. Jenkins, and vowed to have revenge. He knew that he was in the wrong, and he might have backed *out* honorably; but he went to law, got beaten, and in the end had to back *down*. Great Bill Sloeum boasted to his schoolmates that he proposed to give little Mr. Stepquick, the teacher, a thrashing. He tried it, and—backed down, a wiser, sadder, and to some extent redder, young man. Col. Oldscrip, under the influence of the sermon, surprised everybody by subscribing a hundred dollars toward the new meeting-house; but afterwards, as everybody expected, pleaded poverty, and backed down. When Charly Ledeasy went to the city, he promised his mother not to smoke; but "all the fellows smoked," and he backed down. Boys and girls, never back down. When you are wrong, back out; but when you are right, and know you are right, stick to it in spite of everything; never back down.

BACKING UP.—This ought to mean just the opposite of backing down, and it often does. You hear it said of a certain man: "He talks well, but he can't back it up," meaning that he promised more than he can perform. You hear it said of another: "He don't brag, but whatever he says, he'll back it up," meaning that he will do just as he agrees. "So John has signed the pledge?" "Yes, and he'll back it up too." "Harry has made a profession of religion." "Has he? Then you'll see he'll back it up."

But there is another sort of backing up which we want to speak of to parents more particularly. There is a kind of backing up which you need to do. We don't mean backing up your own promises to the children themselves. It is often said of a business man, or author, or politician, "He is not very capable himself, but he has good backers," That is, he has friends abler than himself, financially or otherwise, who put their strength behind his weak enterprise, and so back him up. Now, there is nobody in the world who needs more backing up than your children; and there is nobody who can back them up so well as you. When Robert says, "I mean to turn over a new leaf, and get up an hour before breakfast every day," don't say, "That's old, I've heard that about once a week for the last year or two," but say, "That's a good resolution, Robert. Stick to it; and we'll see what we can do to make that hour the pleasantest one in the day." When little May musters up courage to whisper, "I'm trying to be a Christian," don't look the other way and say, "Well, well, we'll see how long it will last," but just put your arms around her, and look right into her eyes, and say, "God bless you dear May! I'm trying to be one too, and we'll help each other all we can."

In a word, if you don,t want the children to back into mischief, or to have occasion to back out o' wrong positions, or to back down from right ones, then back them up.

THE COMPASS FLOWER.

"In the great prairies of the Far West, there grows a little flower called the 'compass plant.' You have seen a compass, have you not, with its needle always pointing northward"

"Like the needle of the compass, the flower of this little plant turns always to the north, never failing to guide the traveller safely home. No matter how thick the clouds may be, if he can but find one little compass flower, he will be sure to find his way.

"Do you think it very nice,—this little, silent, pretty guide? I think so; and I think it very nice that you and I have a compass flower too; not just like the one I have been telling you about, to be sure, but a better one,—better because we have it always with us, while it guides us just as truly.

"We don't *call* it 'compass flower:' we call it conscience.' But then it tells us very surely what way to go. Then, if we go where it guides, our little friendly flower smilingly nods its approval, and somehow makes us quite happy; and so, if we go away from where it points, the little flower will droop, and we are sad.

"Let us take good care of conscience, our compass flower, my little friends, that it may not be hurt and die, and so we lose our faithful guide that ever points to the right way,—the way our heavenly Father wishes us to walk in."

Many false things have more appearance of truth, than things that be most true.

Justice consists in doing no injury to men; decency in giving them no offense.

Correspondence.

MARSH CREEK,
ADAMS CO., PA.

Dear Pilgrim:—With pleasure we report a series of meetings held in our arm of Church, Marsh Creek, Adams Co., Pa., the latter part of January. A few days previous to the 13th, we received a note from Bro. D. F. Good, of Franklin Co., Pa., stating that he would be with us on the evening of the 18th, enroute for Lancaster Co., and would preach for us a few times, if appointments were made, which were hastily made, and met by Bro. Good. The meetings to us proved so refreshing, that we constrained Bro. Good to remain until the evening of the 18th. We had nine meetings at different points, which truly only increased our hungering after the rich "manna." We provailed on brother Good to return again and labor with us, after meeting his engagements in Lancaster Co. The meetings however were continued in the absence of Bro. Good, by brother Ephraim Stoner of Carroll Co., Md., whose zeal and energy in the cause, fully sustained the interest of the meetings. On the 22d, brother Good returned again, brother Stoner remaining until the 24th. The meeting was continued until the evening of the 29th.

The advantages and benefits of this united effort in the vindicating of the cause of Jesus, is best understood by those who hear, see, and feel it. In hearing, to understand and believe the truth. In seeing, see the mighty power of God wrought by the preached Word of truth. In feeling, to feel the love of God shed abroad in the heart. Many of us can truly say that these meetings will long be remembered as a rich feast, a "feast of fat things."

While the rich blessing of grace was profusely showered around us, joy mingled with fear would steal around our hearts, and tears often fill our eyes, the soul expanding with holy desires, with the hope of a glorious reward, and a blessed immortality at the right hand of God. Many mourned their sins and wept Jesus' love to know. "Many were called, but few chosen." Those who were baptized on the occasion, we trust have truly put on Christ. Our dear brother Hummer was made the subject of unrestrained joy, in this that the wife of his bosom, and dear daughter, (whose heart had already became well filled with vanity,) both meekly bowed to the feet of Jesus, and with a Mary of old, "chose the good part, which shall not be taken away from them." Hope the joy of the dear brother and sisters may still be further increased by other members of the family, sons and daughters, being gathered into the Fold of Jesus. Hope the seed sown during these meetings may produce a copious harvest.

P. S. Since the above has been

written, three more precious souls have been made willing to follow Jesus in the way. Among the number was my dear brother Jacob and his companion. Our souls were made to rejoice in the God of our salvation, in his coming to Jesus. We as a family, are now all in the Fold of God, five brothers and four sisters. Thank the Lord that he put it into the hearts of our dear brethren, Ephraim and Daniel, to pay us a visit of love, to spend and be spent for Christ's sake, and for the saving of precious souls. ISAAC PFOUTZ.

BEALINGTON, W. VA., Feb. 5th, 1872.

Dear Pilgrim: I thought I would cantribute a few lines to your paper, and then if you think proper you can correct them and send them forth to your numerous readers. I am not a reader of your paper by subscription, neither am I of any of our periodicals. The reason is, I am not able to pay, having a family to support. I spend my leisure moments in pernsing the word and testifying to the people, but when an opportunity presents itself, I swallow the contents of your sweet instructions.

I will now say that on the morning of the 29th of December I left my family, and in company with brother Solomon Garver, a young and promising minister of this place, started out on a mission of love to try and call or persuade some to accept of the terms of reconciliation. First day traveled 25 miles and reached the brethren on Indian Camp. Found the members generally well but in a lukewarm state, had meeting Saturday and Sunday. This place needs the attention of our able brethren. From thence we journeyed to Bulltown, Braxton Co., a distance of 27 miles. Had five meetings at the house of brother David Bosely, at the conclusion of which there were two who presented themselves for baptism —thank the Lord. From hence we journeyed to a place called Duck Camp, a small stream in Gilmer Co., distance from Bulltown 25 miles. Had meeting same evening. This was the first time they ever heard the Brethren. By request we left an appointment and pursued our journey to Pine Creek, Calhoun county, a distance, from Duck Camp, of 26 miles. Arrived at brother Wilson's same evening; no appointment that night, so we enjoyed ourselves around the fireside in a social chat, and encouraging one another on our journey to the Celestial City. Next morning, Saturday, the 6th, of January, commenced our meeting in a school-house, speaking to a congregation that never heard the brethren before. Brother Wilson and wife were the only members of our fraternity residing in that locality of country. He moved from Barbour eleven years ago, and never could get any of the brethren to preach for him before. During this meeting which lasted three days, we made urgent appeals to the people to come to the Gospel light, and to walk in all the laws, statutes and judgments of God blameless, and to draw them to the words of our adorable Savior, the necessity of faith and repentance. We spoke on Trine Immersion, Feetwashing, the Lord's Supper, the Communion of the saints, the resurrection of the dead and of eternal judgment, and how that the powers that made Pharaoh's soothsayers rods crawl like serpents, would draw their minds from the simplicity of the Gospel. These false spirits show fourth great signs and wonders. And whenever we suffer ourselves to be deluded, like Saul, the first king of Israel, who went to these bewitching powers to seek consolation, the Kingdom is rent out of our hands, the gods of the earth ascending, we prostrate ourselves lengthwise on the ground, refuse to eat the meet of eternal life, and thus we must forever perish. Oh, brethren be on your gaurd, watch and pray that you enter not into temptation.

Our meeting closed with one applicant for baptism Tears flowed freely, and strong appeals for more meeting There were two or three from a place called Tanner, about 20 miles distant from Pine Creek, said if we would go there and hold a meeting, they would join with us. Brethren, cannot some of you go? Remember the price of a soul is worth more than the whole world. Any of our ministers desiring to visit that locality, can write to Bro. Solomon Wilson, Grantsville, Calhoun Co., W. Va.

On the morning of the 7th we retraced our steps to Duck Camp, had meeting same night, a Baptist minister being present, we had the pleasure of staying all night with him. He surrendered every point at issue, and said he wished his Church would cease preaching non-essentials, and preach as we do. Had meeting the next day, spoke from the text, "What is that to thee, follow thou me."—John 21: 22. We thought this would be well adapted to the occasion. At the conclusion, it proved that the core was penetrated, and strong appeals were made for more preaching, some desiring the salutation of the kiss. From here we journeyed to Braxton county, remained all night with brother Samuel Galasha, next morning went to Salt Lick, had meeting in a school-house. Two Methodist circuit riders being present, we thought it best to speak from the Commission. At the conclusion, two came forward for baptism. After the usual instructions, which took place at the water, brother Edwards asked permission to speak. He then said, "Wonder and amazement hath brought you here to see me and my wife baptized, why is this? I have been a professor for 21 years, and I thought I was all right, but when I heard the Word preached I found I was wrong. Why was it? Because my teacher taught me wrong, and now I have found the way and I intend to enter in at the door." After baptism the meeting closed, and I stayed all night with Bro. Wesley Hecter,—next day went to brother David Bosely's —had meeting, baptized one and restored two. Thus our meeting closed, and we returned home, after an absence of fourteen days.—found all well—thank the Lord.

Yours in love.

JOHN W. FITZERALD.

WAYNE-BORO, PA.

OUR VISIT TO LANCASTER AND ADAMS CO., PA.

We left home on the 13th of January and spent five days with the brethren in Adams Co., then to Lancaster Co., spent three days, had quite a pleasant interview with Bro. Jacob Reinhold, Joseph and Samuel Myers, and many other members. Also spent one day at the State Normal School, (Millersville.) Attended several meetings with the brethren in Lancaster Co.,—should have been happy to have spent more time with them, but previous arrangements made me return again to Adams Co., to resume our labors there with the brethren. Returned the 22d, and the meetings were continued seven days more, and we trust with a good result. This Church (Marsh Creek) is presided by Eld. David Bosserman, and Joseph Sherfy, Michael Bushman, and David Blocher are co-laborers. I think I am safe in saying, that the brotherhood there, as well as many others, enjoyed and appreciated the meetings, and with a few exceptions, this Arm seems to be a praiseworthy one, and by a little more careful pruning, may bear much fruit. Hope our dear brethren and sisters at Marsh Creek, will not think us presumptous, if we say that the time we spent with you, was spent very pleasantly, and we fondly hope the good Lord will reward you for the labor of love, and interest in the cause of Jesus. D. F. GOOD.

EASTON, W. VA. Feb. 6th '72.

Dear Pilgrim: —You came knocking at my door for admittance one calm Sabbath morning, I took you in and bade you welcome, and since that time you have been moving around from door to door, from cottage to cottage, and from city to city, carrying the glad tidings of good news, and cheering many a fainting soul on its way from the city of Destruction to that glorious home over Jordan's cold waters. You came to me as a stranger, but now that I have seen and known, I would that you might tarry with me. I could not turn you away from my door for your pleading voice said, "I am one whom it is well to welcome," and on your face is the stamp of purity and uprightness, therefore come.

Night, with her many shadows has fallen around me: but she has no terrors To me there is a voice speaking, and a power running through and pervading everything, that robs her of her phantoms, and peoples her with myriad forms of beauty, through which the soul can commune with its Maker. Separated as we are from the people of our choice, we must listen to nature's teaching, and draw our sermons from inanimate rather than animate creatures. Isolated, yet God is near us to hear, to comfort and to cheer. We have the grand mountains, the peaceful flowing river and quiet pastoral scenes, from which to draw our "lessons in life," but more than all these we have the blessed Word, and from thence obtain that living water, whose spring is fast by the throne of God. Still sometimes we long for the feet of those who bear healing to the weary, and sometimes think it long 'till the servant comes to deliver the Master's message. Pray for us that our light may not go out in darkness, neither may we grope in the thorny path.

In the one hope. L. H. M.

Editor's Department.

AT HOME.

At home! What a sweet sound there is in these words? How comforting to the mind, and how refreshing to the weary soul! A place on earth that we may call our present or temporary home, what charms gather around the Christian home. How sweet the memories of the past, how sacred the tie that has kept them alive, how pure the love that grows stronger while days and years are passing by, how happy to dwell with those whom we dearly love, whose very existence becomes blended with our own,—who help us to bear our burdens of sorrow and disappointments, and share with us in times of pleasure and enjoyments; sympathize with us in our weakness, encourage us in faithfulness, mourn with us in our afflictions and distresses, and rejoice with us when we are delivered from them. Who love us, who pray for us, who weep over our misfortunes, and rejoice over our triumphs, who lift us up when we fall, and stand by us when we stand; and gently reprove us when we err, and teach us how to do right.

Then there is one place at least, on this sin-cursed earth, that we may delight to call our home, but there is still sweeter music in the word home. It vibrates over the vast ocean of time into the eternal mansions of the blessed, and sweetly reverberates back into the soul of the weary pilgrim on earth, and imparts an encouraging impulse to his spiritual life, and inspires his drooping soul with a bright and lively hope, that lifts him above the mean things of earth, and fixes his heart in God.

We are at our home this pleasant afternoon; the outside world to us is quiet, with the exception of an occasional faint chirping of some lonely winter bird, and the feeble humming of bees that have been invited out, by the sudden change in the atmosphere.—The Sun shines brightly, and the warm breath of Spring seems to have gone out over the land. The ice-bound river is being freed from its fetters, and all nature seems to rejoice quietly at being liberated from the cold embrace of stern winter.———But we are to-day "at home." How long this will continue to be our home we do not know, and when these time associations will be broken up, is also unknown to us, neither does that trouble us now, as we believe we have another and a better home, away in the eternal world.

Having returned an hour ago, from one of our places of Sabbath service, called the Corner S. H., and being

comfortably entertained at home, our mind was led to the foregoing reflections, and now reverts to the sermon of this morning, delivered by the office Editor, H. B. B., from the words "God is our refuge and strength, a very present help in trouble"—46 Psalm There is much beauty and comfort in this text, and the manner and style in which it was shown up to the congregation, was well calculated to awaken a general interest in the minds of all present. The figures contained in the Mosaic law were brought to bear upon the subject, which made it a dainty feast to those who had already fled to that refuge, the Church of the living God, and served as an important warning lesson to those who are yet away from the "City of refuge," with their hands stained with murderous blood, and their souls polluted with sin and guilt, exposed to the vengeance of God at the hands of the great arch-enemy of souls.

We now close our reflections for the present, hoping that all PILGRIM readers have not only pleasant and happy homes on earth, but that they have secured a home in Heaven, in the city of the eternal God, our only sure and safe refuge. G. B.

QUERIES.

Will some brother give information through the PILGRIM upon the following query: 1 John 5: 8. "And there are three, that bear witness in earth, the spirit, and the water and the blood, and these three agree in one."

What spirit and what blood has the apostle reference to? In the previous verse we read of the Holy Ghost bearing witness with the Word and the Father. Is there any difference between the spirit and the Holy Ghost? C. NESS.

Dear Brethren: I wish to have your opinion on the following passage of scripture: "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house."

REMARKS. The wide world has been ransacked, and language construed into every imaginable shape or signification in order to get a few "household" baptisms, but the Bible has proven so unprolific that they could not do better than settle down on the case of the *jailor*, but this proves very unfortunate to the theory as will appear to every candid mind, after a careful reading.

The jailor "came trembling and fell down before Paul and Silas" in the prison. Thirtieth verse. "And brought them out." *They are now out of the prison.*

Thirty-second verse. "And they spake unto him the word of the Lord, *and to all that were in his house.*" Paul and Silas are now in the jailor's house, speaking to him and his household the words of the Lord, and no doubt but what among other things they told them, "He that believeth and is baptized shall be saved."

Thirty-third verse. "*And he took them* the same hour of the night and washed their stripes and *was baptized*, he and *all* his, straightway." They are now *out* of the *house* and during this time the jailor and his household were baptized

Thirty fourth verse. "And when he had *brought them into his house.*" They are now baptized and brought back again into the house when meat was set before them, and the jailor and all his are rejoicing in that, that they have been "born of water and of the spirit."

REHEARSAL. Through the powerful manifestations of God the jailor is convicted of his own sinfulness, and that Paul and Silas are the servants of God. Having a desire to be saved, and also his family, he takes them into his house and they there speak unto him the word of the Lord, and he spake to *all* that were in the house the word of the Lord, showing that they were all capable of hearing and believing the word. They all became converted and wished to be baptized. They take them out and baptize them, after which they all return again to the house—meat is set before them and *all* rejoice. "Were they baptized in the house or not?" As there is nothing said about taking them *in the house* to baptize them, but that they were taken out as the language plainly implies, we conclude, very rationally too, that they *were not* baptized in the house, but at some suitable place where the ordinance could be attended to according to Divine appointment.

Will some one of the brethren give an explanation of Acts 16: 14, 15. Also Acts 2: 41.

DANIEL WAGAMAN.

As we have been giving our views in regard to the jailor we will also briefly notice the above, with the understanding that the views of others will also be acceptable.

With due respect to those who differ from us, we candidly believe that, were it not for the carnal disposition of avoiding the cross in genuine baptism, or burial with Christ, and a desire to substantiate infant baptism in household baptisms, the Christian world would not be troubled with such questions.

All the figures and circumstances attending recorded instances of Christian baptism are strongly in favor of Immersion, which beautifully coincides with "being born of water," and illustrates the figure of being buried with Christ in baptism. This is also what the original term for baptism signifies, and what all honest men of all denominations acknowledge to be a true and valid baptism. As Lydia was at the "river side" at the time, it is quite rational to believe that she was buried in baptism or immersed.

Acts 2: 41. You ask, "Could twelve men immerse three thousand in one day?" We never liked the idea of making calculations in regard to the word of the Lord, but if it was written that the twelve apostles baptized three thousand in one day we would say that the same number could be immersed because the terms are equivalent, but it says, "The same day there were *added* unto them about three thousand souls." Now *adding* and baptizing are quite two things. It is very evident that a goodly number of that vast assemblage were of John's converts and therefore had been baptized. "Then went out to him Jerusalem, and all Judea, and all Jordan, and were baptized of him in Jordan." All of such as were now convinced that Jesus was the Christ did not need to be re-baptized, but were *added* to the church. This we think to be a rational conclusion, but if any wish to gainsay this theory, we would inform them that in addition to the "Twelve" there were other seventy who, under the direction of the Apostles would be lawful administrators, making in all eighty-two, which would make an average of only about thirty-six for each administrator, making it possible for three thousand to be immersed in less than one hour, but as before, we say, we do not believe that there were that number baptized on that occasion, neither does the word so teach.

This is one of the skeptical arguments brought to bear against immersion. When all others fail they then fall back on impossibilities, but every reflecting mind must see that there is no impossibilities about the penticostal baptism when viewed from a rational standpoint, and was it not needed to prop up a baseless dogma it would never be advanced.

PERSONAL.

WM. B. SELL. The postage on single copy of the PILGRIM is 5 cents per quarter, and no post-master can collect any more. When more are sent in a pack to one address the postage will be at the rate of 5 cents for each four ounces per quarter. Four PILGRIMS do not weigh quite four ounces, therefore that number can be sent in a pack to one address at five cents per quarter or twenty cents per year. No post-master should charge *more* or *less*. If they do they should be reported.

BACK NUMBERS. Our supply of No. 1 is entirely exhausted. We can still supply from No. 2. Subscriptions may commence at date and run one year or to the end of the year at the rate of 11 cents per month.

MARRIED.

WAGONER—WOLFE—At the residence of the bride, Jan. 11th, 1872, by Martin Neher, Elder JACOB WAGONER of Clinton county, Ind., to sister HANNAH WOLFE, of Piatt county, Ill.

EDGECOMB—WINE—At the residence of the bride's parents, in Piatt county, Ill., Feb. 1st, 1872, by Menno Stouffer, brother WILLIAM EDGECOMB to sister ANNA WINE.

D. D. SHIVELY.

DIED.

MARY HERRING. Born March 25th, 1774, died Feb. 7th 1872; aged 97 years, 10 months, and 13 days, was the brief notice read by elder D. R. Stilley after the close of his funeral sermon in the Beaverdam meeting-house, Fredrick county, Md.

D. P. SAYLER.

LYDAY.—On Tuesday Feb. 6th 1872, sister LYDAY, wife of Eld. Samuel Lyday of the Manor congregation, Indiana county, Pa., aged 80 years.

S. S. CRESSWELL.

DESHONG.—In the Maple Grove coogregation, Ashland county, Ohio, Nov. 16th 1871; brother PETER M. DESHONG; aged 67 years, 11 months, and 28 days. Funeral services by D. Workman the writer and others, from Col. 3: 1, 2.

WM. SADLER.

POFFENBERGER.—In the Lower Fall Creek Church, Madison county, Ind., sister CATHARINE wife of brother Eli POFFENBERGER. Sister Catharine was born in Rockingham county, Va. Sept. 18th, 1809, and died Feb. 4th, 1872; aged 67 years, 4 months, and 17 days.—Funeral services by brother J. W. McClure and others, from Matt. 24: 44.

Visitor please copy.

M. J. MCCLURE.

MONEY LIST.

A. P. Miller	$1.25
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MARRIAGE IN RUSSIA.

A Russian marriage is always a weighty affair, the ceremony at the church consuming at least two hours; but that part being the climax of the happy event, it is no wise considered irksome, Not so, however with the preparatory arrangements. The trousseau and the collecting of household goods are affairs of serious moment to the young lady's family. Not only garments of every discription by the dozen are required, but all manner of crockery, silver ware and household furniture in the bargain. For a young couple, as in this country, to wait until after their marriage to furnish the house would never be countenanced. The bride must bring everything with her as nearly as she can. Among the indispensable articles are: the house linen, kitchen utensils, table services and a piano, and in order to provide these articles parents of limited means commence from their girls' earliest childhood to lay aside articles for that purpose, and often long before any attention whatever has occured, undergarments are made at odd times and reserved for the hoped for event.

Among the wealthy the outfit is tremendous, the quantity of clothing, linen and table ware being sufficiently large to last throughout the lady's own life, and give some of her daughters, when their turn comes, a comfortabl "setting up." The husbands elect, however, contributes his share, in the way of jewels, ornaments, &c. After the marriage festivities are over the young pair retire to their new home, the chattles following in the lumber wagons peculiar to the country.—Eighteen for the bridegroom and sixteen for the bride are the earliest ages at which a couple may be married, and eighty for a man and sixty for a woman the latest. Fourth marriages are not allowed, and a third is considered anything but proper. To belong to the orthodox church is almost compulsory in Russia, and consequently every act of a Russian's life is more or less connected with his religion. Therefore a marriage must be religiously legal to be legal at all. A second marriage places the parties under a penance of two years. Marriage between kindred, however far distant, even unto so called "forty-second cousins" is against the law, and considered by all Russians as an abomination. Neither may a young person marry a God-parent, the latter coming under the head of "spiritual relations." Priests marry but once, and although there is no law forbidding a priest's widow marrying a second time, it is by no means considered "the thing," and should the lady persist in becoming engaged, she may be sure of making a sensation among the clergy, if not in society generally. Divorces are unheard of, and secret marriages, that are nine out of ten cases bigamies, are null and void, and also but seldom heard of.

The Salt Lake Mormons Victorious.

SALT LAKE, Feb. 12.—To-day, at the election of city officers, the whole Mormon ticket was elected. Mormon women and girls voted. It is believed the female vote was far in excess of the male.

In the early part of the day the Liberals worked hard, challenging the Mormons on the question of citizenship, and preventing hundreds of votes, but they soon found their labor was useless, even children voting. The Liberals finally abandoned the election as a farce.

GOOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have enquired whether we keep them for sale, We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for sending them.

Conversion of St. Paul. By George Jarvis Geer, D. D. 12mo. fine edition, $1. Plain edition,75 cents.

Footprints of Life; or, Faith and Nature Reconciled.—A Poem in three parts. The Body. The Soul. The Deity. By Philip Harvey, M. D. $1.25.

Fruit Culture for the Million. A Handbook. being a Guide to the Cultivation and Management of Fruit Trees. Descriptions of the Best Varieties, and How to Propagate them. illustrated $1.00.

Hand-book for Home Improvement: comprising "How to Write," "How to Talk," How to Behave," and "How to do Business," in one vol. 2.25.

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The Right Word in the Right Place. A New Pocket Dictionary and Reference Book. Embracing Synonyms, Technical Terms, Abbreviations, Foreign Phrases, Writing for the Press, Punctuation, Proof-Reading, and other Valuable Information. Cloth, 75cts.

Weaver's Works for the Young. Comprising "Hopes and Helps for the Young of both Sexes," "Aids and Aims for Girls and Young Women," "Ways of Life; or, the Right Way and the Wrong Way," $3.

HUNTINGDON & BROAD TOP RAIL ROAD

Winter Arrangement.

On and after Saturday, November 25th, 1871, Passenger Trains will arrive and depart as follows:

UP TRAINS. Ex.	UP TRAINS. Mail	STAIONS.	DOWN TRAIN. Ex.	DOWN TRAIN. Mail
P. M.	A. M.		A. M.	P. M.
Le 5 40	8 10	Huntingdon	9 00 Ar	1 38
5 47	8 20	Long Siding	8 49	4 20
6 00	8 34	McConellstown	8 34	4 12
6 07	8 41	Pleasant Grove	8 27	4 06
6 20	8 53	Marklesburg	8 14	3 51
6 33	9 06	Coffee Run	8 02	3 36
6 40	9 14	Rough&Ready	7 53	3 28
6 54	9 28	Cove	7 38	3 13
7 00	9 33	Fishers Sum'it	7 33	3 08
Ar 7 15	9 48	Saxton	7 18	
Le 7 20	10 00		7 00 Le	2 52
7 47	10 18	Riddlesburg	6 43	2 34
7 54	10 26	Hopewell	6 37	2 26
8 13	10 46	Pipers Run	6 20	2 08
8 32	11 06	Tatesville	6 00	1 48
8 47	11 20	Bloody Run	5 48	1 34
8 52	11 25	Mount Dallas	5 44	1 30
8 59	11 32	Ashcom's Mills	5 37	1 22
9 04	11 36	Lutzville	5 33	1 18
9 09	11 40	Hartley's Mills	5 29	1 14
9 16	11 47	Jamesons	5 22	1 07
Ar 9 23	11 54	Bedford	5 15	1 00

JOHN M'KILLIPS, Supt.

New Hymn Books, English.

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One copy,	post-paid,	$1 00
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One Copy	post-paid	$ 1 00
Per Dozen		11 25
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PHILADELPHIA MARKETS.

Jan. 15, 1872.

FLOUR,	Extra family.	$7 00
"	Superfine.	7.50
"	fancy brands.	8.00
"	Rye.	5.00
CORN MEAL.		4.00
WHEAT, white, per bushel.		1.65
"	red. "	1.45
CORN.		.80
RYE.		1.05
OATS.		.62

CINCINNATI MARKETS.

FLOUR,	Fancy Brands.	$7.25
"	Family.	6.85
"	Extra.	6.65
"	Lowgrades.	4.50
WHEAT, white, per bushel.		1.50
"	Hill "	1.45
"	Winter red "	1.50
CORN.		.50
OATS.		.38
RYE.		.85
BARLEY.		.65

RATES OF ADVERTISING.

A number of responsible advertisements not conflicting with the design of our work will be admitted on our outside pages on the following terms:

Single insertion, per line,	10 cts.
Three months, per line, each time,	8 cts.
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☞GLAD HOSANNAS. We now keep on hand, for sale, the above music books which we will send, post free, at the retail price, 30cts, to all who may wish them.

A GREAT CHNCE FOR AGENTS. Do you want an agency, local or traveling, with an opportunity to make $5 to $20 a day selling our new seven (7) strand white Wire Clothe Lines? They last forever; sample free, so there is no risk. Address at once Hudson River Wire Works, corner Water and Maiden Lane, N. Y. or 16 Dearborn St. Chicago, Ill. Aug. 22.

SALEM COLLEGE.

The Spring session of Salem College will open for the reception of any number of students from all parts of the country, on the 20th, of March 1872.

Ample accommodations, and thorough instruction will be given all students who connect themselves with this College. Good board can be obtained in the best of families, at $2.50 to $3.00 per week; or students can board themselves, separately or in clubs, at from $1.25 to $1.50 per week, as large numbers are doing, with the consent of the faculty. An extensive boarding house is to be erected by a brother early in the season, to accommodate all children of brethren, who desire it. Parents and Guardians can rely on the location of the College at Bourbon, as being a *permanent arrangement*, and that the health of the locality is *unsurpassed*, by any place in the entire country.

Special care will be given to students who are far from home, that shall be satisfactory to parents. For Catalogues, Scholarships, and full particulars, address,

SALEM COLLEGE.

Jan, 23. 1y. *Bourbon Ind.*

Trine Immersion.

A discussion on Trine Immersion, by letter between Elder B. F. Moomaw and Dr J. J. Jackson, to which is annexed a Treatise on the Lord's Supper, and on the necessity, character and evidences of the new birth, also a dialogue on the doctrine of non-resistance, by Elder B. F. Moomaw. Single copy 50 cents.

TRACTS.

Treatise on the Salutation, Feetwashing and the Lord's Supper, by Eld. David Bosserman, intended more especially for the Brotherhood. They are now offered for sale on the following terms; Single Copy, 10cts. Per Dozen, 80cts.

Address, D. Bosserman, Gettysburg, Pa.

1870 1872

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Blood Cleanser or Panacea.

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Dr. P. Fahrney's Brothers & Co.,

Jan. 16. tf. *Waynesboro, Franklin Co., Pa.*

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FOR SALE.

The undersigned having been successful in sending out good Queens, and giving general satisfaction during the past season, is prepared and will continue the business for the coming season.

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Address.

DANIEL KAGARICE.

New Enterprise,

Jan. 30th. *Bedford county, Pa.*

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Published by J. B. Brumbaugh, & Co.

Edited by H. B. & Geo. Brumbaugh.

CORRESPONDING EDITORS.

D. P. Sayler, Double Pipe Creek, Md.

Leonard Furry, New Enterprise, Pa.

The *Pilgrim* is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of *love* and *liberty*, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 3 JAMES CREEK, PENNSYLVANIA, FEBRUARY 27, 1872. NO 9

Selected by W. A. C.

THE BETTER HOME.

We have heard a blessed story,
Of a home from sorrow free,
In a realm of wondrous glory,
Just beyond life's troubled sea.

There the fields are ever vernal,
Free from winter's withering blight;
Spring time ever, youth eternal,
Golden harps and raiment white.

There the loved, who wait to greet us,
Sing for joy the Lamb's sweet song;
There the pure will smile to see us,
Safe among their angel throng.

That sweet home is never broken,
Never clouded by a tear,
There no parting words are spoken,
Nor of death the slightest fear.

Shall we spend our life in gaining,
Only transient earthly toys?
Rather than where Christ is reigning,
Seek for Heaven's eternal joys.

Turn we then to joys immortal,
Where earth's sorrows come no more;
Glad to pass through death's dark portals,
To that fair celestial shore.

VALUABLE HINTS.

PSALMS, 1.19, 6, BETH.

Dear Friend: —According to previous announcement, we proceed to the explanation of the weighty and all important question, the happiness of God's fallen creatures, and the plan He has adopted to bring out again the glorious and happy state and condition in which men in the creation were placed, and from which disobedience, transgression and sin has deprived him. We will therefore candidly look to the Testimony. We may be somewhat lengthy and desultory on the points connected, but hope you will with a good degree of patience, bear with us and follow to the result.

The first point in order seems to be the existence of the Deity, or the existing Power, or combination of Powers, to call into being the things originating and constituting the creation.

From the account we have in Holy Writ, nothing of Heaven and earth existed before the beginning, nor any of the vain objects which we behold. God alone, self-existing, with all Power, might, strength, wisdom, knowledge, foresight, justice, love and mercy, these and many more qualities of a Divine and infinite nature, organized and united together constituted that Power, by which the universe was created and brought into existence. When we take this vast work into consideration, and view the formation of the many different objects on this earth, and look, even with an inexperienced eye, and an unenlightened understanding in *science*, at the firmament, and behold the order of the planetary system, the harmony of the Sun, moon and innumerable stars in their own designated course. Also on the order given and prescribed to the vegetable and animal creation, for their perpetual continuance, each filling its own designated purpose, then the conclusion must be, that He, or that Being or Power that has brought all this into existence and upholds the same in such perfect order, without clash or disturbance, cannot be else than God supreme,—higher than any creature can attain, and to which none of the works of His Creation can be compared. Although men created after His image and likeness are so inferior, that even in their first created state, no reasonable comparison can consistently be made.—But here we are at an item which from the popularity it has, should be noticed and not overlooked. It is that men are created after the image of God and in His likeness; that God is also fashioned in the likeness of men, or in other words that God has a body, like the body of men. Some hold that man lost the likeness of His Creator by his fall. We have a doubt on this point. For the testimony that God is a spirit, and not in the form of men, we take Christ's own words, "God is a spirit, and they that worship Him, must worship Him in spirit and in truth."—John 4:24. Also, "For a spirit has not flesh and bone as ye see me have."—Luke, 24:39. It therefore seems unreasonable to conclude that God is a body, or in a bodily shape like men. The words in Genesis, 1:26, "Let us make man in our image and likeness, and let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth," has no allusion to likeness of body, but rather to a likeness of power and dominion under God, as the words clearly imply, when it says that man should have dominion over fish and fowl &c. The body by itself cannot act, but the spirit and body united, can do all things of an earthly nature. So men possess a limited creative power, but this acts or operates only through the spirit, or what we call the mind, which acts through every member in the body, the same as God acts through every part of the universe by His combined attributes. We cannot see the mind, no more than we can see God, yet we can perceive its actions the same as we can notice those of God. Every pain, every touch, light as it may be that the body comes in contact with, is felt through the mind. So it is in the universe, whatever transpires is known to God, who is the life of its existence, the same as the mind or spirit is the life, being, and regulator of the action of the body. If God were a body, then He would also be a person, and would be visible and present only at one place at a time, He could therefore not be Omnipresent, and be short of other perfect attributes wherewith He upholds all things. The words "Let us make man in our image," would indicate that more than one Creator and person were present and assisted in creating and forming the universe, yet as this cannot be the case, the conclusion must be that the one and only Creator consists of united parts, and these parts to be separately named, to be termed attributes. The God of creation, the God of Redemption, and the God of sanctification, is admitted on all sides to be only one God. So it will be equally admitted that the God of love, of goodness, of mercy, of power of might, of wisdom, of benevolence, of justice, of righteousness, of foreknowledge, &c, is the only true God. And as these attributes of God, the same as our five senses are no bodies, nor united make a body, but are invisible powers and form a perfect organization, and constitute the mind, soul and spirit, and being of man, so also the Divine attributes form and constitutes a perfect God, or the being of God.

That God had allusion when He said "Let us make man in our image" to His own combined powerful organization is evident. He is a spirit, and in order to make or create His likeness, He had to call into being another powerful organization such as the spiritual system in man. The formation of the body, and the connection of the spirit formed another part in the progress of the creation. Also when the Creator called the animals into existence, bodies of great similarity to the body of man, were created. In comparing them with the body of men, we find in them natural endowments of life, and its returning again into decay and non-existence a strong resemblance. Should the same resemblance or likeness also exist between man and God? No, this may not be.

Again, after man had sinned, had eaten of the Tree of knowledge of good and evil, and lost his former estate, God said, "Behold the man is become as *one of us*, (as one of His attributes) to know good and evil, and now least he put forth his hand and take also of the Tree of life, and eat and live forever."—Gen. 2:22. In this we see that man had not attained in the creation to the full likeness of the Creator, but that he through disobedience attained to fuller perfection in the likeness and image of God. This would have to be the the conclusion according to that theory, for what likeness means in one place, it also means in an other. But here it is spoken of as pertaing to a likeness in knowledge, one of God's attributes. So also should the likeness and image in the other place be understood as pertaining to God's attributes, and not to a likeness, image, and similarity of being, person, or body of either the Creator or creature.

With these remarks, we proceed on the subject to the different periods where God manifested Himself in various ways and for different purposes. But it should be noticed that in the old dispensation, and before the advent of Christ, God had not fully revealed Himself to His creatures, because it was even before the creation of the world, ordained, that Christ, God's only Son, should fill that office, and accomplish this mission in God's own appointed time and way. Hence the proper and reasonable conclusion, that according as the ancient writers had the understanding of God, so they described Him in His nature and action. The historical description of the creation is given to us in that sense, and is by many understood in too literal a sense, or misunderstood altogether,

and as the understanding of the nature, disposition, existence, and being of both God and man, is the grand work of all succeeding ideas or opinions, it is not much wonder that so many conflicting sentiments and different beliefs are afloat in the world. If a strict search and regard for their correctness were made, and a faithful and honest study for observance only pursued, conflicting sentiments could not find their way in the hearts of men. Yet some study more the works of men, and the science of interpretation of the works of God for their faith, and loose sight of the sacred Word itself. In such cases it can hardly be possible that the Son of of God is more understood now, than He was when on His mission on earth, to reveal and make known His Father'swill. To know the Father as He is, we must learn of the Son, who was sent and came to reveal Him. To all this we have Christ's own Word for testimony, "All things are delivered unto me of my Father, and no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and to whom the Son will reveal Him." We may infer from this also that the knowledge of each other, as Father and Son, has not allusion to personal acquaintance, for the Son, or Jesus Christ personally or bodily was known extensively while on His mission on earth, but as to His nature, as the Son of God, or His spiritual capacity, He was as little known as the Father. Therefore the conclusion is, that by God the Father, and His Son Jesus Christ, no two different persons are to be understood, as we understand our earthly father and his son to be two But a harmonious relationship of a spiritual nature, an affinity in nature, power and disposition united for the welfare of the human family, and their regeneration the same as the efforts of an honest earthly father and his dutiful and faithful son, in trying to provide for the maintainance and comforts of the father's family. In conclusion, we will say that we do not progress on the subject as expected, we will therefore continue a little further in our next. R. I.

ON THE ROOK.

Once upon a time there lived a powerful king, who reigned over a large and fertile country. He had crowns of gold and pearls, and sceptres of ivory and precious stones.—His treasury was full of the costly things of the earth; tens of thousands of armed men were ready to obey his bidding, and his dominion extended from sea to sea. But without God's blessing worldly possessions are but an increase of care, and as this mighty monarch feared not God he was dissatisfied and unhappy.

In the dominions of the king there lived a certain dervice, famed for abstinence, sanctity, wisdom, and piety; and the king, willing to profit by the instruction of the holy man, paid him a visit. He found him in sackcloth, lying in a cave surrounded by high rocks on the borders of a wilderness.

"Holy man," said the king, "I come to learn how I may be happy."

Without giving any reply, the dervise led the king to the rugged pathway to the place, till he brought him in front of a high rock, near the top of which the eagle had built her aerie.

"Why has the eagle built her nest yonder?"

"Doubtless," said the king, "that it may be out of the way of danger."

"Then imitate the bird," said the dervise; "build thy throne in heaven, and thou shalt reign there unmolested and in peace."

Now the king would have given the dervise a hundred pieces of gold, if he would have accepted it, for this pricious piece of advice. It may be as useful to you as to the king, for you are all as much interested in being happy as he was. As the eagle built her nest on the rugged rock, build your hope on the "Rock of Ages." As the devise told the king to erect his throne in heaven, so I tell you to "seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on the things of the earth." Do this, and you will be above the reach of danger for time and eternity.—*S. S. Journal.*

JUSTIFYING FAITH.

[*Concluded from last week.*]

In one place it is said, "We have redemption through His blood, the forgiveness of our sins." in another place that "we are justified by His blood." When God pardons our sins through the merit of His Son, there is no more charge against us than if we had never sinned. "Who shall lay anything to the charge of God's elect? It is God that justifieth, who is he that condemneth? It is Christ that died."—Rom. 8:33:34. We are justified by Faith, and justifying Faith implies two things: First, a full persuasion, upon proper evidence that Jesus is the Christ, the Savior of the world, and secondly, a complete dependence upon Him as our Savior. Without this persuasion, we shall never apply to our blessed Lord; and without this dependence, we shall never feel His power to save. (This accounts for the difference of opinion on experimental religion.) Faith does not justify as a meritorial act; but as a term or condition, which God requires of man. To illustrate, we take a penitent sinner, who desires pardon. He cannot be pardoned without a sacrifice. Christ, (his passover,) was sacrificed for him. He believes the report, and firmly depends upon Him as his sacrifice. Then God who was angry is reconciled, sin is pardoned, and he is justified. This method harmonizes the whole Scripture, and every condition, as well as every position, that poor man may be in, is plain, simple, and easily understood by any one who is not already prejudiced against experimental religion, or like the Jews of old, depend entirely on their own works. Are we not all to be saved by an attonement, and should not God require a dependence upon that atonement as a condition of salvation? The great objection by some to this doctrine is, that it sets aside the necessity of practical religion; but when it is understood, that justifying Faith necessarily produces good works, their objections are at once removed. No doctrine can possibly be true, which sets aside practical religion; but this establishes practical religion, and places it upon a firm foundation. Faith produces love, and love produces obedience.

Now the Apostle Paul teaches, that justifying Faith is a saving grace, wrought in the soul by the spirit of God; whereby we receive Christ as He is revealed in the Gospel to be our Prophet, Priest, and King. Trust in and rely upon Him and His righteousness alone for justification, and salvation. Paul says in Heb. 11: 1., "Faith is the substance of things hoped for, the evidence of things not seen." And oh, I remember well what I hoped for, when I was mourning on account of my sins, and I remember well that it was only after I had decided to serve the Lord while I lived, let me be lost or saved, that God spoke peace to my soul. I had hoped for a reconciliation, and was on the very eve of despondency, when lo, to the joy of my happy heart, I received the evidence of which Paul speaks. I was assured of the reality and worth of eternal and iovisible things, and it produces a satisfaction and assured confidence, that God will infallibly perform what He has promised, whereby the believer is as confident of them as if they were seen by his eyes, and in his actual possession. The object of Faith is the Word of God, in general, especially the doctrines and promises, that respect the salvation of men, through Christ, which reason cannot discover by its own light, nor perfectly understand when revealed. It is true, that Faith is held out in the Scriptures as a condition on the part of man; and is a condition, but if man with reason and light, and all he is in possession of, cannot comply with the condition, he must have help from some other source, hence he must appeal to one who is able to assist him, and that is God, the author and finisher of every Christian's Faith. "It is faith that works by love."—Gal. 5:6 It is not an idle inactive grace, but shows itself by producing in us love to God and our neighbors. Yes, it purifies the heart, Acts, 15; 9. It is called the Faith of God's elect, Titus 1:1, because it in on them. Thus grace increases from one degree to another. Rom. 1:17, being strong in some, in others weak. Matt. 8:10, also, 14:31. And lastly, this grace is the special gift of God, Eph. 2:8. That is that your believing through your own ability, and that your reconciliation to God and eventual salvation, is not for any merit or worth of your own. Then, having obtained justifying Faith in this our day of grace, let us recollect that there is a day coming, in which we shall be justified by the deeds done in the body. Yes, Matt. 12:57, says, "By our words we shall be justified, and by our words we shall be condemned."

Lees N. Roads, Pa.

ASKING, SEEKING, KNOCKING. AND ENTERING.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Matt. 7:7.

The verse under consideration is naturally divided into three parts, and if I were disposed, I could make either division sufficient matter to descant upon, yet I prefer not to multiply words.

Says the Savior, "Ask." Who? Certainly not a finite creature like ourselves, but God, who is the creator of all things, whose store-house is inexhaustible, and though he may give lavishly, yet it will not fail. For what are we to ask? "God is the giver of every good and perfect gift." The Saviour here in this text has a specific object in view. He does not mean that we shall ask for health, though so very desirable, nor for wealth, which often drowns men's souls in sorrow and woe, nor worldly wisdom, which will fail us at the day of judgment, no matter how desirable now. What then is the object we are to ask for? I apprehend the meaning of the Savior to be, that ye ask for an honest heart, an inquiring disposition, a teachable mind, and an obedient heart. These are the qualities a sinner must have when inquiring after the "things that make for our peace," both present and future. These things must be asked for, with full purpose of mind, in an abiding faith, and when so asked for they are ours, for it is said, "And it shall be given you." The next injunction of the Savior is, "Seek and ye shall find. Find what? Why, the things sought after. And what are they? They are things that please God, and as a consequence prove advantageous to ourselves. It is said that the Father draws all men, but they must ask to be drawn, and we cannot be successfully drawn, until we possess the

Christian graces already enumerated. "An honest heart, a teachable disposition, and a willing mind. Possessing these, we are ready to "seek" to to some effect. The first thing to be sought for is the Kingdom of Heaven and its righteousness. Do you ask, where is that to be found? That is a question not so easily answered. I can point you to the *principles* that govern the Kingdom of Heaven. They are to be found in the New Testament, the Revelation of God, by Jesus Christ.

The command under consideration is to "seek" that Kingdom, with the assurance that you "shall find," and though you may not find the lives and conduct of those professing to be governed by the laws and precepts of of that Kingdom, do not conclude there is no such Kingdom. The Kingdom does exist, because it is said, ye "*shall* find." Are you at a loss how to find it? Go to Jesus who invites you to come unto Him, and promises in no wise to cast you off. The place to find Him is in His Word. If you are disposed to doubt, hear the Savior. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven give good things to them that ask Him."

We find the way, by first asking for the power to seek, effectually and successfully.

The next duty imposed upon you is, that you "*knock* and it shall be opened unto you." Now what is meant by knocking? It certainly means nothing more than that you make application to be admitted within the visible Kingdom of God upon earth. It is your privilege to be thus admitted. None dare refuse you, for it is said that you are to "Knock and it shall be opened unto you."

We will now presume that you are at the door of the Kingdom, and have knocked, the door wide open, and yet you refuse to enter. Why do such things happen? Very often indeed the reasons are, that those who knock attempt to propose terms of entrance. The Shepherd having entered, posted the porter at his position, who cannot entertain any terms other than those accepted by others who had entered before the period when you knocked. Have a care for your conduct at this point. Oh, do not hesitate now, after having proceeded thus far both legitimately, and right. Do not now make a false step, as hundreds and thousand have done. Do not attempt to climb up some other way, and subject yonself to the name of a "thief and robber." And here dear reader, I cannot perhaps do better than introduce a conversation by Bunyan's Christian, who had gone in at the door or gate, and others who had got in by the wall beside the gate.

"*Christian.* Gentleman whence came you, and whither do you go?"

Answer. "We were born in the land of vain glory, and are going for praise to Mount Zion."

Christian. "Why came you not in at the gate which standeth at the beginning of the way? Know you not that it is written that "He that cometh not in by the door but climbeth up some other way, the same is a thief and a robber?"—John 10: 1.

Answer. "They said that to go to the gate for entrance was by all then considered too far about, and therefore the usual way was to make a short cut of it, and to climb over the wall as they had done."

Christian. But will it not be counted a trespass against the Lord of the City whither we are bound, thus to violate his revealed will?

Answer. They told him, that as for that, he need not trouble his head thereabout; that they had the custom of a thousand years and many witnesses to justify their action.

Dear readers, who were these persons? Bunyan says their names were "Formalist" and "Hypocrit." But do you ask what constitutes the entering of the door after knocking? I answer, Baptism. The Scriptures are full of incidents to attest the fact. Remission of sins are nowhere promised to an impenitent sinner short of Baptism. When you have attended to it then you, like others, can go your way rejoicing. Then it is you can "Go in and out and find pasture," that is, do good both in and out of the church.

EMANUEL SLIFER.

I WISH.

How often do we hear people say, "I wish I had never done it," referring to something which they did in their childhood, or youth. Or "I wish I had known to what it would lead me;" or, "if I had known in my young days what I now know I never should have done thus and so."

Among the many things done by young people, which almost every one regrets in old age, are the following. One of the first, and one which is most regretted, is disobedience to parents. It leaves a sting in the heart which can never be removed. When our parents admonish and plead with us to avoid bad company, or to stay away from places of worldly amusement, or to leave off some bad habits which we practice, and often with tears in their eyes, and a painful heart on account of the great concern they feel for our welfare, and we turn away from them indifferently, and heedless of their earnest admonitions, they will, at some future day, when our parents shall have passed away, irresistibly force themselves upon our minds, and cause us pain and sorrow, perhaps more painful than that of our parents, at the time we refused their admonitions.

Think not, dear young friends, that this is only supposition, it is truth; and if you thus disobey your parents, whom God, in his word commands us to obey and honor, he will not leave you unpunished; and as sure as his divine word is truth, so sure will every pain and sorrow you cause your parents, come back to your own hearts at some time and punish you all your days.

Another thing which every one who once forsakes sin, and strives to walk in the commands of God, will regret, and which often hinders his progress to holiness and purity, and which can never be driven or banished from the mind, but will be unpleasant, and annoy them all through life, is the reading of worthless, foolish books, such as novels, comic stories, and other trashy reading. It is to the mind, as poison to the body, which destroys its healthy action for life. It makes as impression on the mind, and leaves a stain which can never be erased or fully eradicated.

When old age comes upon us, and we desire to meditate upon the goodness of God, and desire to have our hearts prepared for a temple and dwelling place for God's Holy Spirit, and for the Savior to abide and sup; these improper thoughts with which the mind was filled in youth, often unavoidedly crowd upon us, and the thoughts which we desire, are crowded out; and often, yea, many times we say, "Oh that I had never seen or touched such worthless stuff! Now it is continually on my mind, and is very unpleasant; I would give all I possess if I could only get rid of these thoughts.

Not long since a mother informed me that a teacher told her daughter to read anything and everything that came in her way; that it would make her intelligent. O, what horrible advice! Terrible to think about! A teacher to advise a child to fill her mind with matter, which in after years would prove a curse instead of a blessing, is an idea too ridiculous to be entertained for a moment!

It is good for young people to read, and store their minds with knowledge; but let it be such as will tend to make pure; such as will refine the thoughts, and raise them above vulgarity; lead them into a higher and purer sphere than that of the base and worldly honor seekers.

Beware, my dear young friends, and as you value purity of thought, as you value a clear conscience, and future peace of mind and undisturbed happiness, and nearness to God, avoid reading foolish, worthless trash.—Fear it as you would poison; for it is even worse than poison to the body; it poisons the mind all through life. Touch it not, therefore, and you will never have to say, I wish I had never read such light matter.

There are yet many other things practiced in youth, which are often regretted in old age, all of which I cannot present to my readers at present; but I will mention that of foolish talking and jesting. This habit when once formed, is very hard to brake off; and it is certainly very unbecoming for professors of christianity to use vain, idle language, and is also forbidden in God's word. We are told that for every idle word we speak, we must give an account in the day of judgment. Read Eph. 4: 5.

Much more might be said on this subject, and many more unnecessary habits which young people get into might be mentioned, which they will regret in maturer years; but I do hope my young friends, after reading what I have written, you will try to avoid all habits which are contrary to the word of God, and which are unbecoming to intelligent men and women; and remember that habits are much easier formed than removed. Form such habits in youth as you will not regret when you get older. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4: 6.—*Herald of Truth*

LOVE.—"God is love" and love in the soul is the in-dwelling of Divinity,—the essence of that heavenly holiness that illuminates man and fits him for the enjoyment of the celestial world. Yea, love is the very quintessence of the sum and substance of the Christian religion; the ameliorating principle that causes man to lift his feet from the miry clay of sin and set his feet upon the "rock." It is the great and grand nutralizing element that brings every opposing thought into subjection to the will of God. The philosopher's stone that turned everything into gold that it touches. Filling the very soul full of the richness that is in Christ. The brilliant star around which all other Christian graces revolve in union and harmony. The glorious sun that has its center in the immaterial man and around which all the constellations of the indwelling moral world keep pace.

The heaven-born magnet that attracts the innate principle from the regions of misery and woe to the realms of heavenly bliss. The most magnificent of the Divine attributes—*the all in all of the great* I AM.

O Love! thou priceless gem, for thee I sigh. Come, O come, and find a resting place within my heaving bosom. Trample thine enemies under thy feet and sit as supreme ruler upon the throne, in all the majesty of thy peaceful power and reign. Wield thy powerful sceptre so that the kingdom of satan may crumble to naught, and may victory perch high upon thy banner now and forever.—J. S. FLORY

AN EVERYDAY RELIGION WANTED.

"As quite a number of clergymen have undertaken to carry religion and religious sentiment into the counting-room, the workshop, the office and the family circle, we commend to their consideration the following schedule of a very desirable character of religion, advertised some years since by *The Congregationalist*." — *Baltimore Daily American*, Jan. 20th, 1872.

"We want a religion that goes into the family and keeps the husband from being spiteful when the dinner is late, and keeps the dinner from being late—keeps the wife from fretting when the husband tracks the newly washed floor with his muddy boots, and makes the husband mindful of the scraper and the door-mat; keeps the mother patient when the baby is cross, and keeps the baby pleasant; amuses the children as well as instructs them; wins as well as governs; projects the honey-moon into the harvest moon, and makes the happy hours like the Eastern fig-tree, bearing in its bosom at once the beauty of the tender blossom and the glory of the ripening fruit. We want a religion that bears heavily, not on the exceeding sinfulness of sin, but on the exceeding rascality of lying and stealing; a religion that banishes small measures from the counters, small baskets from the stalls, pebbles from the cotton bags, clay from pepper, sand from sugar, chicory from coffee, water from butter, beet juice from vinegar, alum from bread, strychnine from wine, water from milk cans, and buttons from the contribution-box. The religion that is to save the world will not put all the big strawberries at the top and all the bad ones at the bottom. It will not offer more baskets of foreign wine than the vineyards ever produce bottles, and more barrels of Genesee flour than all the wheat fields of New York grow and all her mills grind. It will not make one-half of a pair of shoes of good leather and the other of poor leather, so that the first shall redound to the maker's credit and the other to his cash.

It will not put Jouvin's stamp on Jenkins' kid gloves, nor make Paris bonnets in the back room of a Boston milliner's shop, nor let a piece of velvet that professes to measure twelve yards come to an untimely end in the tenth, or a spool of sewing silk that vouches for twenty yards be nipped in the bud at fourteen and a half, nor the cotton thread spool break to the yard-stick fifty of the two hundred yards of promise that was given to the eye, nor yard-wide cloth measure less than thirty-six inches from selvedge to selvedge, nor all wool delains and all linen handkerchiefs be amalgamized with clandestine cotton, nor coats made of woollen rags pressed together be sold to the unsuspecting public for legal broadcloth. It does not put bricks at five dollars a thousand into chimneys it contracted to build of seven-dollar materials, nor smuggle white pine floors that have paid for hard pine, nor leave yawning cracks in closets where boards ought to join, nor daub ceilings that ought to be smoothly plastered, nor make windows-blinds of slats that can not stand the wind, and paint that cannot stand the sun, and fastenings that may be looked at but are on no account to be touched. The religion that is to sanctify the world pays its debts. It does not consider that forty cents returned for one hundred cents given is according to the Gospel, though it may be according to law. It looks upon a man who has failed in trade and who continues to live in luxury as a thief. It looks upon a man who promises to pay fifty dollars on demand, with interest, and who neglects to pay it on demand, with or without interest, as a liar."

The advertiser offers no reward for the religion which produces all the enumerated effects, and bears all these Christian fruits. Yet will I volunteer to inform him and the reader where it may be found. And where it will not be found.

First. The religion which Jesus the Son of God, delivered to man, through the Gospel, will produce all the effects, and bear all the fruits advertized for. And in every heart where that religion is established will they all be found, with every other thing that is true, that is honest, that is just, that is pure, that is lovely, or that is good. That religion is taught in the New Testament Scriptures; and is found in, and realized by, everyone that is born again. That is "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." "Being born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever," is the doctrine taught by the Son of God, and all who believe and obey it are the children of God. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Gal. 3: 26, 27. These live in Christ and bear all the Christian fruits advertized for. And the church which teaches and observes this doctrine is the church of God, which is built upon the rock. "The foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." And this church is the one which teaches the doctrine of Christ, that man must be born again. Spiritually regenerated by the influence of the spirit of God working in him to will and do the will of God before he can see the kingdom of God, *the true church of God*, on earth, and that he must be born of water and of the Spirit before he can enter into it. That is, the individual must personally in himself have faith to be baptized, immersed in water in the name of the Father, and of the Son, and of the Holy Ghost, in order to be buried with Christ in baptism into death. And so being born of the water, to walk in the newness of life in entering into the kingdom of God, the Church. To these the advertiser may look for the fruits he advertizes for.

Second. Where he will not find them, and hence he need not look for them. He will not find them in the man-made religions, who were sprinkled in their innocent, unconscious, infantile state, and afterwards, when they could read, were made commit to memory, and recite to a preacher, certain answers to questions, as a Sabbath school child answers questions out of the question and answer book, and then made to believe they are made Christians by the laying on of the hands of the bishop, or minister high in office in the church, without ever having experienced the work of the grace of God in their souls. Who in their common, unprejudiced senses will fail to see that this is all man-made religion, and is termed in the Scriptures as being born of blood, or the will of the flesh, or of the will of man. And as it is the will and work of man altogether, no one need look for any results higher than human nature can produce. "For no one can bring a clean thing out of an unclean," the fruits of the Spirit of God advertized for will not be found.

The writer once witnessed the sprinkling of an infant boy on a very warm August day; the little fellow was sound asleep, and would not be awakened. The minister asked the child's name. It was John. The minister let some little fresh pump water trickle from his fingers on his innocent, sleeping face, saying at the time, "John, I baptize you in the name," &c. But all the visible impression it produced on John, was a slight drawing up of his little ruby lips. Will sleeping John ever remember and have brought to his mind again and again the covenant he made with his God to live a holy life when he dedicated himself to Him in his holy baptism?

Neither will he find it when men are proclaimed, declared, and made to believe they are converted under the exciting influence and noise of praying, shouting and singing in the church, as well as playing on an instrument, the Star Spangled Banner, Hail Columbia, Yankee Doodle, and "Praise God from whom all blessings flow," all in the sacred name of religion. Neither will he find it in the churches which bear the hallowed name of the *home of God*, but which are made dens of thieves by selling all manner of fancy and vain things for lucre's gain in what are popularly termed fairs, for the repair of the home, or for a sofa for the pulpit, and not unfrequently a Bible for the use of the church. Nor, where in their Christmas festivities, held in the church, the children are invited to come up to the man robed in a buffalo robe, or skin, to receive presents from the child-made-believe Santa Claus.

But my soul revolts, and shrinks from a further recital of what is carried on in our land of Gospel liberty by the so-called Christian Church, under the sacred name of religion. Well may *The Congregationalist* advertise for the religion which produces the fruits of it. Oh Lord Jesus, how long wilt thou tarry while man is thus traducing and blaspheming thy holy and sacred cause? Wilt thou not come speedily and drive out, and cleanse thy church as thou didst the temple in Jerusalem? Come, Lord Jesus, come quickly. D. P. SAYLER.

A HOME IN HEAVEN.

BY MARY E. GOOD.

Who does not desire a home in Heaven, when they are done with the troubles and trials of a sin-stained world? But we have a work to do before we can realize that Heavenly home. We cannot begin that work too early. Go in the morning of life before the evil days come when you will have to exclaim, "Had I but yielded to my Savior's gentle calling while young, it would not go so hard." Learn early to be wise. Let not the pleasures of this world stand between thee and thy God. If you do, you cannot be Christ's disciple.

Jesus is your best friend. Lean on His strong arm for support. All other friends may forsake you, but He will never. He will stand by you amid every trouble and trial, He will comfort you and go with you through the "dark vally and shadow of death," and land you safely on fair Canaan's happy shore. Would you wish for a truer and nobler friend? His word you can rely upon.

A word to you whose locks are blooming for the grave—standing as it were upon the threshold of the grave. How rapidly you are hurrying down the stream of life! One day nearer your journey's end than e'er you have been before. You feel that age is coming upon you: you are not as active in life as you once were, still you neglect the one thing most needful to complete your happiness. Yet a little longer, and all will be over with you, how can you be so unconcerned about your soul's salvation? Are you ashamed of Jesus, "that dear friend, on whom your hopes of Heaven depend?" "To-day if you will hear His voice harden not your hearts, as in the days of provocation, for what will it profit you if you gain the whole world, and lose your own soul?"

Strive to gain a home in Heaven, where there will be no separation of friends, no tears, no troubles, no trials, no sighing, no disappointments, no untrue associates. All will be calm, serene and holy. What glorious promises He has given us! All the world cannot afford such promises. Are they not worth seeking for?

Come then, put not off 'till to-morrow. Christ stands with outstretched arms to receive you. Do you think you have sinned so much that they cannot be forgiven? "Though they be as scarlet, they shall be made white as wool." Your whole life depends on Christ. How quickly could He bid you cease to live, yet He permits you to live a little longer. You may be in the enjoyment of your usual good health to-day, but ere the setting of the Sun tomorrow, you may be known no more as one of the living,—may be called to try the realities of another world. Every beat of the pulse some one is called from time to eternity. We are almost made to wonder sometimes that our time has not yet come. Prepare to dwell with Him who saith, "I am the way."

Waynesboro, Pa.

He that swims in sin must sink in sorrow.

Youth's Department.

FOR THE YOUNG.

To the children and the young generally. I will address myself, in love, to you whom I never saw in the flesh, and also to those I have often seen, I truly can say I love you all, but it often causes me to feel sorry to see so many of our young people who do not take the advice of our dear Jesus, and the apostles, and do not take warning of one who loves your soul, namely: He who has suffered and died for you, as well as for your father and mother. Oh look unto Jesus who has taken children up in his arms and blessed them. He will take you up in his church and kingdom, to-day if you will come and give up your will. Why that is easily done, just try it, and the Lord will assist and help you, as long as you will not forsake him. You that have pious parents that are in the Lord enjoy a great blessing. O how kind and obedient you should be to them; for they will try and bring you to Jesus. Now if your parents are in the Lord they will give you such instructions, as are beneficial to your souls, therefore I say with the apostle, "honor thy father and mother, which is the first commandment with promise, and that thou mayest live long on the earth, and that it may be well with thee." It appears according to what the apostle says to you, that there is a long life promised to those that love, obey and honor, the Lord, and their parents, if they tell you to stay out of bad company do so, and that is one honor, and if they tell you not to follow the vain fashions of the world and the pride of life, will be another, &c.

Oh could be said of all, the christian parent's children, that they have resisted the syren song of pleasure, and are out in pursuit of never dying pleasures, and that they are looking unto Jesus in faith and hope. Dear young reader, let me give you a good advice. In the prime of life, say with the prophet, "Lord thou wilt show to me the path of life, in thy presence is the fullness of joy and pleasure at thy right hand forevermore." Then my dear young friends, let us all take Jesus for our leader, and let us try to follow close to him, when I say him, I mean his Word. Well, says one, how shall we come unto him with divine acceptance. Gentle reader, let me tell you. Take the Word of God for the man of your counsel, and obey from the heart, the form of doctrine delivered unto us by Christ; and by this means you will gain Jesus for your friend, and he has blessed us with that principle which bears us the likeness of God, and causes us to be but a litt'e lower than the angels. It is this part that must endure through all ages, yet still we turn this immortal against him who gave it, while we should render our heartfelt gratitude to him who has blessed us so abundantly.—Do you, in your heart, return your thanks unto God who sends the rain in proper season, in order that you may have bread to eat? And when you come to consider the many other temporal blessings which you enjoy, do you feel thankful for all those blessings? Should you be laid on your sick bed, what would be your plea then?. JOSIAH BEECHLY.

LITTLE JOHNNY.—For twelve years, Johnny had been a pilgrim in life's wilderness, and now he had reached the silent river of death.

His dear mother sits by his bedside to smoothe his dying pillow, and give him the farewell kiss; but she can not cross the river with him. Will he have to cross the river alone? Is there no loving friend on the other side to cheer and welcome him?

Oh! yes. Listen to his dying words.

"Mother, see! There's Jesus."

"Where, Johnny?"

"There, mother! Don't you see Him? He's standing with his arms so, mother."

Here the dying boy stretched out his arms as wide open as he cou'd, to show how the loving arms of Jesus were open to receive him.

A few minutes more, and little Johnny had crossed the river, and his happy spirit was safe in the Savior's bosom.

Is there room in Jesus' arms for you, my little reader? Oh! yes. Although so many dear children have found rest and peace there, "yet there is room"—room for you, my little friend.—*The Christian.*

'TIS FATHER COMING HOME.

What more cheering, when the day
And its labors all are o'er,
Than toward home to wend my way?
Wife comes smiling to the door—
Children down the lane to meet me
Run, 'tis father coming home?
Baby clasps its hands to meet me—
All beneath my cottage home
Echoes love, and joy, and gladness,
Chasing off each thought of care,
Far dispelling gloom and sadness,
If the good wife but be there.

Correspondence.

FOREST CITY, Mo., Feb. 6th, 1872.

Dear Pilgrim: I will give a sketch of a trip I took in company with brother and sister Ziegler and brother L. Bennet, to Nebraska. Started Thursday morning, Feb. 1st, traveled across the bottom land about 14 miles, a large portion of the way was through timber, the largest timber I have seen in Missouri or anywhere e'se. Came to the Missouri River about 1 o'clock. Ferry boats all froze tight and fast. Went down the river two miles, opposite Rulow City on the Nebraska side, drove over the river on the ice with our two horse team. I thought while crossing, if the ice would give way our grave would be ready to receive us all together, but we landed safely on the Nebraska shore. How happy we felt when we were safe on shore after crossing the cold, icy river. I thought of crossing another cold, icy river which is death, and if we shall meet death as calmly as we crossed the Missouri we will certainly land safely on the shore of happy deliverance. We then passed through the city of Rulow, traveled due west seven or eight miles, came to brother John Glick's, formerly of Rockingham Co., Va. Was kindly received by brother and sister Glick and two daughters, both sisters in the church, and were well cared for, had meeting the same night at a school-house two miles off. There was a small turnout, being very cold and windy was probably, the cause of being so few, paid good attention to the word preached. Returned with Bro. Glick and family. Next morning, Friday, there was no appointment before evening, we all agreed to cross the Nemaha river on the ice to go and take a view of the Indian Reserve, and to see where the Ishmealites live and how they live. About 9 o'clock Bro. and sister Glick, Bro. and sister Ziegler, Bro. Bennet and myself, set out. We went down the Nemaha river half a mile, and began to look out for a crossing place. We had a smooth time crossing. We were on our feet at times and at other times somewhere else, but we all got over safely on the south side of the river, traveled another half mile and got in sight of the wigwams. When we got there, we saw no opening but one in the top for the smoke to escape. It was built of flag and stake somewhat in the shape of a muskrat's house. We went round where we found a hole with a buffalo hide hanging over it. Sisters Glick and Zeigler raised it and crept in, when we soon heard that there was something that lived within. Brother Glick and Bennet slipped in. Brother Zeigler and I remained outside awhile, but for fear they would see more than ourselves we also rais-

ed the shutter, and in we went. There stood a squaw over a washstand; giving us a scornful look, and leaving her tub she made for the hole and in a bound was out, muttering to herself, "no good mucky man," leaving us all in the wigwam with four little Indians, seated around the fire built in the wigwam, with a pot-rack hung about four feet high, with tea-kettle on it. All the bedding was buffalo hides. The same was for seats and table. We soon saw that our room was more acceptable than our company, raised the curtain and left the parlor. We went to look over the land that they have reserved, and it is the most beautiful land we ever have seen. If it were in market I certainly would try to get a home here. We returned to the wigwams, got sister Glick and sister Zeigler, who, having staid there until our return, were more welcome visitors than the muckey men. We now started on our return toward Nemahan river, went just where an Indian man was chopping a large walnut tree to make posts. He was a young, pleasant looking man, but could not talk the English language, our conversation was short. We recrossed the river much like the first time, got to brother Glick's about 11 o'clock. We now began to make arrangements to go beyond Fall City, three miles, to the next appointment, at early candle light. Sister Glick soon had a good dinner ready for us, and after partaking of it brother Glick had conveyance at hand, got on board and off we went in a sweeping trot, having about nine miles to go. Arrived at Fall City, Neb., at 3 o'clock, drove through the center of the City which, by the way, is a considerable place of business. Arrived at Bro. Christian Forney's, was received with kindness, sister Forney was alone, Bro. Forney being away, but soon came home. We were soon seated by a hot stove until supper was ready, and when over, and sister got herself and children ready, we all set out on foot for the place of meeting, it being only half a mile distant, got there in good time, and met with Bro. John Forney, Sr., and Elder Jonathan Lichty of Kansas, and Elder Stump who is the overseer of the Fall City Church, where we are now. We here met with a full house, good attention to what was preached by the two or three of the brethren, which we thought made some good impression on the hearers. Meeting closed and dismissed we returned home with Bro. C. Forney, who is a very active, zealous young brother in the ministry. Next day, Saturday, 3rd of Feb., we met the members of the Fall City Church in the fear of the Lord in a church capacity. The object of the meeting was to set apart two brethren for the ministry. After prayer and fasting and exhortation we asked our Heavenly Father in humble prayer to show unto us who He had chosen to take a part in the ministry, who knew the hearts of all men, and our desire was to do His will, and for God to guide us all by His Holy Spirit in the right choice. We then repaired to a room to ourselves and took the voice of the church separate which resulted in the choice of the beloved brethren Joseph Johnston and Michael Lichty, two young brethren. I pray God our Father to give them grace and strength for the work whereunto He has called them. After meeting, went home with brother John Forney, where we were kindly cared for. After taking some refreshment returned to the schoolhouse, met with a full house, appeared to be anxious to hear the Word preached. Two of the brethren preached to them as God gave ability seemingly with good impression. Paul has planted and Apollas watered but God must give the increase. After dismissing went home again with brother John Forney. Next day the brethren had four appointments, and divided the ministering brethren into four companies. It fell to our lot to go seven miles south from this place, which suited us very well, as it was snowing and the wind blowing from the north cold and strong. As the wind was on our backs, it was not so disagreeable as it would have been to face it. At 9 o'clock brother Zeigler and wife and brother Bennett and myself bade farewell to our kind brethren and sisters in the Fall City Church and started for our appointment, arrived there in time but very cold and chilly; it had turned very cold, so much so that people did not turn out, small congregation to-day to what we had north of Fall City, and I thought the brethren had too many appointments and too close together in a new, thinly settled country as Nebraska is at present. If we have meeting near a town or city there is nearly always a large congregation. We filled the appointment and then turned our faces toward Missouri; went home with our brother John Glick and wife, where we made ourselves at home over night. More anon.

A. J. Cobb.

Dear Pilgrim: As brother Young and myself were on a mission of love in Fulton county, Pa., I thought to drop you a few lines for your readers. We left home on the 28th of January, went to brother D Teneley's in the Little Cove, had our first meeting at Teneley's school-house; over night with brother Teneley. Next morning started to Big Cove, took dinner with brother D. Butterbaugh, landed in Licking Creek Valley, at brother George Malotts, had meeting at Turkeyfoot school-house. Next day had meeting at Bro. Absalom Malott's house, in the evening at sister Malott's and also on Wednesday at 11 o'clock. Evening at Joe Run school house; went home with friend Daniel Lake—had meeting at friend Lake's on Thursday at 11 o'clock. This was one of the most interesting meetings that we had. The influence of the Holy Spirit seemed to be felt throughout the whole congregation. In the evening went four miles to friend Morgan Dishong, had meeting. Next day had meeting at friend Caleb Wink's, and also at night, being Saturday. On Sunday had our last appointment at school-house No. 1, Licking Township. Went home with friend Dishong for dinner. We had a cold trip, but our meetings were well attended all the time, and great interest paid to the preached word, and I do say that the people in that vicinity were the most sociable and clever that I ever met. I hope the Lord will reward them for their love shown to His people, and that they may make haste and delay not to do all the commandments. We baptized three persons and several have made application to be received when we go over again, which will be on the second Sunday in March. Landed home Monday, Feb. 5th.

Yours in love,

G. W. Brucker.

Dear Pilgrim: As a word of encouragement I would say that as far as I have heard, the Pilgrim is a welcome visitor in our locality. It has found some new homes and I hope it will find some more. I do think it is a very good way to preach, and its sermons can be read and meditated upon during the week, giving so much in addition to what we hear preached on the Sabbath. Brethren, give us more concerning the plan of salvation, it may be the means of bringing many precious souls to a knowledge of the truth. It is much more easily understood by reading than hearing the Word preached, from the fact that it can be read and reread until it is fairly understood.

D. M. F.

Dear Pilgrim:—I performed a short pilgrimage to Ashland and Knox counties Ohio. I left home on the 22d of Dec. 1871, and arrived at Loudonville Station, on the P. Ft. W. and C. R. R., the morning of the 23rd. In the evening of same day, began meeting in Bro. Morgan Workman's Congregation, and continued morning and evening, until the eve. of the 28th. Meeting at different places, but all the above time in Workman's Congregation.

On the 29th there was a choice for speaker, and the lot fell on Bro. David Brubaker. May God make him instrumental in winning many souls to Christ. On the 30th I was taken to the Delaware Congregation in Knox county, where brother John Workman is overser. Here I continued until the 3rd of January 1872. Enjoyed a number of good meetings with the pilgrim band in this Congregation, it being my first visit here, I was a pilgrim stranger to them, and they were also strangers to me in person, but I felt we were of the same family, and "Fellow citizens with the saints, and were built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone."

We had the pleasure of seeing some added to the pilgrim-band. May God help us all to be faithful, and gain that "better country." I arrived at home on the 5th of January 72, and found my family well. Thank God.

Fraternally yours,

John Wise.

Dear Brother:—I must tell you that the Pilgrim is a welcome visitor in my family, and is fast growing in favor in our Church. One brother told me he would not do without it if it would cost $5.00, another one said he thought more of it than ever, and would not do without it under any consideration. Two years ago there was not one copy in our district, that I know of, now I alone have sent 32 names. D. H. B.

Dear Pilgrim:—Find enclosed, pay for my Pilgrim and that of sister Elizebeth Dicks. I would not know what to do if the Pilgrim did not come, as we hail it with joy. It always contains something to direct our way to Zion. I have felt to thank the Lord that your paper comes so regularly, bringing with it the tidings of peace, for a paper that brings nothing but peace, I love to read. May the Lord prosper you in the work of spreading the truth. A. H. B.

Dear Brother in the Lord: By permission of Divine Providence, I am permitted to address a few lines to you. First we join in sending our love and salutation to the Pilgrim Family. We are, at present, all enjoying good health, hoping you all may enjoy the blessings of Heaven, both spiritual and temporal. Should we not then truly raise our hearts in thankfulness to the disposer of all good for all the blessings which we daily receive from his bountiful hand?

The Pilgrim is a welcome visitor to our home, and we are always glad when it comes. It brings us wholsome counsel and church news which is very interesting to us, and we think it should visit every family of the Brethren, and not only the Brethren, but all our neighbors. It shows the sinner the error of his way and points out the way of salvation. Then brethren Editors go on, and shun not to declare the whole counsel of God, and you shall have our best wishes.

Yours in love, D. B.

DISTRICT MEETING

The District Meeting of Southern Indiana, will be held in the North Branch of the Wild Cat Church, in the Meeting-house eight miles South of Delphi, on the 28th day of March, 1872. Those coming from the East will stop at Delphi, and from the West at Back Creek. For further information, address the undersigned.

John Shively.

Pyrmont, Ind.

Please announce that we intend holding our District Meeting, of the North East District of Ohio, on Tuesday 7th of May, 1872, at the big meeting house of the Mohecan church, Wayne Co., Ohio, five miles South of West Salem, on the Atlantic and Great Western *Rail Road*, and 12 miles northwest of Wooster, on the Pittsburg and Ft. Wayne *Rail Road*. We fondly hope that every branch composing this District will be represented, and especially those branches that did not represent themselves heretofore. Those coming by the Atlantic and Great Western, will please notify brother Jacob Garver at Lattasburg, who will see that conveyances will be furnished to convey all from West Salem to place of meeting. Those coming by Pittsburg and Ft. Wayne *Rail Road*, will please notify the undersigned at New Pittsburg, who will see that they be conveyed to place of meeting. By order of the church.

George Wonst.

Editor's Department.

WORDS TO PATRONS.

1st. Every reader of the PILGRIM is invited to contribute to its columns. Essays, Church News, Obituaries &c. are solicited from all parts of the Brotherhood. If you desire a good and interesting paper, help us to make it such by furnishing the material.

2nd. Be sure and write plainly, your name, post office, county and state, in every letter and do not expect us to credit money and change addresses, unless you tell us to whom, and where sent.

3rd. Never send money without giving name and address of those who paid it.

4th. In sending lists, mark who are old and who are new subscribers. Please remember this.

5th. Money may be safely sent in Drafts, Checks, Postal Orders drawn on Huntingdon P O or in registered letters All amounts under $2.00, may be sent at our risk, if put in the envelope and carefully sealed and directed.

"THE SPRINKLED DISCIPLE"

Under this caption the *Pittsburg Christian Advocate*, of the 13th inst., gives the particulars of a case of "sprinkling" by a Campbellite Christian Minister. Such cases are rather scarce in the history of that sect, and our people will be interested in this one. It appears that a Mr. Kelly, near Wellsville, Ohio, was sick and dying. He wished to be baptized, but his condition precluded immersion As the family were mostly Disciples, a minister of that Church was sent for, and came to see him, and being asked to baptize him, and finding that immersion was out of the question, at the request of the dying man consented to baptize him by sprinkling. The minister's name is Rev. Mr. Baxter.

The incident as narrated by this Mr. Baxter throws a flood of doubt upon the practice of immersion. Here is a case when it was impracticable. Did God ever command anything impracticable? No. Where, then, our immersionist friends advance to the front, and point to a case like that of Mr. Kelly where immersion is out of the question—dangerous—impossible—is not the evidence overwhelming that it is not a Scriptural mode of baptism.?" —*Northwestern Christian Advocate.*

REMARKS. Here is a *sounder* for immersionists. Just look at a case where immersion is both dangerous and impossible. This will certainly invalidate and upset the whole theory (?) This is a common style of argument, and is resorted to because there is nothing better. We were credibly informed a short time ago, there was a certain minister undertook to show the fallacy of immersion, and to prove that it was impracticable in all cases, he related a case of baptism which was to be performed by one of our brethren, in which both the administrator and candidate were drowned. The affair occurred in Medina Co., Ohio, and the worthy gentleman was familiar with, both the locality and circumstance, but it happened that there was present, one who was acquainted with the brethren in Medina county Ohio, and knew that such a thing *never occurred*. The minister got a scent of this bit of information, and confessed that he was not himself acquainted there, but had it from one who was. The matter was investigated a little farther, and the whole thing proved to be a *base falsehood*, invented to suit the occasion. A similar case was reported to have happened an administrator of the Disciple Church some where in New York State, and was largely copied and commented upon by pedo-baptist papers, but unfortunately for them, the thing also proved to be false, and the large air castles fell. We will relate one more circumstance An old zealous minister, in treating the subject of baptism related the following circumstance: "In a barren desert where there was neither water nor vegetation, two travellers met. The one was a minister, and the other a sinner. The minister, like Philip, preached Christ unto him, and among other things, we suppose, told him that he must be *born again*, or baptized,—the sinner was converted, and must be baptized straightway, but but—there was no water to be found, —*but God requires no impossibilities*, and the man of God takes up a handful of sand and baptizes him and he goes on his way rejoicing. "The minister says: "*I believe that that baptism was just as good as if it had been water.*"

This is a parallel case with the "Sprinkled Disciple" and we confess that both are equally valid. Water and sand are both valuable when properly used, but sand is a poor substitute for water, yet we contend that it represents water as fully as sprinkling does a burial in baptism.

The fact that this man could not be immersed had not the least bearing against the ordinance, as hundreds and thousands may die without the privilege of having the ordinance performed by either mode.

The case under consideration, is certainly a poor representative of faith. He first wishes to be immersed—this being denied, he catches a straw No. 2, not through faith, but like a dying Voltair, "if there be any benefit in it, let me have *it*."—"If there be a God, save me," so that we rationally conclude that his salvation would have been as secure *without* it as with it. The idea of making death-bed Christians by administering baptism, is of doubtful propriety, and without a precedent in the Bible, and the less it is preached the better. We have thousands of ungodly men and women who are determined to serve the devil to the last moment, and then when laid on a bed of sickness and death, they become frightened and without a proper knowledge of salvation, are willing to accept any terms that may be offered, just like the man who wished to be immersed, but rather than miss would be satisfied with sprinkling. Now the question arises, did God require an impossibility at the hands of this man? Certainly not. He undoubtedly knew his duty long before his sickness, and *that* was his *possible* time to prepare for death, but he did it not, like thousands of others, who leave the possible time pass by unimproved, and then after the day of grace is past, they want God to change the plan of salvation to make it *possible* for them to be saved. Stop a little friend, before you condemn the plan of salvation to accommodate those who spend all their prime in sin, and after they can serve satan no longer, are willing to return to God the unimproved talent without a farthing of interest. God does not need such servants, and we are doubtful of their acceptance if they were baptized a thousand times.

We do not think it wrong to baptize such when it can be done according to Divine appointment, but to deviate from that—*never*, NEVER. God's grace *may* reach every case, but it is our duty to work to the line and plummet.

THE DEBATE. Our Western brethren promised us a report of the debate between Eld. R. A. Miller, and—Jewell (Disciple) for publication through the PILGRIM. This debate is said to have been one of great importance, and will be read with interest by all. Every one interested in the questions discussed, should send at once for the PILGRIM, and thus have the pleasure of reading the discussion FREE. Our readers will please let this fact be known, so that all may have an opportunity of subscribing in time to get the whole discussion. We will announce the time of beginning as soon as it is determined, in the meantime we kindly solicit our agents and friends to persevere in getting new subscribers. Remember, subscriptions may commence at any time and run one year, or to the end of the year at the rate of eleven cents per month.

THE PHRENOLOGICAL JOURNAL for March has been received. Its contents more than confirm our high opinion of that magazine's character. The very instructive articles on FISH CULTURE IN AMERICA," and "AGUE and FEVER" are alone worth more than a year's subscription. But besides these there is a long list of readable matter. Attorney-General Williams; Expression; Harriet Hosmer; Our Horse-Cars; Will it Pay? Writing for the Press; The Arctic Regions; James Fisk, Jr.; Lord Brougham's Ghost; Rev. George H. Hepworth, etc., with fine portraits and numerous illustrations. Price 30 cts., or $3 a year. S. R. Wells, 389 Bacadway, New York.

THE LITTLE CORPORAL. presents the following interesting table of contents for February: Dora, chapter II, with illustrations—Helen C Weeks. Parsonage doves, with illustration—by Mary E. C. Wyeth. Quest of the flower—by Edgar Fawcet. Number Three—by A. H. Pae Lillie's Valentine—by Olive Thorne. Summer days at Kirkwood, chapter VII—by Emily Huntington Miller. Afloat on an Ice Cake, with illustration—by Chas. E. Hurd. The Rivals, with full page illustration—by Gerald North. Trudy's pocket is filled with the usual variety of spicy letters from the little folks; and Private Queer's Knapsack is crowded with things to puzzle the minds of the boys and girls for a month to come. If you want a magazine that is always fresh, sparkling, and vigorous, subscribe for THE LITTLE CORPORAL. Terms, $1.50 a year. JOHN E. MILLER, Publisher, Chicago, Ill.

PERSONAL.

DAVID MILLER. Please send us the names and addresses of those you sent us, that have paid, that we may credit them.

SAMUEL SOLLENBERGER. Your subscription is paid and so marked.

JOHN HOOVER. Your letter containing $1.25 never reached us, but we lose it according to our offer—See words to patrons. Your name is now booked.

S. M. PRETSMAN. Your first letter containing $3.00 never came to hand. How did you send it?

ELD. WOLF of Cal. informs us that their Eastern mails have long been intercepted on account of heavy snows and rains, tearing up bridges and railroads generally, and that PILGRIMS 1 and 2 only reached them a short time ago. The PILGRIM still finds open doors on the Pacific coast, with a hearty God-speed for its future success. Thank you, dear brethren, for your interest in our humble efforts to send the tidings of peace from shore to shore, and we solicit the prayers of the united church, that God may give us wisdom to man the ship in such away, as to meet the approbation of God and, result in the salvation of souls.

STATISTICS OF THE WORLD.

Editors of the Pilgrim: The following curious and somewhat interesting sketch came to my notice, which I shall now copy for the PILGRIM. It relates to the population of the world.

There are on the globe 1.288.000.000 souls, of which 360.000.000 are Caucasians, 522.000.000 are Mongolians, 190.000.000 are Ethiopians, 176.000.000 Malayans, and 1.000.000 are Indo-Americans.

There are 8.612 languages spoken, and 1.000 religions. The yearly mortality of the globe is 33.333.333 persons. This is at the rate of 91.551 per day, 3.730 per hour, 62 per minute. So each pulsation of the heart marks the decease of some human creature. The average of human life is 33 years. One fourth of the population dies at or before the age of 7 years. One half at or before 17 years.

Among 10.000 persons, one arrives at the age of 100, one in 500 attains the age of 90, one in 100 lives to the age of 70. Married men live longer than single ones. In 100 persons 95 many and more marriages occur in June and December than any other months in the year.

One eighth of the whole population is military. Professions exercise a great influence on longevity. In 1.000 individuals who arrive at the age of 70 years, 42 are priests, orators, or public speakers, 40 are agriculturists, 33 are workmen, 32 are soldiers or military employes, 29 advocate or engineers, 27 professors and doctors.—Those who devote their lives to the prolongation of others, die the soonest.

There are 335.000.000 nominal Christians. There are 3 000.000 Israelites. There are 60.000 Asiatic religions. There are 160.000.000 Mohammedans. There are 200.000 Pagans.

In the Christian Churches 170.000 000 profess the Roman Catholic, 75.000.000 profess the Greek faith, 80.000.000 profess the Protestant.

D. B. CONDRIE.

A DISPATCH from San Francisco states, that by the next season the railroad to the Yosemite Valley will be complete within eight miles, both by the Mariposa and the Coultervillie routes, and that there will be only two-and-a-half miles of horseback ride into the Valley, The fare from San Francisco is stated at $22, and the time one day and a half. Another dispatch says the snow is forty feet deep in the Valley. In that case, the Valley will be inaccessible before July.

DURING the illness of the Prince of Wales, Sir Moses Montefiore sent a telegram to the Jewish authorities at Jerusalem, requesting them to pray for the recovery of the royal sufferer. The rabbis replied that among other ceremonies performed by them, "we also sent a congregation of pious and learned men to pray the whole night at the tomb of our mother Rachel (may her merit protect us!); while, at the same time we ordered a congregation of equally pious and learned men to call upon our God, before the western wall of the ancient Temple, from which spot we are told by our ancestors, the Divine Glory never departed.

GOOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have coquired whether we keep them for sale. We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for sending them.

Conversion of St. Paul. By George Jarvis Geer, D. D. 12mo. fine edition, $1. Plain edition, 75 cents.

Footprints of Life; or, Faith and Nature Reconciled.—A Poem in three parts. The Body. The Soul. The Deity. By Philip Harvey, M. D. $1.25.

Fruit Culture for the Million. A Hand-book. being a Guide to the Cultivation and Management of Fruit Trees. Descriptions of the Best Varieties, and How to Propagate them. illustrated $1.00.

Hand-book for Home Improvement: comprising "How to Write," "How to Talk," How to Behave," and "How to do Business," in one vol. 2.25.

How to Live; Saving and Wasting, or Domestic Economy. By Solon Robinson. $1.50.

Hopes and Helps for the Young of both sexes, Relating to the Formation of Character. Choice of Avocation, Health, Conversation, Cultivation of Intellect, Moral Sentiments, Social Affection Courtship and Marriage. By Rev. G. S. Weaver. Muslin, $1.50.

Life at Home; or, The Family and its Members. Husbands, Wives, Parents, Children, Brothers, Sisters, Employers and Employed, etc. By Rev. William Aikman, D. D. A work which should be found in every family. $1.50. Extra gilt, $2.00.

Man and Woman: Considered in their Relations to each Other and to the World. By Henry C. Pedder. 12mo, Fancy cloth. Price $1.00.

Man, in Genesis and in Geology; or, the Biblical Account of Man's Creation, tested by Scientific Theories of his Origin and Antiquity. By Joseph P. Thompson, D. D., LL.D. One vol. 12mo, $1.00.

Oratory—Sacred and Secular; or, the Extemporaneous Spenker. Including Chairman's Guide for conducting Public Meetings according to the best Parliamentary forms. By Wm. Pittenger. $1.50.

The Emphatic, Diaglott; or The New Testament in Greek and English. Containing the Original Greek Text of the New Testament, with an Interlinear Word for-word English Translation. A Work for Students in Theology, and S. S. Teachers. By Benjamin Wilson. Price, $4,00; extra fine binding. $5.00.

The Right Word in the Right Place. A New Pocket Dictionary and Reference Book. Embracing Synonyms, Technical Terms, Abbreviations, Foreign Phrases, Writing for the Press, Punctuation, Proof-Reading, and other Valuable Information. Cloth, 75cts.

Weaver's Works for the Young. Comprising "Hopes and Helps for the Young of both Sexes," "Aids and Aims for Girls and Young Women," "Ways of Life; or, the Right Way and the Wrong Way," $3.

HUNTINGDON & BROAD TOP RAIL ROAD

Winter Arrangement.

On and after Saturday, November 25th, 1871. Passenger Trains will arrive and depart as follows:

UP TRAINS. EX.	MAIL	STAIONS.	DOWN TRAIN. EX.	MAIL
P. M.	A. M.		A. M.	P. M.
Le 5 40	8 10	Huntingdon	9 00 Ar	4 38
5 47	8 20	Long Siding	8 49	4 29
6 00	8 34	McConnellstown	8 31	4 13
6 07	8 41	Pleasant Grove	8 27	4 06
6 20	8 53	Marklesburg	8 14	3 51
6 33	9 06	Coffee Run	8 02	3 36
6 40	9 14	Rough & Ready	7 53	3 28
6 54	9 28	Cove	7 38	3 13
7 00	9 33	Fishers Sum't	7 33	3 08
Ar 7 15	9 48	Saxton	7 18	Le 2 52
Le 7 30	10 00		7 00	
7 47	10 18	Riddlesburg	6 43	2 34
7 54	10 26	Hopewell	6 37	2 26
8 13	10 46	Pipers Run	6 20	2 08
8 22	11 06	Tatesville	6 00	1 48
8 47	11 20	Bloody Run	5 48	1 34
8 52	11 25	Mount Dallas	5 44	1 30
8 59	11 32	Ashcom's Mills	5 37	1 22
9 04	11 36	Lutzville	5 33	1 18
9 09	11 40	Hartley's Mills	5 29	1 14
9 16	11 47	Jamesons	5 22	1 07
Ar 9 23	11 54	Bedford	5 15	1 00

JOHN M'KILLIPS, Supt.

New Hymn Books, English.

TURKEY MOROCCO

One copy,	post-paid, - -	$1 00
Per Dozen,	- - -	11 25

PLAIN ARABSQUE.

One Copy,	post-paid, - - -	75
Per Dozen,	" - - - -	8 50

PLAIN SHEEP.

One Copy,	post-paid, - - -	75
Per Dozen,	" - - - -	8 00

Ger'n & English, Plain Sheep.

One Copy	post-paid	$ 1 00
Per Dozen	- - - - -	11 25
Arabesque plain,	- - -	1.00
Turkey morocco,	- - -	$ 1.25.
Single German	post-paid, -	50
Per Dozen,	- - - -	5 50

PHILADELPHIA MARKETS.

Jan. 15, 1872.

FLOUR, Extra family.	$7.00
" Superfine.	7.50
" fancy brands.	8.00
" Rye.	5.00
CORN MEAL.	4.00
WHEAT, white, per bushel.	1.65
" red. "	1.45
CORN.	.80
RYE.	1.05
OATS.	.62

CINCINNATI MARKETS.

FLOUR, Fancy Brands.	$7.25
" Family.	6.85
" Extra.	6.65
" Lowgrades.	4.50
WHEAT, white, per bushel.	1.50
" Hill "	1.45
" Winter red "	1.50
CORN.	.50
OATS.	.38
RYE.	.85
BARLEY.	.65

RATES OF ADVERTISING.

A number of responsible advertisements not conflicting with the design of our work will be admitted on our outside pages on the following terms:

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CORRESPONDING EDITORS.

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The *Pilgrim* is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of *love* and *liberty*, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend toward disunion and sectional feelings.

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"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 3 JAMES CREEK, PENNSYLVANIA, MARCH 5, 1872. NO 10

ESSAYS.

For the Pilgrim.

THE LEPROSY.

"And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. And saith unto him, see thou say nothing to any man; but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them." Mark 1: 42, 44.

This Scripture falling, or being in the lesson of a young sister in the Bible class, or school, was asked the following questions by the teacher, and received the following proper answers.

QUES. What, or who is a leper?

ANS. One affected, or afflicted with the leprosy?

QUES. What are those things which Moses commanded?

ANS. Two birds, cedar wood, scarlet wool and hyssop.

QUES. Can you describe the ceremonies used on that occasion, try and state it as near as you can?

ANS. One of the birds were slain, or killed in an earthen vessel over running water, the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water; and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living loose into the open field And he that is to be cleansed shall wash his clothes, and shear off all his hair, and wash himself in water, that he may be clean.

QUES. Can you describe the symptons, and general character of this disease?

ANS. It is what may be called a skin disease, but is also found in clothes and houses &c., but I am not able to particularize it.

For the benefit of the unlearned reader I will give a brief account of this loathsome disease, as I find it in some medical, and other books.

Leprosy being a foul, loathsome disease, and contagious, hence those persons afflicted with it were excluded from the society of other people, they sometimes formed societies of their own. We find four of them in one society in the days of Elisha. (2 Kings 7: 7, 8.) And ten in another in the days of the Savior. (Luke 17: 12.) The Jews generally supposed the leprosy to be inflicted by God for the punishment of some crime. For reproaching Moses, Miriam was infected, for treachery and lying to procure clothes and money, Gehazi was smitten, for profanely presuming to offer incense, King Uzziah was punished with it. Moses in the law mentioned no medicine for it, and it does not appear that the Jews applied any remedies, but waited the cure only from God.

Whenever a Jew sospected himself, or was suspected by others, to be infected with this fearful disease, he presented himself for inspection to the priest, who in trying him, appears was in no danger of taking the disease from him. A swelling with a white spot bright and redish, created strong suspicions of leprosy, and the person was shut up several days, when he was again suspected by the priest. And if the hair in the sore had turned white or yellow, and was in sight deeper than the skin, and continued to spread in the flesh, and if there was quick raw flesh in the swollen part, if there was a white redish sore in the bald head the priest pronounced him unclean; he was excluded from the city, or camp till God should heal him, and he was obliged to cover his upper lip, and call out to him that approached him that he was unclean. But if on the second inspection, the sore was not in sight deeper than the skin, if it had not spread during the seven days, if the hair on the infected place was not turned white, or if the plague, being thrown out from the inside, and had covered the whole body with leprosy, the priest pronounced him clean.

When it pleased God to heal one that had been pronounced unclean, the priest went out of the camp or city and inspected him, and for his ceremonial cleansing was used, and employed the above, as answered to the question. What are, or were the things which Moses commanded in the law, so far from the Bible? Now from the books.

The leprosy is twofold in kind and degree. That of the Jews was probably much the same with the elephantiasis, or leprosy of the Arabs, Egyptians, &c., which came into and raged in Italy about sixty years before the birth of our Savior. It is chiefly found in warmer climates. It begins within the body, and throws out a sanious moisture that corrupts the outside of it, covering it with a kind of white scales attended with a most tormenting itch. The afflicted person becomes hoarse; his blood becomes mingled with whitish particles, and the scum of it so dry that vinegar poured thereon boils up, and salt applied to it does not dissolve; and so strongly bound together with imperceptible threads that calcined lead thrown into it swims above; his hair becomes stiff, and if plucked brings away rotten flesh with it; his eyes become red and inflamed similar to a cat; his tongue becomes dry, black, swollen, ulcerated, and poisoned; his face resembles a half burnt coal, furrowed with hard knobs, greenish at bottom, and white at the top. The body becomes so hot that a fresh apple held but an hour in the hand will be considerably withered and wrinkled; the parts infected become insensible, and at last the nose, fingers, &c, fall off, being rotten.

In the tenth and eleventh centuries this terrible distemper was common in Europe, introduced, it is supposed, by the Arabs and Moors, and it is said there were about 15,000, or according to Matthew Paris, 9,000 hospitals for lepers. At present it is scarcely known in Europe, unless we suppose the syphillis to be a kind of it. Some time ago a leprosy resembling that of the Africans terribly afflicted the people of Barbadoes, especially the blacks."

This is the account the books give of this dreadful malady, and it is a cause of sincere gratitude to God that this dreadful disease is di-appearing from the earth. The writer, some years ago, saw a man afflicted with a loathsome-looking skin disease distressing to behold. The physicians thought it was a species of leprosy. Be it so or not, death relieved him of his affliction. Does not this leprosy represent the corruption of our natures in the reigning power thereof, which is most penal, defiling and spreading in its nature, and separating us from God and heaven. Not every scab, sore, or boil in the flesh was a leprosy. Neither is every act of sin and impurity marks of uncleanness in the soul. Inward uprightness, repentance and strivings against sin, with a sense of the vileness of our hearts and nature, are tokens that we are not under the *dominion* of sin. "Now then it is no more I that do it, but sin that dwelleth in me." Rom. 7: 17. So at every appearance of evil we must wash ourselves in the Savior's blood through faith, repentance and prayer. (I speak of those who are in the church.)

It was the scab or boil that in sight was deeper than the skin, and that spread in the flesh that was leprosy. So delight in sin and iniquity, wilfully and presumptuously indulging in ungodliness, pride, exaltation, and self righteousness, enmity against God, and not being subject to His laws are the natural workings of the flesh, and if these are not mortified and brought into subjection by repentance and conversion, will spread and bring the soul under the dominion of fleshly lusts. There is no deliverance from this plague of leprosy but by the grace of God, and the application of Jesus' blood, and gift of the Holy Spirit, by faith, repentance and baptism.

There was also leprosy in garments. If greenish or redish spots appeared in a garment, it was suspicious of leprosy, and the priest must inspect it, and shut it up seven days. If on his second examination, he found the to-

kens of leprosy spread, he tore out the infected parts, and ordered it to be washed, and if the token were not spread he ordered it to be washed; and if on the third inspection he found the tokens depated, it was again washed and pronounced clean. But if on the third and fourth inspection the plague continued after the infected parts had been torn out, the whole garment must be burnt with fire. Leprosy being a representative of sin, it is manifest that the leprosy of sin will infect our clothing. I fear many garments are full of it. The unconverted are carried away with it. These, in repentance, must tear out the infected parts, that is, remove from the garment all the unnecessary or superfluous parts, retaining only that which is useful and good, and if this cannot be done, burn the whole with fire.

Houses also become infected with leprosy. If pale reddish spots appeared in the wall lower than the rest it was suspicious of leprosy, and the priest must inspect it, and shut it up seven days. If at the end of seven days the symptoms were increased, the infected parts were removed and pure ones put in their place. If the leprosy again appeared the house must be pulled down and the materials cast into an unclean place. But if the house got cleansed, a sprinkling of the mixture of the water and blood of the offered birds removed the defilement, &c. Query. Are not some of our houses full of leprosy? Would it not be well to remove from them the infected parts? The removal and throwing out pianos, gilded mirrors, and lust encouraging pictures, would be no disadvantage to the comfort and convenience of the house at all, and would at least be an evidence that we are not conformed to the leprous world in these useless things, which bring ruin and destruction upon families, churches, nations, and the world itself.

D. P. SAYLER.

For the Pilgrim.

VALUABLE HINTS.

Psalm, 119: 17. GIMEL.

Dear Friend:—In our last, we made some remarks in regard to how the existence of God should be understood, whether in shape as that of the body of man, or if God is existing without such, and is a spirit From the testimony and reasoning, we should deem it sufficient in favor of the latter, but since the first theory has got a fast hold on the mind of many, more testimony is needful to make the subject clearer. We would however say here, that we believe it eminently necessary that a worshiper of God, should be fully persuaded and established, in regard to his faith in the true existence of God, and not think light of it or be careless, whether he worships a God in a body, or a God as a Spirit, for much depends on this, as God only accepts a truly rendered service, and in the contrary case, the words Christ spoke to the Samaritan, that they did not know what they worshiped, may be justly applied to us. John, 4: 22, 23, he said: "But the hour cometh, and now is, when the true worshipers shall worship the Father, in spirit and in truth, for the Father seeketh such to worship Him." By this we are admonished, that whatever we do religiously we should not make a minor matter, nor any part that constitutes the doctrine of Christ, and the service by which God is adored. Christ has not taught any non-essentials for the regeneration of man, or the glorification of God's holy name.

These minor matters are only formed by those who wish to evade the true meaning of the word, and take all the sacred writings in a literal sense, and not look at their spiritual import, and are thereby misled, and mislead others. Christ's literal works, sayings, parables, commandments, precepts, and examples all have spiritual significations, and the literal observance thereof will, undoubtedly bring a rich spiritual reward. Here in this life, joy and satisfaction, for having done our duty and beyond this, the things which are treasured up for the well doers.

But to our former subject, in regard to God having a body, and generally those who hold to a literal meaning of the word only assert this, and refer to those passages already considered, as also, that the Lord God appeared unto Abraham, and as Abraham seen and talked to him, and gave him to eat and to drink, that he must have a body, also that Jacob wrestled with God a whole night, and saw God face to face, and still further. That Moses had seen such parts of God, that there could be no doubt as to the fact of this opinion. However since we have alluded to this difference, it is our duty to examine the passages and give our understanding.

In the history of the Patriarch and faithful Abraham we can see that the Lord appeared unto him, not less than nine different times, sometimes by voice, at a time in a vision. Gen. 15: 1. At another time again to make the notable Covenant, Circumcision with him. Chap. 17. And again the Lord appeared unto him in the plains of Mamre. Chap. 18th. "The men stood by him," and after they had eat and drank the meal prepared for them and had given Sarah the promise of Isaac, turned their faces toward Sodom, while yet Abraham stood before the Lord, and speaking in behalf of Sodom and the righteous that might be there. In the last verse it says, "and the Lord went his way as soon as he left communing with Abraham, and Abraham returned unto his place.

This would all seem that God was in a bodily shape, the same as Abraham, but when we consider, that He had, and does appear to man, in diverse ways and used different means, to confer favors, and make known his will to them, as He had to do it in that age and time in the absence of prophets and as yet no written word, there is still no ground to think otherwise, than that God used such powers of which he was in ample possession, to reach the accomplishment of His own purpose. He who gave man organs to speak, hear and see, can also convey to their minds such intelligence, as He thinks for their good, without having the same organs as they have in the temporal body of men. He is almighty, and therefore can send Angels or Messengers in form and shape, as the case requires it, and where it is done by or through His power or His attributes, it is done by Him. This always was the mode in which God communed with His people, and promulgated His will and design, before his own wise appointed time, to send His only begotten Son into the world, to reveal Him as He is, and what was His will and good pleasure

So God was before the Creation of Heaven and earth, so he was in creation, and all the time, of its preservation, so He was in the time when He, through Christ Jesus His Son, began the regeneration, and so He will be the universal unchangeable God all in all, through never ending eternity. But not to evade what may seem any testimony against our position, in the 22nd. chap. of Gen., we have the notable circumstance of the offering of Isaac. And it came to pass after these things that God did tempt Abraham, and said unto him, "Abraham," and he said, "behold here I am." And He said; "Take now thy son thine only son Isaac, whom thou lovest and get thee into the Land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Here it is said that God tempted Abraham, therfore God could not be that all wise and foreknowing being, or else He would have known that Abraham was faithful and obedient to all the requirements of God, and that it was the same in wrestling with Jacob, if he would hold out faithful and persevere to the end. We cannot see that these trials and temptations were made to satisfy God, whether Abraham was as faithful as he should be, but it was so instituted for the good of Abraham. He had an opportunity here to try himself, to examine into his own faith and confidence in the Lord whom he served. God knew what would be the issue, but Abraham did not and besides God wanted to show His faithful servant by this manifestation, the goodness and loveliness of his own nature, that he would also, in the future and fulness of time, give His only begotten Son for an offering for the sins of the world. This was the first intimation of the promise afterwards more fully given to Abraham, of the coming of the Redeemer into the world, that was ever given to this man, as it did, in time, come to pass, and can therefore not be attributed to imperfection to any of the attributes of God, and so it is in the case of Jacob and all other similar cases. God works by and through His creatures, for their own good, to promote their enjoyment of life here, and their happiness hereafter. His glory is augmented in proportion to the benefit received by His creatures. In Exodus 24th., we have an instance when Moses and Aaron, Nadab and Abihu, and seventy Elders saw the Lord God of Israeal, but it does not say whether they saw Him in person, or by any such kind of manifestation, yet in this our time, some draw from this that it was a visible display, or manifestation of His person. But from all it seems to us, that God in this instance appeared unto them in the fulness of His power as he had to do in so many cases, to accomplish the journey of such a rebelious multitude as the Israelites in their travels from the land of bondage to that of the promised deliverance. In the 17th. verse it says; "and the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. In the 33rd. chap, same book, much talk took place between God and Moses. In the 11th verse we read; "And the Lord spake unto Moses face to face as a man speaketh unto a friend." And many such sayings are contained in the same chapter, by which those initiated in the same belief may strain a conclusion, that really God did as a man appear unto Moses, and did talk to Him as man to man, but when we read all and compare all reasonably, with what the Scriptures in general teaches us about the nature and disposition of His being, it will undoubtedly bring us to a different conclusion.

17th. verse. And the Lord said unto Moses: "I will do this thing also that thou hast spoken, for thou hast found grace in my sight, and I know thee by name, and he (Moses) said, I beseech thee show me thy glory" "And the Lord said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee, and will be gracious to whom I will, and show mercy to whom I will. And he said, "thou canst not see my face and live." And the Lord said; "Behold there is a place by me, and thou shalt stand upon a rock, and it shall come to pass while my glory passeth by, that I will put thee in a cleft of the rock, and I will cover thee with my hand, and thou shalt see my back parts, but my face shall not be seen." From this connection it is argued, that if

God had no body, He could have no back parts, and because He said my face shall not be seen, He must have a face, or else He would not say so. But it should be recollected that there are back or inferior parts of a person as also faces, except those of man. We have heretofore said, that the being of God was composed of His attributes, or parts, as we also may term them, for in many of the works of God, they need not necessarially be united, for each is a power itself. In the manifestations cited above, we see only a few which are made visible. The glory of the Lord was like devouring fire in the sight of the children of Israel. This also Moses desired to see. But no doubt in a greater degree than here displayed only to the eyes of Israel, yet this was not Jehovahs design.—The time to show His glory in perfect fulness, was when He would be manifested to the whole world through Jesus Christ His beloved Son. Here He delivered a portion of the Human family, and this only from a temporal bondage and bodily servitude, and in the other of which this is only a type, he would deliver and redeem the whole of Adam's posterity, and graciously give liberty to all, bound by transgression and sin, and lead them to the land of eternal peace and rest.

Thus in His glory, passing by Moses, and His goodness, he only was made acquainted with such manifestations as may be compared to the back parts. The face, or fullest goodness and glory of God were only displayed through the Gospel by Jesus Christ, and not at that time, for so limited a purpose.

Moses, notwithstanding the many testimonies he had from God, still doubted, either in the ability of God to lead Israel through the wilderness to the promised land, or in His will so to do, as He had so often declared, hence the many extraordinary manifestations of His glory and goodness.

S. T.

PATIENCE.

Patience is defined as the power of expecting long without discontent—yes, the waiting for that which is long withheld or never comes at all. The earnest expectation, the giving up and utter abnegation of self, the casting aside all thought of personal interest, and taking up patiently the "purpose and burden of life." Patient to endure whatever the Lord or circumstances may bring about for the trial of our faith. The one great virtue of life is patience, which, the soul holding securely, may defy the world to dislodge from her fastness. All other virtues center in and cluster around this, for to her is given the empire, and among her subjects she sits a queen, holding firmly, with her right hand, her heaven born principles, and with her left dispensing the charities that sweeten life.

Though life may be solitary and joyless, though everything that pleases and delights may be removed, yet possessing the soul in patience, no evil may be feared and no shadow of impending wrong will be able to move the firm foundation on which the soul in its virgin purity rests. The thorns springing up along our pathway lose their power to harm, and the petty annoyances are deprived of their sting and instead of no rose without a thorn, we pluck the thorns, and, lo! they become, by the wonderful transforming power within, roses fragrant with life and beauty. "God is patient because eternal:" were he not we had long since been cut off as cumberers of the ground. Our hard-heartedness and hypocrisies, our lukewarmness and slackness of duty, and our eagerness to walk in the ways of the world—all these things should make us cry out, Still, O Lord, our fevered pulses that rush to do evil, and tone down our natures until we become God-like in patience and endurance. Help us to rise triumphant over that which is of the "earth earthy," and ever be able to say when tempted. "Get thee behind me satan," but carefully avoid letting him from that position push us forward towards the commission of the premeditated sin, as I fear we too often in our self-confidence permit him.

Sometimes in our impatience we murmur because our burden seems too heavy to be born, and the idlers in the vineyard stand with folded hands, nor by word or motion help us on our way, but remember, O impatient soul! that "they also serve who only stand and wait." Wherever your mission finds you, go to work bravely, cheerfully, service in one department is as acceptable as in another, only do your duty where you stand and your reward will be sure.

—"Then be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait."

L. H. M.

Euston, West Va.

For the Pilgrim.

"LOVEST THOU ME MORE THAN THESE?"

This interrogatory was uttered by Jesus the third time that He had manifested Himself to His disciples, after He was risen from the dead. This, however, is a subject that may be called into question, and different conclusions deduced from the same. We are aware that some hold the idea that Jesus, when He said to Simon Peter, "Simon, son of Jonah, lovest thou me more than these," had reference to fishes, that is, to understand Him to interrogate Peter whether he loved Him more than he loved these fishes, or in other words, his former occupation of fishing, because Peter formerly had been a fisherman. Now we do not believe this was the way in which Jesus would have Peter to understand Him, but we think He undoubtedly had direct reference to His other disciples that were present on that occasion, when He said to Peter, "lovest thou me more than these," that is, we understand Jesus to ask Peter the question "loves' thou me more than these love me?" as the German translation has it, which we think conveys the idea more clearly of the subject under consideration.

We find by investigating the Scriptures that Peter doubtless held the first place among the Apostles, for we learn that he is named first in every list of the Apostles; and we also get the idea that he was more rash and forward in his actions and doings than were his fellow-apostles, because we find that at the last supper after they had sung a hymn and had gone out into the mount of Olives, and when Jesus said to His disciples "All ye shall be offended because of me this night," he made the repeated protestations of unalterable fidelity, so soon to be falsified by his fall.—Jesus then, after He was risen from the dead, and had manifested Himself the third time to His disciples, said to Simon Peter, "Simon, son of Jonah, lovest thou me more than these?" &c. Here the thrice repeated questions of Christ doubtless had reference to the three protestations and denials, and was thrice met by answers full of love and faith. So we now sum up our preliminaries by saying that we believe, since Peter was first in rank among the Apostles, and yet thus denied Jesus, that he again, for this reason, was asked by Jesus, "lovest thou me more than these," in order to be reinstated again and thus receive the formal commission to feed Christ's sheep, rather as one who had forfeited his place, and could not resume it without such an authorization.

S. F. REIMAN.

Berlin, Pa.

PETER'S REPENTANCE.

Where and how he spent his two dismal days following his denial, we know not. After that look from him in the judgment hall, he never saw his Lord alive again. But as on the third morning we find him and John together, we may believe that it was from the lips of the beloved disciple—the only one of all the twelve that was present at the trial before Pilate, and who stood before the cross—that Peter heard the narrative of that sad days doings; how they bound and scourged, and mocked and spat upon the Lord; how they nailed Him to the cross, and set Him up in agony to die. And at each part of the sad recital, how would that heart, softened by penitence, be touched; how would it grieve Peter to remember that he, too, had had a share in laying such heavy burdens on the last hours of his Lord's suffering life! That Master whom he had so dishonorably and ungratefully denied, was sleeping in the grave. Was he not ready to exclaim.

Oh! but for one short hour with Him!—a single interview!—that he might tell Him how bitterly he repented what he had done, and get from his Master's living, loving lips the assurance that he had been forgiven! But that never was to be. He should never see Him more. Never, grief-blinded man! Thine eye it sees not, thine ear it hears not, neither can that sorrow-burdened heart of thine conceive what even now Jesus is preparing for thee.

The third morning dawns. The Savior rises triumphant from the grave: in rising, sets the angels as sentries before the empty tomb; gives to them the order that, to the first visitants to the sepulchre, this message shall be given. "Go, tell the disciples *and Peter* that He is risen from the dead." This message from the angel Peter had not heard; when he and John ran out together to the sepulchre, and found it empty. But he heard it not long after. Who may tell what strange thoughts that singling out of *him*—that special mention of his name by the angelic watchers of the sepulchre—excited in Peter's heart? How came those angels to think of him at such a time as this? It could not have been their own doing. They must have got that message from the Lord himself—been told by him particularly to name Peter to the women. But was it not a thing most wonderful that, in the very act of bursting the barriers of the grave, there should be such a remembrance of him on the part of that Master, whom he had so lately denied? Was it not an omen for good?

Peter had his rising hopes confirmed, his doubts and fears all quenched, when, some time in the course of the fore noon, waiting till John and he had parted—waiting till he could meet alone, and speak to him with all the greater freedom and fulness—Jesus showed himself to Peter. Before he met the others to speak peace, He hastened to meet Peter to speak pardon. One of the first offices of the risen Savior was to wipe away the tears of the penitent.—*Hanna's Life of Christ.*

WITH ALL THE HEART.

That was a striking thing said of one of the kings belonging to the Hebrew royalty, when the work and its results of his successful reign were being summed up: "He did it with all the heart, and prospered."

This doing things with a hearty enthusiasm is often what makes the doer a marked person, and his deeds effective.

It is so everywhere. The most ordinary service is dignified when it is performed in that spirit. Every employer wants those who work for him to put heart into toil. He soon picks out those whose souls are in their service, and gives them evidence of his appreciation. They do not need constant watching. He can trust them in his absence. The places of honor and profit naturally fall to them.—They are the rising members of the toiling brotherhood. They are in demand. They rebuke indifference and inspire fidelity in others by their example. They prosper; for they work in harmony with the law which God has established and maintains in the world.

For the Pilgrim.

THE COMING OF JESUS.

In the holy Scriptures we read that when Jesus comes again we shall see Him as he is, and more than this, if we love his appearing and have washed our robes white in the blood of the Lamb, 'tis said we shall be like Him. Likened unto the glorious body of Jesus and changed in the twinkling of an eye, and be caught up with Him in the air. What comfort this gives to those who look and long for the coming of Jesus! It will be joy unspeakable to those to see their lovely Savior coming in the clouds of heaven, but to those who have rejected His good counsel and would not have the man Christ Jesus to reign over them, they shall not see Him in His loveliness, with a countenance smiling with joy on them, but in flaming fire taking vengeance on them because they loved Him not, neither did they obey His word. Why do people reject such a Savior when they know He will come again? He will not come, a babe in Bethlehem's manger, nor will he be scoffed at or spit upon by sinful man. Oh, think of Him in the garden groaning under the burden of sin, while His precious blood falls in great drops of sweat to the ground. Was ever love like this? We answer no, and you, dear reader, who are out of Christ, we beg of you to stop a moment and think of the suffering of Jesus, of His ignominious death on the cross, that He might accomplish the plan of salvation for you and all mankind, that in His coming He might find those who have loved Him and obeyed, and have been fit meat for the Master's use. Jesus died upon the cross, He has arisen from the dead and become the first fruits of them that slept. He has ascended to mansions of bliss where He is highly exalted, and His Father has given Him a name above every name, the name of Jesus, at which every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father. And when He comes again seated on His lofty throne with all the heavenly host shouting glory to God on high, methinks it will be a glorious sight to see Jesus descending the sky. Shall we be able to stand in that great and notable day of the Lord, or will we shudder at the sight of the dazzling throne of God? I hope we will be able to stand, those of us who have taken upon us the name of Jesus. Let us stand fast, praying to God to keep us faithful to the end of life, as it is written be ye also ready, for in an hour you think not the Son of man cometh. But think of those who have crucified their Savior, how shall they stand? They shall look upon Him whom they have pierced. What feeling shall pervade every breast—what a heart-rending scene it will be to see fathers, mothers and children part to meet no more.

Dear brethren and sisters, should not this awaken us to our duty, that we should be earnestly engaged in prayer for our dear friends who are yet standing out of the ark of safety, that the Lord might gather them into the fold. Our mind has often been drawn out, and we have been made to weep over our friends and neighbors who seemed so unconcerned about their eternal welfare. We are often called to part with those who are near and dear to us by the ties of nature, and how hard it is to give them, but if we can have that bright hope of meeting them at the appearing of Jesus—meet there to part no more, then all will be well. Not long since the cruel monster Death crossed our threshold and took from our family circle an infant brother whom we loved tenderly and thought we could not part with one so lovely.—Ere he had bloomed by our side he faded away.

"No more the pleasant child is seen
To please the parent's eye,
The tender plant so fresh and green
Is in eternity."

We know he is gone to rest, and we need not weep for him, but weep for ourselves that we may be prepared to meet him on Canaan's happy shore, where sickness, sorrow, pain and death shall be feared and felt no more, for Jesus came and conquered them all. Adieu.

KATE ELLIOTT.

Welsh Run, Pa.

TIME.

Time is measured, and is alike at both ends. It began with a day and will end with a day, hence the evening and the morning were said to be the first day. As the general judgment is called the last day, eternity is the fountain from which it sprang, and the flood in which it shall fall.—The most lasting duration of time is but short, and its greatest prolongations comes to an end. A given moment is scarcely known 'till it is no more, a few of which make a minute, which we but begin in joy and it is also gone. Thus one hour flies away, a day hastes to its end, and a year comes to its last day. As business men at the end of the year, cast up their accounts and regulate their book, let me ask, what have my talents gained in the year that is past. Whatever I may think, time itself is none of the least of talents, and another year is added to my account. Thousands who come into the world after me, are called into eternity, and is not this a loud call to me to improve every moment of time. Time is little thought of by those who think still less of eternity, but if I look into a future world, I will see of how great moment every moment of my time is to prepare for eternity.

O, precious misspent time which I never can recall! Another year is gone and shall never return. What have I done for the glory of God therein? Ah, it passed away from me as a void though it sparkles thick with mercies. Ah, did I say a void? Nay, worse, for while his love shone around me like the noon day beams, my sins rose numerous like anthems of the sun. This may be the last day of time, and how should we value every moment of it. I should count every day my last, since some have found their last day on days they as little dreaded as I do this, and at most, some day soon will be my last, then it is wisdom to be prepared before hand for death. Rather to wonder that he stays away so long, then be surprised that it should come so soon. Thus I should look on every day as my last, so that when it comes it may not come unlooked for nor overtake me unprepaired. But alas, the past year afforded me many mournful spectacles of sin. I have heard the divine name blasphemed, seen sin in high place, the holy Sabbath, like Job's birthday, disjoined from the days of the year, and shut out from the number of the months, and all manner of wickedness committed thereon. Drinking, sporting, buying, and selling every kind of merchandise thereon. O, for what trifling gain, will men cast away their precious souls. How can I, unconcernedly look on sin in all its ugly shapes, and the dreadful havock it makes among immortal souls. May the divine providence bring me from these chilling objects, and may I through grace, never forget what I have heard and seen. Here also patience worthy of God, is conspicuous, for when we think how much wickedness is committed all over the christian, as well as the heathen world, in public, and private, by great and small, on land and sea, that this rebellion against heaven was not begun yesterday, but carried on since Adam's fall, for more than five thousand years, it is a wonder that the world has not long ago been devoted to the flames. But that patience which for continuance is amazing, shall at last give place to justice, which in the execution will be terrible. Could my life end on a Sabbath I would be content, but this may comfort me, that upon whatever day I may depart this life, I shall enter into heaven on an high Sabbath day, for Sabbath is eternal there. But while I am meditating on fleeting time, the midnight hour strikes and another day is past. Then adieu to the past, and let me remember by this, that my life is drawing to its latter end.

Clearfoss, Md.

ANSWER TO QUERIES.

In the present Vol. No 7 are several queries desired to be answered, and as Bro. C. H. Walker thinks that the querist department is too much neglected, I will try to give an explation according to my views, at least on the first query; this however is not to prevent others, who may have a better one, to give their opinion.

"And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." The Savior speaks here, in connection this text stands in prophetic language of the calamity, that shall befall the Jewish people, first speaking of the destruction of their temple and the holy city and the consequent downfall of their theocracy. Referring them to the direful calamity which shall succeed, after their downfall and destruction of their policy, he says in the foregoing verse, "For there shall be great tribulation, such as was not since the beginning of the world to this time, nor ever shall be." And except those (those, refers to the days of tribulation) days be shortened there should no flesh be saved, that is, God's justice had to be vindicated by executing his wrath upon the Jewish people, no doubt, for the rejection, condemnation and executing of their Messiah, yet not for final extinction of the race; whoever is acquainted with the frequent royal edicts put forth to the final extermination of the race, does not wonder that God stayed the execution of His wrath in shortening their days of tribulation, persecution, lest if it had continued to the second advent of the Lord, His chosen people would have been wholly destroyed: "no flesh be saved." In this prediction, which we now see partially verified, the truth of Daniel's is established. Chap. 9:26. "And three score and two weeks shall the Messiah be cut off but not for himself; and the people of the prince (the soldiers of Titus) that shall come shall destroy the city, and the sanctuary, and thee end thereof shall be with a flood, and unto the end of the war, that is, to the end of tribulation, desolations are determined." "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation *even to that same time*:" (that Michael through the shortening of

those days shall deliver them) "and at that time *thy people shall* be delivered, every one that shall be found written in the book." "But for the elect's sake those days shall be shortened." Now turn to 9, 10, 11, Chap. of Romans and you find the key to the text. Rom. 10, 7, what then? "Israel hath not attained that which he seeketh for; but the election hath obtained it, and the rest were blinded." 25, 26. For I would not brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel until the fulness of the gentiles come in. "And all Israel shall be saved, as it is written." There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob." As concerning the Gospel, they are enemies for your sakes, but as touching the *elections*, they are beloved for their father's sakes. "God has promised them everlasting blessings and a perpetual inheritance." For the gifts and calling of God are without repentance." It is evident that Daniel, and the Savior, in the above passage, had direct reference to God's chosen people, the children of Israel; and that the days of their tribulations were shortened for their salvation.

LEONARD FURRY.

Youth's Department.

The Little Church On The Hill.

BY ADA MOULTON.

I sometimes dream of my childhood home,
Where I from care was free
As the joyous bird, whose song I heard,
So I was full of glee.

I sometimes dream of the grand old tree,
That bordered upon the rill,
The meadows green from which was seen
The little church on the hill.

The family pew, I recall it now,
Its back so stiff and high,
The deep toned bell, and the organ swell
That seemed to rise to the sky.

My father in that little church
Had often knelt in prayer,
He now is dead! and in a bed
For which we must prepare.

Oh! blame me not that thus I weep,
And my form with anguish thrill,
For far I roam, from my childhood's home,
And the little church on the hill.

THE NEW COMMANDMENT.

A boy was hissed at in school, because he said he could not give a dollar to the subscription that his class had made to present their teacher with a silver pitcher at Christmas.—The boys called him mean, they said he was a miser, they tormented him dreadfully about it. The truth was, that he was a brave boy. He knew how hard his parents worked, that he might be respectably educated; he knew that if he gave that dollar, his mother would save it out of something she needed for herself, for they were really poor. He preferred bearing the ridicule of his class, to see his mother deny herself; but oh! how it hurt this generous child to be called a *miser*, to be so misjudged by those he thought were his friends.—The trouble was, that they thought evil of him. If we could only see into each other's hearts, how much happier we should all be! It is so much better to think well of our friends. Did you ever put on a pair of green spectacles? How green everything look through them! If you get the habit of thinking evil, everything looks hateful and unlovely.—Don't wear dark spectacles when you look at your friends. Use the kind, clear eyes that come from the Lord, and all the world will be bright to you. To think no evil is the very greatest kindness.

Have you ever heard of the eleventh Commandment? I dare say you know it. It was given us by our dear Lord Jesus, just before he died. He said, "A new commandment I give unto you, that ye love one another." If you read your Bible carefully, you will see that Jesus said this very often just before he died. I think he knew what it was to live without love in this world. I think he knew how happy a place the world would be, if we all loved each other; how dreary a place it was without love. He felt sorry for us. He was going back to heaven, and *we* could never see him on earth, nor hear his loving words, and know that love itself was with us. So he gave this commandment, "That ye love one another," and then he added, "By this shall men know that ye are his disciples, if ye love one another."

Oh, what an easy thing it ought to be to love one another. Think what a glorious thing it is to be a disciple of the Lord Jesus! And to live with him hereafter in heaven! If we are his disciples, we shall do this.

What an easy thing it is, we are told to do, to prove ouselves his disciples—only to love one another!

It should be easy surely. If it is not, it is because we are not yet like our loving Lord. And the nearer we draw to him, the easier it will be for us to obey his commandments, and we shall become kind and tender-hearted, and we shall find what comfort and peace there is in loving one another.—*N. Y. Observer.*

LIKE TEACHER—LIKE SCHOLAR. I have felt the responsibilities of a Sabbath School teacher myself, and desire to say that your scholars will be as you are. If you are loving, faithful and true, the scholars you teach will be like you. It is like an army; as the generals are brave or cowardly, so will the soldiers be.

Correspondence.

For the Pilgrim.

THAT "APPEAL"

In No. 3 of PILGRIM, current year, there appears an appeal for help from sister Sarah A. Frantz. She and her husband being members of our congregation, it seems our duty to notice said appeal by way of bringing the matter more clearly before the minds of the brotherhood, hoping the result will be to the benefit of our brother and sister so far as to open upon up a way whereby they may be delivered from their straightened circumstances. The editor's course relative to said appeal we think commendable, and as it gives us occasion to refer to the matter without that show of presumption that might otherwise have occurred, we will say we cannot but sympathise with our dear brother, sister and family under their trials and difficulties and present circumstances. At present we cannot advocate the propriety of calling upon the brotherhood at large for charity to bring them out from under their embarrassments, but will urge such a course as we hope may result to their good. First, we will state that so far as our knowledge goes, we have found Bro. David Frantz and sister Frantz industrious, hard-working persons, and warm, zealous members of the church. Soon after the late war Bro. Frantz exchanged his farm in Franklin Co., Va., for a valuable farm at Meadow Bluff, Greenbriar Co., W. Va. He became involved to the amount of over $2.000. Notwithstanding his industrious habits and close attention to business, unavoidable losses and failures incident to life were of such a nature as to deprive him of the power to meet his liabilities, Interest, costs, &c., soon swelled his indebtedness, and as a last resort and as he thought the best means to meet his indebtedness and save his home from being sacrificed, he rented his farm and moved on the line of Railroad now in course of construction, hoping thus to make sufficient in a few years to pay off his indebtedness. Disappointment followed him here, and ill health to self and family have blasted his prospects. Nothing now but the sale of his farm at a reasonable price, or a loan of two or three thousand dollars can prevent such a sacrifice of his property as will leave him, afflicted as he and his family is, in a homeless condition to battle with adversity. His farm is valuable property and worthy the attention of those seeking homes and a chance to invest money to advantage. If we are not mistaken there are about 500 acres in his farm, lying in one of the very best sections of country for stock raising. A good proportion is, or has been, under cultivation; from 100 to 150 acres of meadow land on it, bottom land lying on Meadow River. The farm lies on a turnpike road leading from White Sulphur Springs to Charleston, the capital of W. Va., 10 to 12 miles from the Railroad. There is an orchard of fruit trees on the farm, a large two story brick dwelling-house, and brick kitchen, land well adapted to grass or grain, and mostly lying well. It can be had on very reasonable terms. A person with a few thousand dollars to invest can here find an excellent opportunity.

Now, brethren, is there not one or two among the many that will take such a step as will relieve them of their embarrassments, and at the same time make an investment that will be profitable. There can truly be a bargain had in the property, and don't be backward, because it is a case of distress, for if you do nothing it will be worse for them. Others that are anxious for the property will get it for a trifle and thus throw out this family in their afflictions to the charities of a cold world. I think they would rather sell, but if a brother or other person cannot be found that will buy, cannot one or more be found that will be willing to loan sufficient means at six per cent, to pay off the indebtedness and give a chance for Bro. Frantz to sell, which I think he could do in a year or two. The loan will be secured by mortgage. Don't be timid about the matter because some may say it is not right to take interest in such cases. Too many brethren already have felt the sad effects of such an idea by having to borrow money of worldlings or not getting it at all, while the brethren loan their money where no one can say anything because they take interest. Brother Frantz will willingly pay interest, and be thankful to those who will thus assist him, so he can have a chance to sell his land and save something for himself and afflicted family. For further particulars address either of us at Fayetteville, Fayette Co., W. Va. Brother David Plane, Bonsacks, Roanoke Co., Va., is acquainted with the land.

J. S. FLORY,
A. HUTCHISON.

CHATHAM CENTRE, OHIO.
Feb. 18th. 1872.

Dear Pilgrim: I, For the first time, seat myself to drop a few lines for your paper. We have been reading it for over a year, and find very much consolation from its perusal, as I have been much afflicted for the last eigh months with spinal weakness so that I have been deprived of the privilege of attending meeting. Our brethren and friends in this (Black River) church district have been enjoying a series of meetings for the last week, assisted by brethren from Ashland church, also some brethren from Chippawa church. Although I was not able to be there, I understood they had a season of refreshments, and

a feast of good things from the Lord. There are no accessions reported, but perhaps the fruit of their labors will be as bread cast upon the waters which will be seen not many days hence. This custom of holding such meetings among the brethren is very commendable, and much good results therefrom, but would it not be well if the brethren would also go and preach in districts and neighborhoods where the doctrine of the church is not known? By these means many precious souls would have the truth impressed upon their minds and perhaps constrained to turn in with the overtures of mercy before it is too late. It is very common for traveling brethren to go from church to church over large districts of country and through cities and towns, and never once stop to preach to the hundreds and perhaps thousands of precious souls who have never heard the Gospel preached in its purity, but no, they go on to where there is an established church, where the people hear the word preached almost every week. I do not wish to be understood that the brethren should not visit the churches, by no means, but I do think that some time should be spent in preaching where the truth perhaps never was heard. The apostles did not withhold the word of the Lord from any, but went from city to city and proclaimed the glad news of salvation to all. If there was a greater effort made in this direction by the brethren, many souls might be gathered into the fold of Christ. I have often thought that our missionaries should commence at home, in our own land and country. We often hear people say they never heard of the Brethren, or never heard them preach. Now brethren, preach the word wherever you can have hearers. It matters not where it may be, by the way side or on the corners of the street. Yes, cry aloud and spare not, warn the sinner to flee the wrath to come. JOHN WEEKS.

TASSINONG, IND. }
Feb. 22nd, 1872. }

Dear Pilgrim: Seeing so many letters from the churches, of so many being added to the fold, so many seasons of refreshment and enjoyment, makes me think we are a few outcasts, being only three members in this county to my knowledge, it being Porter Co., Ind. I have lived in this county 16 months, and heard only four sermons preached by the Brethren. Our sister has lived here five years and heard the same. Cannot some of the traveling brethren visit us, in place of going the round of the churches where there are plenty of ministers? We are not able to pay a minister to come a great distance, *i. e.* pay his way; but there is plenty that have plenty to travel on, and surely would not miss what they would spend to come here and preach the Gospel to those who never heard it in its purity.

We are living between the Pittsburgh, Fort Wayne, and Cincinnati & Chicago R. R, they being 12 miles apart. The brethren can raise the excuse that they did not know about us, but all that read this will know, and can learn more, and all the particulars (if any would wish to visit) by addressing the undersigned, who would be glad to meet any brother or brethren at any station, make previous arrangements for meeting &c.

Would further say, come on dear PILGRIM, we greet thee every week, while we are a distance from any arm of the church, and the association of the brethren and sisters, thou art the only source that we have of hearing from the churches. Come on, and still bring us that comfort which we so much need, while traveling through this dark and howling wilderness.

In brotherly affection.

J. B. LAIR.

Dear Brethren: Please accept our greeting. We send greetings to the brethren and sisters in general, and are glad to say to you that the ark of the Lord is moving slowly along in this part of God's moral vineyard.—We commenced a series of meetings on the 9th and closed on the 20th. We truly felt that the spirit of the Lord was with us through our meetings. They were largely attended day and night, apparently with much interest, many parents were made to rejoice to see their children and others renouncing the sinful practices of this world, and enlisting under the banner of King Emanuel. Forty-five were added to the church by baptism through the course of our meetings We pray God to help them to be more faithful. Brother Yonce did most of the preaching.

SAMUEL MURRAY.

Sidamony, Ind.

Dear Brethren: Patrons are very well pleased with the new form of the PILGRIM, and regard the reading matter healthful, instructive, and well selected. Our church is moderately prosperous. We, during the fall, added regularly a few members. We held a series of meetings, several weeks ago, lasting one week, Brother Jesse Roop, and J. Brown of Bush Creek congregation, Frederick Co., were with us part of the time; and held forth the word of life in its native simplicity and power. We have, since that time, added five members by baptism. Wishing you a prosperous and happy God-speed, in your weekly pilgrimage visits to the homes of your numerous patrons throughout our wide spread brotherhood, I remain,

Fraternally yours.

V. RIECHARD.

Dear Pilgrim: I now will give satisfaction in regard to your kindness to me in sending me the PILGRIM which we are very ready to peruse. We are like some more of our brethren and sisters, we like short pieces, but good. I will now mention that we baptized two individuals on Sunday the 18th, in the Susquehanna River. The ice being very thick we went in a good distance from the shore in order to get water sufficient for the great work to be performed, which all must undergo if ever they wish to have admittance into that heavenly land where we shall meet to part no more, and there enjoy such blessings that tongue cannot express. Dear pilgrims, with me it takes patience and perfect love which casts out fear.

This being at the one side of the Lower Cumberland District, (Dunkannon), brother A. L. Bowman administered baptism. My prayer is that they may prove faithful every day of their lives, as they were looked upon that day by a great number of witnesses, as faithful soldiers enlisting under the banner of King Emanuel. We should remember the time we enlisted and the vow we made to be faithful until death.

JACOB HARNISH.

New Bloomfield, Pa.

COVINGTON, Ohio.

Dear Brethren: YOUR WEEKLY PILGRIM is coming to us with plenty of good news and food for me and my family. It seems the oftener it comes the better we love it. I think the PILGRIM is doing much good. We never had it in our house till this year. Since we have commenced to take it my dear children seem to love it very much. May the coming year be one of Christian privileges, and God be our refuge and strength so that we may live closer to Him, and thus be prepared for death, and be crowned with Jesus in heaven.

D. G. VARNER.

SHANESVILLE, OHIO. }
Jan. 21st 1872. }

Brethren Editors: I am a reader of the PILGRIM and it is a welcome visitor in our family; they all enjoy the reading of it very much. I have now taken it one year, and am very much pleased with it, and I saw a notice that you would send it another year unless you received notice to have it discontinued. Dear brother, send it right along as we cannot do without it and I have also got several more subscribers for the PILGRIM.

Dear Pilgrim: We, the brethren in our arm of the church do strongly contend for the old "land marks." I do think it is time that there is something done to prevent pride, and the customs of the world from coming into the church. It has got a deep root, and I fear it will cause confusion, and has already, till it is rooted out.

I am no writer but may perhaps give some church news after some time, such as I think may be interesting.

D. B.

Sister Sarah Berkey, of Waterloo, Iowa, after paying for the PILGRIM for a grand-daughter of Berlin, Pa., says: "We think much of the PILGRIM, love to read it, and think it would be well for every family to have it in their houses, and read its contents carefully—not only read it, but take heed to the same—in the language of the Scripture, "follow it as far as it follows the Lord."

CHURCH DONATION.

We, the members of the church of the Brethren of Filmore Co., Minn., have no place to hold our meetings and Lovefeast in except a shed, therefore we have concluded to try and build a church, but find ourselves a little too poor, and now would kindly ask our pilgrim brethren to donate a little to us for that purpose, as we are greatly in need of a house.

If any of our churches or brethren will be so kind as to give us a little, send it in postal orders to S. M. Shuck, Preston, Filmore Co., Minn.

ANSWER TO QUERIES.

Dear Brethren: An explanation is desired through the PILGRIM, of the 2nd, 3rd, and 4th verses of the 5th chapter of the 1st Epistle General of John. The 2nd verse reads as follows: "By this we know that we love the children of God, when we love God and keep his commandments." I understand this to mean, that by us loving God, and keeping his commandments, we know that we love the children of God, for we are commanded to love one another.

The 3rd verse reads as follows: "For this is the love of God, that we keep his commandments; and his commandments are not grievous."—The first part of the verse signifies, that if we keep God's commandments we love God. And the last part signifies that God's commandments are not hard to obey.

The 4th verse reads as follows: "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world even our faith." I understand this to signify that faith, or belief, is the victory, and that victory overcometh the world.

DAVID S. STAYER.

New Enterprise, Pa.

An explanation is desired on the following passage: "He shall baptize you with the Holy Ghost and with fire." Matt. 3: 11. What kind of fire is meant?

D. R. FREEMAN.

Dr. Doddrige paraphrases it thus: "And if you are indeed his people, *he shall baptize you with* a most plentiful effusion of the *Holy Spirit, and with fire*; causing his Spirit to descend upon his followers in the appearance of a flame of fire, to represent its operating in the hearts like fire, to kindle pious and devout affections, and to purify and enliven the souls of believers."

From the preceding and following verses, we are inclined to somewhat a different signification, giving it a figurative bearing. The elements, water, and fire, are used figuratively, for purification and in purification we have the idea of suffering, therefore we think that the baptism of fire refers to the fiery ordeal through which the christian is to pass for purification. Our Savior underwent this baptism in Gethsemane, and in his footsteps followed the apostles and all the followers of Christ. We must all pass through this baptism of "fiery trials," in order that our evil deeds or chaff, may be burned, and the wheat be gathered into the garner of the Lord.

DISTRICT MEETING

The District Meeting of Southern Indiana, will be held in the North Branch of the Wild Cat Church, in the Meeting-house eight miles South of Delphi, on the 28th day of March, 1872. Those coming from the East will stop at Delphi, and from the West at Back Creek. For further information, address the undersigned.

JOHN SHIVELY.

Please announce that we intend holding our District Meeting, of the North East District of Ohio, on Tuesday 7th of May, 1872, at the big meeting house of the Mohican church, Wayne Co., Ohio, five miles South of West Salem, on the Atlantic and Great Western *Rail Road*, and 12 miles northwest of Wooster, on the Pittsburg and Ft. Wayne *Rail Road*. We fondly hope that every branch composing this District will be represented, and especially those branches that did not represent themselves heretofore. Those coming by the Atlantic and Great Western, will please notify brother Jacob Garver at Lattasburg, who will see that conveyances will be furnished to convey all from West Salem to place of meeting. Those coming by Pittsburg and Ft. Wayne *Rail Road*, will please notify the undersigned at New Pittsburg, who will see that they be conveyed to place of meeting. By order of the church.

GEORGE WORST.

The District meeting of the E. District of Md. will meet, the Lord willing, at the Beaverdam meeting-house in Frederick co., on the first Tuesday in April, at 9 a. m.

PHILIP BOYLE.

Editor's Department.

WORDS TO PATRONS.

1st. Every reader of the PILGRIM is invited to contribute to its columns. Essays, Church News, Obituaries &c. are solicited from all parts of the Brotherhood. If you desire a good and interesting paper, help us to make it such by furnishing the material.

2nd. Be sure and write plainly, your name, post office, county and state, in every letter, and do not expect us to credit money and change addresses, unless you tell us to whom, and where sent.

3rd. Never send money without giving name and address of those who paid it.

4th. In sending lists, mark who are old and who are new subscribers. Please remember this.

5th. Money may be safely sent in Drafts, Checks, Postal Orders drawn on Huntingdon P. O. or in registered letters. All amounts under $2.00, may be sent at our risk, if put in the envelope and carefully sealed and directed.

PERSONAL.

Eld. J. Myers, of Cal., informs us that they are having remarkably fine weather, and have had for several months, the thermometer ranging from 50 to 60 degrees above zero.—The crop prospects were never better and feel almost certain of realizing a good harvest after a drought of two years, and concludes as follows:

"Brethren, manifest the spirit of Jesus. Remember that when he was accused and abused he patiently took it all, and never uttered a word of complaint, insomuch that it even astonished his enemies that humanity could suffer so much without being tempted to resist. Cultivate love and thereby crucify carnality and the God of peace will dwell richly with you.

My prayer is that you may be enabled by the Holy Spirit to be lively instruments in the hands of our Heavenly Father to the doing of much good; even to the pulling down of the strong fortifications of darkness, and build up the waste places [illegible]

it is in Jesus, that God's kingdom may prosper, and many souls be brought to Jesus. Brethren, go on; be strengthened. Remember that beautiful plea that Caleb made when the children of Israel refused to go up and possess the goodly land, he said: "Let us go up and possess the goodly land, for we are well able to overcome it, for if God is for us who can be against us." Those words have often strengthened me in my pilgrimage—they manifest such a living faith in God our Heavenly Father.

DAVID MILLER. Your letter containing $7.80, was received but not the names and addresses of those who paid it. You would much oblige us by sending us a list of the names and addresses of all those who have paid, so that we can credit them on the books. Accept our thanks for the new names. The PILGRIM's have been sent—if not received let us know. The last four will cost $1.00 each to the end of the year, or 2½ cts per number.

JOHN GEHR. Your name on book for 1871 is marked paid. If you saw an X attached to your name, it was a mistake of the clerk. For 1872, if there is an agent convenient, you can pay it to him or her, if not, enclose it carefully and send it to us—for which you will find a receipt in our money list.

JOSEPH DRURY. We are willing to send the PILGRIM to all who will pay during the year. We made this offer last year, and feel that we lost nothing by it, as many take it on this condition that could not otherwise. Our agents will please be careful and take none who they think will not pay.

B. F. Connells name with $1.25 was sent us for the PILGRIM, but the papers are returned. He is on the Brooklyn Iowa list. Is this a mistake or what is wrong?

A. FLORA. Your name is on the book and therefore is sent with the list. The mistake must certainly occur in the post office.

GEORGE KINNY. You will find your credit in money list of No. 8.

JOHN BRINDLE. Susan C. Shellars name is entered on our books. All right.

We are informed that our old brother John Zug is sick and life is ebbing. He thinks that his pilgrimage in this world is drawing to a close.—May his sun go down in peace.

JACOB ESHLEMAN. "Fruit Culture for the Million" is sent.

A. L. BOWMAN. The Hymn Books are sent.

JOSEPH RITTENHOUSE. "Man in Genesis and in Geology" is sent.—"Right Word in Right Place" will be sent as soon as received.

COVE ECHO.

The "Cove Echo" is a first class weekly secular news paper published by us at Martinsburg Blair co., and at James Creek Huntingdon co., Pa.

As many of our readers throughout the West were born and raised in Blair, Bedford, and Huntingdon counties, they will, no doubt, be interested in the local news of their former homes. If so subscribe for the "Echo" as we are determined to make it one of the best local papers in the country. Sample copies sent free. Also news items solicited from all parts of the country.

Address Publishers of PILGRIM, James Creek, Pa.,

MARRIED.

KREPS—SHANK.—On the 28th of Dec., 1871, at the residence of the bride's parents, by the Rev. J. W. Brumbaugh, Mr. David Kreps of Pattonsville to Miss. Mollie Shank of Clover Creek Pa.

DIED.

OESTERLEY.—January 30th, 1872, Miss Caroline Oesterley, daughter of Jacob and Christina Oesterley, aged 20 years.

SUMMERS.—In Woodcock Valley, Huntingdon co., Pa., Feb. 21st., 1872, Sallie, widow of Henry Summers. Funeral services by Rev Onrue, minister of the Lutheran Church.

She lived and died a faithful and exemplary member of the Lutheran Church.

GIPE—In the Falling Spring Dist., Franklin Co., Pa., Feb. 6th, 1872, sister Mary, wife of brother Joseph Gipe, aged 64 yrs. 10 months and 28 days.

Her sickness was long and lingering, but was borne with patience and she died in the triumph of a living faith. She was beloved by all who knew her. Funeral occasion improved by elder William Boyer and others

D. H. BONEBRAKE.

ZOOK—In the Snake Spring Valley church, Bedford Co., Pa., February 23d. 1872. Daniel Zook, aged 77 yrs and 3 months.

Funeral occasion improved by the brethren J. Miller, D. Snowberger and the writer, from Rev. 14: 13, to the largest funeral assembly the writer ever witnessed.

The subject of this notice was a member of the church for quite a number of years. About two years ago he was taken with cancer on the nose. After suffering much pain and affliction with patience and hope, the Lord saw fit to call him from this world. He was the father of twelve children, all living but three, and I believe all members of the church but one.

HENRY HERSHBERGER.
(*Visitor* please copy.)

PAGE—Near Winamac, Ind., Feb. 3d, '72, sister Mary Page. Funeral services by Bro. James Y. Bennett on the following day, Sunday.

She lived faithful to her vow and died in the hope of eternal life. She leaves a husband and children to mourn their loss which, undoubtedly, is very great. May the Lord help us all so to live, that in death we can leave an evidence behind us to show that we are gone home to glory.

D. R. FREEMAN.

STEEL—In the Snake Spring congregation, Bedford Co., Pa., Tuesday night, Feb. 20th, 1872, brother Daniel Steel, aged about 80 years. He leaves three children to mourn their loss; two are members of the church. Funeral preached by Leonard Furry and Henry Hershberger.

ELD. JACOB STEEL.

MONEY LIST.

Jacob Myers,	$1.25
Lewis Sell,	1.25
P. P. Brumbaugh,	6.00
Leonard Furry,	20.00
Moses Miller,	1.25
D. R. Saylor,	1.25
Andrew Markly,	1.25
R. K. Brunkley,	2.50
John Grabill,	1.25
Sarah Berkly,	1.00
Jacob Harnish,	1.25
C. Newcomer,	2.50
J. U. Brown,	7.25
Wm. Damer,	1.25
Daniel Yount,	2.50
George Wood,	6.00
D. H. Bonebrake,	8.75
Lavina Kiehl,	1.50
O. B. Crum,	3.00
Christina Parks,	1.00
A. Heffner,	2 25
M. W. Heaton,	2.25
V. Reichard,	1.25
Elizabeth Stouffer,	1.25
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J. R. Royer,	.60
Jacob Eshleman,	7.75
Rebecca Binns,	1.25
John Whistler,	1.25

WISDOM.

Do but the half of what you can, and you will be surprised at the result of your diligence.

The minds of some people are like the pupil of the human eye, and contract themselves the more the stronger light there is shed upon them.—*Thomas More.*

Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits;
Love is the sweet sunshine
That warms into life,
For only in darkness
Grow hatred and strife.

He will find himself in a great mistake, that either seeks for a friend in a palace, or tries him at a feast.—*Seneca.*

Some one, feeling that actions are better than words, has said: "We read of the acts of the Apostles, but never of their resolutions."

The circumstances of the world are so variable, that an irrevocable resolution is almost a synonymous term for a foolish one.—*Seward.*

WHEN God would show himself
In largest measure unto human sight
He makes a man, of mind
Capacious, judgment comprehensive,
Courage never failing, faith sublime.
The warp and woof that make
His texture are of threads
Finer than ever followed shuttle
In a Tyrian loom.

We have but one life to live, and we should be careful to make the very best possible use of it, seizing hold of every opportunity to find out the true objects and ends of our earthly existence, that we may secure those objects while here and so secure to ourselves the supreme good.

GENERAL INTELLIGENCE.

THE WHIPPING POST IN VIRGINIA.—A bill has been introduced into the Virginia Senate by Mr. Graham, of Nottoway, providing for the repeal of all laws for the punishment of citizens of the State by stripes.—Mr. Graham advocated the passage of the bill on the ground that whipping for petty offences, usually committed by young offenders, had a tendency to make great criminals of them, by making them lose all self-respect, and had been found to be a cruel, harsh and barbarous way of punishment by the army and navy of the United States, and by all the Sates of the Union except Delaware and Virginia; that while the class of offences sought to be punished by law, providing for punishment by stripes, ought to be punished, yet houses of refuge, schools of reform and solitary confinement were found preferable, and in many cases young criminals were actually reformed and saved for society, while, if publicly whipped, they were lost to society, and became a curse to it.

THE ESPERANCE.

Father Hyacinthe who is laboring for a reformation in the Catholic church has started a paper of his own, bearing the above caption. His object appears not to be to withdraw from the Catholic church, but to start a reformation in it, making obsolete, many of the traditions which have been introduced, contrary to the spirit of the Gospel. He has gained considerable popularity of late, and no doubt will make a mark in the world, and gain a large circulation for his paper.

RELIOIOUS LIBERTY IN RUSSIA.

From late reports, religious liberty is dawning in Russia. Many of the Protestants who, rather than suffer persecution, returned to the Greek church are now avowing Protestanism again, although some are still undergoing imprisonment on account of their religious belief.

THE MOABITE STONE.

Recently, there has been a stone found in the Moabitish territory that is causing some excitement among the curious. It measures 36 in. by 18in., is of hard close granite, and has six lines of written characters almost identical in form, with the sinaitic letters. The characters which are clear and nearly perfect, are translated as follows: "We drove them away—the people of Ar Moab at the Marsh ground, there they made a thank offering to God their King, and Jerusalem rejoiced, as also Moses their leader." Mr. Henry Lumley has brought a copy of it to England, and with good evidence from people who know the history of the stone.

Rev. J. P. Sorr, of Indianapolis, sailed with his wife and child on the 10th inst., for Turkey, as a missionary for the American Board.

A letter from Rome states that on the 14th. ult., the Pope gave audience to 1,000 women belonging to the Catholic Interests Society, or marshalled by it. On the 15th. he received 162 females servants and cooks, conducted by the Marquise Serlupi. In replying to their address, the Pope said they ought to imitate the handmaids of Judith, who assisted their mistress to rid the country of its oppressors.

COOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have enquired whether we keep them for sale. We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for sending them.

Conversion of St. Paul. By George Jarvis Geer, D. D. 12mo. fine edition, $1. Plain edition, 75 cents.

Footprints of Life; or, Faith and Nature Reconciled.—A Poem in three parts. The Body. The Soul. The Deity. By Philip Harvey, M. D. $1.25.

Fruit Culture for the Million. A Handbook. being a Guide to the Cultivation and Management of Fruit Trees. Descriptions of the Best Varieties, and How to Propagate them. illustrated $1.00.

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Life at Home; or, The Family and its Members. Husbands, Wives, Parents, Children, Brothers, Sisters, Employers and Employed, etc. By Rev. William Aikman, D. D. A work which should be found in every family. $1.50. Extra gilt, $2.00.

Man and Woman: Considered in their Relations to each Other and to the World. By Henry C. Pedder. 12mo, Fancy cloth. Price $1.00.

Man, in Genesis and in Geology; or, the Biblical Account of Man's Creation, tested by Scientific Theories of his Origin and Antiquity. By Joseph P. Thompson, D. D., LL.D. One vol. 12mo, $1.00.

Oratory—Sacred and Secular; or, the Extemporaneous Speaker. Including Chairman's Guide for conducting Public Meetings according to the best Parliamentary forms. By Wm. Pittenger. $1.50.

The Emphatic, Diaglott; or The New Testament in Greek and English. Containing the Original Greek Text of the New Testament, with an Interlineary Word for-word English Translation. A Work for Students in Theology, and S. S. Teachers. By Benjamin Wilson. Price, $4.00; extra fine binding. $5.00.

The Right Word in the Right Place. A New Pocket Dictionary and Reference Book. Embracing Synonyms, Technical Terms, Abbreviations, Foreign Phrases, Writing for the Press, Punctuation, Proof-Reading, and other Valuable Information. Cloth, 75cts.

Weaver's Works for the Young. Comprising "Hopes and Helps for the Young of both Sexes," "Aids and Aims for Girls and Young Women," "Ways of Life; or, the Right Way and the Wrong Way." $3.

Any of the above named books can be obtained by leaving orders at this office, or at the *Pilgrim* office, James Creek, Pa.

New Hymn Books, English.

TURKEY MOROCCO

One copy,	post-paid, - -	$1 00
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One Copy,	post-paid, - - -	75
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Arabesque plain,	- - -	1.00
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Trine Immersion.

A discussion on Trine Immersion, by letter between Elder B. F. Moomaw and Dr J. J. Jackson, to which is annexed a Treatise on the Lord's Supper, and on the necessity, character and evidences of the new birth, also a dialogue on the doctrine of non-resistance, by Elder B. F. Moomaw. Single copy 50 cents.

TRACTS.

Treatise on the Salutation, Feetwashing and the Lord's Supper, by Eld. David Bosserman, intended more especially for the Brotherhood. They are now offered for sale on the following terms; Single Copy, 10cts.
Per Dozen, 80cts.
Address, D. Bosserman, Gettysburg, Pa.

HUNTINGDON & BROAD TOP RAIL ROAD

Winter Arrangement.

On and after Saturday, November 25th, 1871, Passenger Trains will arrive and depart as follows:

UP TRAINS. Ex.	UP TRAINS. Mail	STAIONS.	DOWN TRAIN. Ex.	DOWN TRAIN. Mail
P. M.	A. M.		A. M.	P. M.
Le 5 40	8 10	Huntingdon	9 00	Ar 4 38
5 47	8 20	Long Siding	8 49	4 29
6 00	8 34	McConellstown	8 34	4 15
6 07	8 41	PleasantGrove	8 27	4 06
6 20	8 53	Marklesburg	8 14	3 51
6 33	9 06	Coffee Run	8 02	3 36
6 40	9 14	Rough&Ready	7 53	3 28
6 54	9 28	Cove	7 38	3 13
7 00	9 33	Fishers Sum'lt	7 33	3 08
Ar 7 15	9 48	Saxton	7 18	Le 2 52
Le 7 30	10 00		7 00	Ar 2 52
7 47	10 18	Riddlesburg	6 43	2 34
7 54	10 26	Hopewell	6 37	2 26
8 12	10 46	Pipers Run	6 20	2 08
8 32	11 06	Tatesville	6 00	1 48
8 47	11 20	Bloody Run	5 48	1 34
8 52	11 25	Mount Dallas	5 44	1 30
8 59	11 32	Ashcom's Mills	5 37	1 22
9 04	11 36	Lutzville	5 33	1 18
9 09	11 40	Hartley's Mills	5 29	1 14
9 16	11 47	Jamesons	5 22	1 07
Ar 9 23	11 54	Bedford	5 15	1 00

JOHN M'KILLIPS, Supt.

PHILADELPHIA MARKETS.

Jan. 15, 1872.

FLOUR, Extra family.	$7.00
" Superfine.	7.50
" fancy brands.	8.00
" Rye.	5.00
CORN MEAL.	4.00
WHEAT, white, per bushel.	1.65
" red. "	1.45
CORN.	.80
RYE.	1.05
OATS.	.62

CINCINNATI MARKETS.

FLOUR, Fancy Brands.	$7.25
" Family.	6.85
" Extra.	6.65
" Lowgrades.	4.50
WHEAT, white, per bushel.	1.60
" Hill "	1.60
" Winter red "	1.75
CORN.	.48
OATS.	.43
RYE.	.43
BARLEY.	.65

☞GLAD HOSANNAS. We now keep on hand, for sale, the above music books which we will send, post free, at the retail price, 30cts, to all who may wish them.

SALEM COLLEGE.

The Spring session of Salem College will open for the reception of any number of students from all parts of the country, on the 20th. of March 1872.

Ample accommodations, and thorough instruction will be given all students who connect themselves with this College. Good board can be obtained in the best of families, at $2.50 to $3.00 per week; or students can board themselves, separately or in clubs, at from $1.25 to $1.50 per week, as large numbers are doing, with the consent of the faculty. An extensive boarding house is to be erected by a brother early in the season, to accommodate all children of brethren, who desire it. Parents and Guardians can rely on the location of the College at Bourbon, as being a *permanent arrangement*, and that the health of the locality is *unsurpassed*, by any place in the entire country.

Special care will be given to students who are far from home, that shall be satisfactory to parents. For Catalogues, Scholarships, and full particulars, address,

SALEM COLLEGE.
Jan, 23. 1y. *Bourbon Ind.*

1870 1872

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Blood Cleanser or Panacea.

A tonic and purge, for Blood Diseases. Great reputation. Many testimonials. Many ministering brethren use and recommend it. Ask or send for the "Health Messenger." Use only the "*Panacea*" prepared at Chicago, Ills., and by

Dr. P. Fahrney's Brothers & Co.,
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ITALIAN QUEENS.

FOR SALE.

The undersigned having been successful in sending out good Queens, and giving general satisfaction during the past season, is prepared and will continue the business for the coming season.

Price for Queen, ... $2.50

Address.
DANIEL KAGARICE.
New Enterprise,
Jan. 30th. *Bedford county, Pa.*

RATES OF ADVERTISING.

A number of responsible advertisements not conflicting with the design of our work will be admitted on our outside pages on the following terms:

Single insertion, per line,	10 cts.
Three months, per line, each time,	8 cts.
Six months, do do do,	6 cts.
One Year, do do do,	5 cts.

☞ Transient advertisements must be paid for in advance; standing advertisements quarterly on presentation of bill.

THE PILGRIM,

Published by J. B. Brumbaugh, & Co.
Edited by H. B. & Geo. Brumbaugh.

CORRESPONDING EDITORS.

D. P. Sayler, Double Pipe Creek, Md.
Leonard Furry, New Enterprise, Pa.

The *Pilgrim* is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of *love* and *liberty*, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

TERMS.

Single copy, one year,	$1.25.
Book paper, " "	1.50.
Eleven copies, [eleventh for Agt.]	$12.50.

Any number above that at the same rate,

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Werkin Pilgrim.

"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 3 JAMES CREEK, PENNSYLVANIA, MARCH 12, 1872. NO. 11.

For the Pilgrim.

THE RELATIVE POSITION OF SPEAKERS AND HEARERS.

Our responsibilities are eqoal.

"The word of God cometh by hearing," that is, the word is received into the understanding or into the soul by or through the faculties or sense of hearing, and "hearing cometh by the word of God"—that is, by it, as a creative power, the sense of hearing, as are also all the other faculties created. "But how shall they hear unless they have a preacher?" *i. e.*, how shall God's will be communicated to the soul through the sense of hearing or any other faculty, unless there be a corresponding communicative faculty to convey God's thoughts to the understanding? And "how shall they preach except they be sent?" Verily how shall any one be an instroment or vehicle to convey tidings of salvation when he has never received such tidings himself? When the "blind lead the blind both shall fall into the ditch." Blind speakers lead blind hearers, and *vice verse*, they go hand in hand backwards down into the ditch. Preaching, then, is the transmission of God's will by men to one another; and it is not confined to the organs of speech and hearing. Actions speak. True, they sometimes speak louder than word; therefore all who act are also speakers—preachers, or living "epistles read of all men." "Every man's work shall be tried as by fire." The fire is God's word. Works, then, are tried by the Word. By men and women in whom the word dwells, who are moved to criticise as they do by the word—who are just as "sharp" as the word itself, and whose very being will consequently have the same influence upon humanity that the word has upon them. The elements of the soul that is born of the will of God are the word of God, which is of such a nature that it throws off all that does not belong to it, and as a healthy body throws off disease more readily than a sickly one, so the healthy soul will throw off sin more than one that is in an unhealthy condition.

But in a more definite sense, preaching is speaking publicly of the truths of religion at regular or special times and places, and a corresponding definition of hearing is, an assemblage of people listening to one who professes to speak of religion. All the performances of each individual may be either directly or indirectly referred to or hinted and approved or denounced by the assembly during the delivery of one sermon. But God only is the perfect judge of what is done. Man can judge correctly only in proportion to his stature and consequently his strength in Christ Jesus. The speaker may make assertions of what he believes to be truth, and the hearers may agree or disagree with him, and one or both may be right or wrong; everything is dependent upon and judged by the word of the Lord. By men and women who have that word dwelling in them richly, who have by dilligent search and service had their sense exercised to discern both good and evil. "If God be for us, who can be against us." If what we say or do is in accordance with His word; if all our performances are the product of impressioos distinctively made upon us by the word of God, then God is for us and none can be against us. If, when we are in the position of hearers, we have on the "whole armor of God" we shall be able to repel all the "fiery darts of the wicked" though they should be thrown or thrust at us by devils transforoied into angels of light, working in disguise under the banner of King Jesus as watchers upon the walls of Zion. But the soul that ventures out unequipped with the heavenly armor is exposed to a horrible death at the hands of a merciless enemy. In the position of a hearer merchandise is made of him, by great swelling words he is magne tized—mesmerized—a proselyte is made of him, two-fold more the child of hell than he was before, his mind is controlled by the cunning devices of men, and he is led captive down to eternal destruction at the will of satan. And if it should be our lot to occupy the position of speakers; if we are "thoroughly furnished unto every good work," workmen that have no need to be ashamed" rightly dividing the word of truth, "speaking forth the words of truth and soberness." "Sound speech that cannot be condemned"—then we need not fear the criticisms of men, because God is for us. Our words and His Word harmonize; they are gladly received by all the children of God; but they are rejected by all who obey not the Gospel. The minister is the servant of the church, the hearers are the judges who determine the propriety or impropriety of his service, and God judges finally, approving or disapproving of every operation. The minister is very frequently charged and warned in the Scriptures. A certain woe is pronounced upon him if he preach not the Gospel, but all the world is commanded to hear. "He that hath ears to hear let him hear." All are equally bound to know and obey the Scriptures according to the abilities which God has given.

JOHN. B GARVER.

Shirleysburg, Pa.

For the Pilgrim.

LAND OF THE BLEST.

"There is a region lovelier far
Than sages tell or poets sing,
Brighter than summer beauties are,
And softer than the tints of spring.

Brethren and sisters, when we anticipate the glories of heaven, the joys that there await the children of God, and the unbounded happiness there to be realized by those who gain admittance into that lovely land of the blest, it should encourage us on our pilgrim journey thitherwards, to be alive to our duty to God and to one another. Our time is short here, and in this short time the lot with the righteous must be secured, or ever be debarred from that happy land. True, we have trials and difficulties, we meet with obstacles while living among sinners, and consequently, sometimes are called to sustain losses, temporally, I mean, in order to carry out the principles of the Gospel. It may be possible, when surrounded with ungodly men, that we have to endure reproach, derision, mockeries, and the tongue of the slanderer may be unbridled; perhaps busy to spread evil reports broadcast through the land, but notwithstanding all this; be reserved, do not get excited, put the spirit of revenge far away from you, always solemnly considering of what spirit you are.

O let us show that by the grace of God and the help of Jesus, the devil, through his legions of agents, cannot cause us to swerve one iota from the platform of the Gospel of Jesus Christ. Let us rather double our diligence to live a holy life, have an untainted character in the sight of God and man, that they who may reproach or speak evil of you may be ashamed when they see your good conversation in Christ Jesus. Let us be ever ready to do good to all men, even to our enemies when necessity requires. By an unspotted life, accompanied with much self-denial, we gain the approbation of God, and the Judge's call,

"Come up ye blessed of my Father,
The purchased of my dying love,
Receive the crown of life and glory,
Which are laid up for you above!
For you, dear souls, who have continued
With me in all temptation bore,
I have secured for you a kingdom,
To reign with me forever more.
There are flowing fountains of living waters,
No sickness, pain, nor death to fear;
No sorrow, sighing, no fears nor dying
Shall ever have admittance there.
But how will sinners stand and tremble
When Justice calls them to the *Bar*,
These that reject his offered mercy,
Their everlasting doom to hear."

O sinner, take timely warning, for when the accounts of your sins will be cast up you shall stand in awe, and they shall convince you to your face of your own iniquity. "Then shall the righteous in great boldness before the face of such that have afflicted him, and made no account of his labors. When they shall see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for. And they repenting and groaning for anguish of spirit shall say within themselves, "This was he whom we had sometimes in derision, and a proverb of reproach: We, fool, counted his life madness, and his end to be without honor: How is he numbered among the children of God, and his lot is among the saints."

Sinners,

How canst thou bear the deep wailing of

woe,
How suffer the night of despair,
When the holy have gone to the regions of peace,
To dwell in the mansions above;
When their harmony wakes in the fulness of bliss,
Their song to the Savior of love,
Say, O sinner, that livest at rest and secure
Who fearest no trouble to come,
Can thy spirit the dwellings of sorrow endure,
Or bear the impenitent's doom?"

I appeal to you my dear readers of the PILGRIM who are living a careless life and yet unconcerned about your future and eternal destiny, how long do you think God will forbear, while continually inviting you to come? Can you spurn the proffered crown for carnal pleasures? Will you risk the loss of the blessed land for a few days longer to live in sin? Are you able to add one day to your life? God may call you any moment from time to eternity, and if out of Christ, you are beyond the reach of His mercy, and for trifling away your precious time your invaluable soul will ever be doomed to misery and woe; whereas, by consecrating yourself to the service of God by obedience to His Holy Word you would become a bright and shining star in the constellation of Heaven, to bask forever in the smiles of your Redeemer.

LEONARD FURRY.

REPLY TO JOHN FETTERHOOF.

MINISTER OF THE U. B. CHURCH.

Dear Friend. Your letter requesting some information relative to the sermon preached by myself at Bro. J. M's child's funeral was duly received but neglected, so far, in reply, but duty now impresses me to answer according to the ability that God may give, and my prayer now is that God may prompt my mind, and guide my pen in such a way that you and I and all that read this reply, may be benefitted thereby. You are desirous to know the truth. if so, search and obey the Word of God, and in it you will find the truth which to obey is eternal life.

You wish me to explain or define my ideas relative to the quotation that I made from Acts 4-12, "For there is none other name under Heaven given among men whereby we must be saved." I thought I had made it quite plain to the understanding of all present on that occasion, but if I can still make it plainer, I am quite willing to do so.

When our Savior was on the earth, He revealed His will to twelve chosen witnesses, and after it was confirmed by the shedding of His blood, it was recorded by them for our benefit and salvation. They were so inspired by the Holy Ghost that everything was brought to their remembrance, hence is called the Word of God. John says, "In the beginning was the Word, and the Word was with God and the Word was God, * * * * * * * and the Word was made flesh and dwelt among men." This goes to show plainly that the Word is the crabodiment of God Himself, and is the power of God unto salvation to all them that believe it. For further evidence I will refer you to Rev.—19: 13, "And he was clothed with a vesture dipped in blood, and his name is called the *Word of God.*" There might be many more testimonies produced, bearing the same evidence, but this is sufficient for any that are honest enough to accept the truth.

You say in regard to Judas, that he was still a bad man, after attending to the commandments, thus intimating that there may still be such as Judas in the Church. This may be so, but we have no grounds for objecting to any of the commands because Judas was a devil, or that we now have those in the Church having the form without the power. I am glad that you are willing to admit that Judas participated in the Supper, Sacrament, and Feet-washing. By this you assert that there are three ordinances in connection, but you have them wrongly placed. You should have said, Feet-washing, the Lord's Supper and the Sacrament. In the 13 chapter of John, you will find that Judas did not partake of the Sacrament, for after he had received the sop he immediately went out. At that time, the emblems of His broken body had not been yet partaken of, as will be apparent from reading Luke 22, 20, "Likewise also the cup *after Supper*," which is equivolent to saying, as He took bread after Supper, so in like manner He took the cup after Supper. If you contend that this bread here spoken of, constitutes the Lord's Supper, then the wine is no part of the Sacrament as it was taken *after Supper*, and could therefore be no part of the Lord's Supper, hence we observe the Lord's Sopper as a meal, and the bread and wine as the Communion of the broken body and shed blood of Jesus Christ. I hope you may see something here that you never noticed before, and become obedient to the Heavenly vision.

These ordinances are so closely connected that we cannot see how they can be separated. Remember, what God hath joined together, let no man put asunder. "If ye know these things, happy are ye if ye do them." I think you now understand what word I had reference to, that by obeying, we can be saved. There is no promise of salvation or rest for the soul short of taking the yoke of Jesus, and this can only be done by becoming obedient to all His precepts and examples as recorded in the New Testament. It does not matter how good a man may feel, or how loud a profession of religion he makes, if he comes short of an humble obedience to Christ, just so short he comes of true religion. The question is asked, "Why call ye me Lord, Lord, and do not the things that I say." We should remember that those things which we now leave undone, will stand andone against us at the great judgment bar when the lamentation will be, "The harvest is past and I am not saved." I have often said and say it again, if the people could only see or know the love we have for their precious souls, they would not think hard of us for so strongly urging the necessity of obeying all things as given by the Savior and the apostles. There is a heavy charge laid upon us, and we must preach the truth—the whole truth, for Bro. Paul says; "Though we or an angel from Heaven preach any other Gospel than that which we have preached unto you, let him be accursed." Since I have a knowledge of the truth, I always believed that every man and woman will have a time in life that they can know their duty towards God, if they only have the will to obey and walk in the light, but many love darkness rather than light, and oh how great is that darkness! God will even send them strong delusions that they may believe a lie and be damned, because they received not a love for the truth that they might be saved. This also shows that the truth is a saving power.

You seem to find fault with me for saying that water is the mother of the new birth. If you find fault with this you can also find fault with the Savior's words to Nicodemus,—John 3rd 5th, "Except a man be born of water and of the spirit, he cannot enter the Kingdom of Heaven." Study well the word "born" as I fear there are many professed masters in Israel as ignorant of this birth as was Nicodemus. Knowing the value of the soul and the terrors of the Lord against the ungodly, we persuade men. "Oh that my people would know the things that work for their peace," and walk humbly before their God in all the commandments blameless, for the whole duty of man is to fear God and keep his commandments.

GEORGE MOURER.

Upton, Pa.

A man who gives his children habits of industry, provides for them better than by giving them a fortune.

For the Pilgrim.

VALUABLE HINTS.

PSALMS, 119. 73. JOD.

Dear Friend.—We have so far treated only the one class, or what might be called those of the first resurrection, and as comprising only those, who in this life, done as much to attain it, as they, through the help and assistance of God, were enabled yet there is another class which do not belong to the connection of our question, as they do not stand in relationship with God in this time nor in the eternal state of existence, the same as the others. And this latter class it is to be feared comprises the greater part of the human family, and go to a state of existence without a realization of what may be in store for them in the Spirit world. Many live here without caring for the welfare of their never dying soul, and without ever trying to prepare themselves for the lot of every mortal. Many again pretend to be pious, and very strict in observance of some religious action for to have the praise and be seen of men, and still others follow and observe a certain form of devotion which is more the doctrine of man, than that which was brought down from Heaven by the Holy Spirit, and declared and promulgated by Jesus Christ, and His own chosen apostles. These, from the general sense of the Scriptures, are all to be resurrected. But by what process and what they have to pass through before they come to this event, no mortal eye has seen a clear description of, although we have a Book called the "Revelation of St. John," which is by some believed to contain the process by which God would effect His purpose, but as this book is mostly written in a figurative style, it is therefore for an allwise purpose withheld from men. But that the resurrection will progress till all are resurrected, and Christ's mission is fully accomplished, till there is no more death of any kind, till the serpents head is fully bruised, till the last enemy is under His feet, 'till He has the triumphant victory over death and the grave, is a truth contained also in the Scripture.

Then it will only be seen by every eye, and understood by every heart, what the resurrection of the dead implies. Then it will be seen and known that what was sown in corruption is raised in incorruption, that what was sown in dishonor is raised in glory, and what was sown in weakness is raised in power. All then will learn and understand how weak our efforts are when we rely on ourself while living in the flesh, and how strong we can be with the assistance, in following Christ. Then we also can see that as Christ the head of the body began in di-honor

and weakness, and accomplished the work in glory, and that as He began in a natural capacity, to redeem the body, the Church, His Bride, and raised it to a spiritual and everlasting existence, to the honor and glory of God the Father, so we are to begin the regeneration in the weakness of our natural capacity, and while living in this body to be raised and ascend to the same exalted and higher existence.

This is the understanding we take from the Scriptures, of the resurrection, we cannot comprehend it to be a natural act. God is a Spirit, and when all things are subdued unto Christ, and Christ shall become subject unto God, then God is all in all again, the same as He was before His manifestation in creation, redemption and sanctification, the one Power from eternity to eternity.

We know there are many, who honestly differ from our views, yet we cannot help it, we think we have them from the Scriptures, and therefore kindly propose these questions: Does God change in his nature? Does He not seek to be worshipped now, as He did two thousand years ago, or is He now known different from what He was then? Is there a way besides Christ? Is there a Truth, a Life, or any other name by which men can get to Heaven or happiness, except as was revealed to men then? Is there a change inthe order and rule of the Universe, or does even the body and system of men exist differently to what they then did? The conclusion must be, that although the external appearances of the Universe might, through the effects of the elements, be changed in some respects, but all that is of a spiritual or divine nature, is, and ever must be the same. So then, as God and His existence was revealed through Jesus Christ, in that age and time, so He is now and will ever be, and as the destiny and relationship of man with God, was then by the same authority declared, so it always will be, regardless of all *isms* and *schisms*, that men may invent.

Man shall return to dust from which he was taken, but the spirit, unto God who gave it. (See Ecc. 12: 7.) A little more on the calculations of men as regards the duration of the world, or this Earth and Heaven, then we close our letters on this subject.

(*To be Continued.*)

ANSWER TO QUERY.

IN VOL. 3, PAGE 63.

The five testimonies as given by the apostle John, first epistle, 5: 7, 8. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one, and there are three that bear witness in earth, the spirit, and the water, and the blood; and these three agree in one." These five witnessess have all testified in their proper time and place to the great truth, that Jesus Christ is the Son of God, as we will show in the following: Now the question will arise, how, when, and where, did these witnesses testify? We will now proceed to give a scriptural answer. "Lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him; and, lo, a voice from heaven saying, this is my beloved Son in whom I am well pleased." Matt. 3: 16, 17. "This is my beloved Son, in whom I am well pleased; hear ye him." Matt. 17: 5. "Upon whom thou shalt see the spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bear record, that this is the Son of God." John 1: 33, 34. Now we have the testimony of the Father and of the Spirit, to the great truth we have named. But the word also bears witness, we learn that Christ is called the Word. "And the word was made flesh, and dwelt among us, and we beheld his glory, the glory as the only begotten of the Father, full of grace and truth." John 1: 14. Jesus did frequently bear record of himself. We will notice only a few of His testimonies: "Jesus answered and said unto them, Though I bear record of myself, yet my record is true; for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go." John 8: 14. "I am one that bear witness of myself, and the Father that sent me beareth witness of me." Verse 18. Here, then, we have also the testimony of the word. And how did the water and the blood testify? We answer, when Christ was crucified. "But when they came to Jesus, and saw that He was dead already, they brake not His legs; but one of the soldiers with a spear pierced His side, and forthwith came there out blood and water." John 19: 33, 34. For these things were done, that the scripture should be fulfilled. "A bone of Him shall not be broken." Verse 36. And again another saith, "they shall look on Him whom they pierced." Verse 37. Now we have found the five testimonies, and they all agree, and clearly prove that Christ is the Son of God. These witnesses, we see, are mentioned in different places in the Scriptures; but John is the only writer who sums them up as in the topic before us, hear the language of John when he says, "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth." I John 5: 6. "If we receive the witness of men, the witness of God is greater, for this is the witness of God, which he hath testified of His Son. "He that believeth on the Son of God hath the witness in himself; he that believeth not God, hath made Him a liar, because he believeth not the record that God gave of His Son." In regard to the Spirit and Holy Ghost mentioned by John in this discourse, they are identical terms—the same, but Christ at His baptism received an extraordinary portion of that Spirit, or power, from Heaven, in the form of a dove, so John could see and testify to what God said unto him, Upon whom thou shalt see the Spirit descending, and resting on Him, &c. Hence we see how the spirit bore witness from heaven. The same spirit is bearing witness upon earth to the great truth under consideration that Jesus is the Son of God. Every true penitent, genuine believer in Christ, at his baptism, receives but an ordinary portion of that spirit, or power, this spirit or power issues forth to us from the word of God, testifying to us that Jesus is the Son of God. Remember, Jesus says, "The words that I speak unto you, they are spirit, and they are life. Hence we have all we need to testify, to teach, and to lead us into all truth.

I will also bear testimony to some remarks made by a brother on the same page. In the first place in regard to the circumstance of the jailor and his household, and when he (the jailor) had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." This is what we will particularly notice. The jailor believing in God with all his house, proves to a demonstration that they were all believing people, and most certainly cuts off the frivolous conjecture that little children were in that household. Also, in reference to Acts 2: 41. I agree with the brother that adding and baptizing are two quite different things. Evidently a great number of John's disciples were assembled on the occasion, and when those who had taken part in crucifying Christ were converted and baptized, then those of John's disciples, or about three thousand of them, were added unto the Apostles. The Church was now about organizing, Christ's disciples, and John's disciples, forming into one body, we see there was a daily adding to the church. Verse 47. Directly we see the church was about five thousand strong, Acts 4: 4, and soon began to have all things common. No doubt a great majority of the church were those that John had baptized in the river of Jordan before that time, and we read no place in the good Book that any of John's disciples were rebaptized.

Let this suffice for the present.

ELD. DAVID MURRAY.

Dayton, Ohio.

A RICH PROMISE.

"He that overcometh, the same shall be clothed in white raiment.—I will confess his name before my Father, and before His angels."

"He that overcometh." Aye, 'tis to him the promise is made so full of rich, precious meaning; 'tis he who shall wear a robe of spotless purity—who shall be acknowledged by the blessed Savior.

What is he to overcome? Ah! how much, only they can answer, who have been buffetted by temptation and trial—who have met with adversity in many forms, and who, through all, have maintained a hopeful, patient trust in the goodness and wisdom of our Father.

If poverty walks, like a grim phantom, by our side, while we struggle bravely, earnestly, though without avail, to place even a slight distance between ourselves and the dark shadow, how our hearts almost rise up in rebellion that Providence has placed us in such circumstances, while our neighbor, who leads a thankless life, receives all the richest worldly gifts which mankind ever enjoyed, ignoring the source from which they come to him, and we feel as if we ought to murmur—as if human endurance could not hold out against such proofs—that "the good things of earth are unequally divided, if, in such a trying position, we are enabled to overcome—to look up with child-like faith and trust, and say, "Thy will be done." What a conquest! What a victory! What a reward is in store for us, as overcomers.

If we have a few idols treasured in the innermost recesses of our hearts, sheltered as we fancy, from the very breath of harm; if one by one, we are compelled to take them from their sacred niches—to snap asunder the cords of love which hold them, and lay them passively in the hand of the destroyer, to which his ruthless movements, as he crushes to atoms our cherished treasures, while our bleeding hearts yearn vainly for their restoration; if we can accept the lesson, the pain, the, chastisement, and its sure alleviation; if we can say, "The Lord reigneth, let the earth rejoice," then are we overcomers—then may we hope for the promised reward, which the continuation of such trust, confidence and obedience is sure to bring to us.

Oh, how many thousand ways there are in which we may overcome. We know that our hearts are selfish, that our eyes are blinded. How important it is that we should continually look above for light, for wisdom, and for strength, that at last we may be received by the Great Father, as overcomers, and may receive the promised, precious reward.—E. S. G.

THE FINGER BOARDS.

Dear Pilgrim: To-day I met with a number of finger boards, which were generally painted white, and considerably elevated, and a number of them pointed to the city of Harrisburg. Some of them have been standing at the same place for years, pointing to the city, but they never go there. This made me think of the celestial city, where many are aiming, and the present condition of our so called christendom.

People generally believe in a home in Heaven, or a rest, or salvation, and generally expect, or hope to get this through Christ. Through our country we find very many elevated white "finger boards," who pretend to point out the way to the city, and nearly all say to the people, that they must get there through Christ. This certainly is right, for Christ tells us, "I am the way," and Peter tells us "neither is there salvation in any other," and Paul confirms this when he says, "nor other foundation can no man lay than that which is laid, which is Jesus Christ. But we learn in Acts 1: 11 verse, that Jesus began both to do and to teach, and says, "follow me." But when it comes to that, which we call the practical point of religion, or following Jesus in the way. Many who point to Christ are acting worse than the finger boards, for whilst men point to Christ and do not obey Him, they may be compared to the finger on the board pointing to the city, and are never going there, and the words, "for they say and do not," might apply very well in this place. But these finger boards by our high ways do not hinder any one to go to the city, whilst those white elevated spiritual guides often tell the wayfaring traveler. "It matters not, or it is all one, whether you do this or that command, if you only believe in Christ," &c. I noticed also that our finger boards sometimes differ in the distance. One will tell you twelve miles to the city, and after you have traveled one or two miles, another will tell you it is yet twelve miles. So it is with our spiritual guides, or with some of them at least. Some will have it, "just join our church and you can get to Heaven, others will have it, "you must get religion, then do just as you feel for, if the heart is changed all is right," whilst some would require a little more than this, and yet not come up to what the Gospel of the Lord Jesus Christ requires of us.

Looking at these things from a Gospel stand point, must we not fear that the woes, pronounced against those that "shut up the kingdom of Heaven against men, and do not go in themselves," will fall upon the present generation? God forbid my dear brethren and sisters that it should fall on us, who profess the whole Gospel. Then let us be willing to come out from an unbelieving world, walk humbly in all the teachings of our blessed Jesus and the Apostles, for after we have done the whole will of God, we must be saved by grace. "Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear." It would be well for us that preach to the people, to remember the finger boards who never go the city.

"I want to go, I want to go,
I want to go there too,
I want to go where Jesus is,
I want to go there too."

MOSES MILLER.

Mechanicsburg, Pa.

CRY ALOUD AND SPARE NOT.

"Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgression, and the house Jacob their sins." Isaiah 58: 1.

This is the charge God gave his servant, the prophet. When our Lord Jesus promised his disciples he would send them the comforter, he added, "When he is come, he shall convince the world of sin, and of righteousness, and of judgment." This extends the New Testament prophet, or preacher beyond the pale, or limits of the church membership. All nations must be taught. For conviction must precede, or prepare for comfort, and must also seperate between the precious and the vile, and mark out those to whom comfort does not belong while in their sins.

The prophet must tell them how bad they were, and he must deal fourth fully and plainly with them. Though they were called the people of God, and the house of Jacob, yet he must not flatter them, but must show them their transgressions and their sins, he must be particular in telling them their faults, he must not particularize a certain catalogue of sins and transgressions, and then say, *I hope better things of you my hearers*, and I do not say this because I think any of you are guilty of them &c., and so let the sinner guess who is guilty, and to whom it applies.—But he must tell them what sins are committed among them, which they do not know of, and what sins are committed by them which they do not acknowledge to be sins. If they are reformed in some things, let them know that in others, they are as bad as other sinners are. In short, he must show them their transgressions and their sins.

He must be vehement and in earnest in it. He *must cry aloud, and not spare*, he must not spare them in his reproofs of sin as if he were afraid of hurting them, or lose his own reputation, he must search sin to the bottom, lay it bare to the bone. He must not spare himself in the work but cry as loud as he can, and though he spend his strength, and waste his spirit, and though he get their ill will by it, and get a bad name himself, yet he must not spare, but lift up his voice like a trumpet, to make them hear of their faults. He must give his reproofs of sin in the most powerful and pressing manner possible, he must do it as one who desired to be heeded.

Something like this, dear reader, I understand the charge of God to his prophet to mean, and something like this, I understand the duties of God's faithful ministers still to be,—and I believe that those who endure hardness like good soldiers will do, and in looking to Jesus the author of our faith and salvation for my example I am strengthened in this view. But when I contrast his preaching with that of our fault-finding brethren who never preach a *pattern* sermon, nor write a *pattern* article, but set themselves self constituted judges as to how little good such *preaching* or *writing* &c will do, I fail to see any similarity. When Jesus preached he attacked the errors of the systems of the day, and pointed out the aiders and propagators of the errors and set their sins clearly before the people. Woe unto you scribes, pharisees, hypocrites, is his address no less than eight times in one chapter, or may I say a short sermon. He tells them that they sit in Moses seat, that is, they have assumed the character and position of teachers, yet notwithstanding the great zeal to make proselytes to their system, they only made them two fold more the children of hell than themselves, and why? Because their system was of *man*, and not of *God*, and hence would deceive the people with it.—Therefore he warns his disciples that they should take heed and beware of the leaven (doctrine) of the Pharisees. He don't say in a general way there is a corrupt system, or doctrine of religion taught and practiced somewhere in the world, and that its advocates are very zealous and active in propagating it &c., and that they should take heed and beware of it, if they should happen by some means to stumble upon it, but he tells the people at once who the teachers of it are, and points out, not only their errors, but also their sins. And says: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell." To particularize the sin and errors he charged home to them would involve the neccessity to transcribe all of the 23rd chapter of Matt., and numerous other Scriptures, I therefore refer the reader there for a pattern, or sample sermon. In St. John 8: 44, he says: "Ye are of your father the devil, and the lusts of your father ye will do &c." Will any one dare accuse our dear Savior with not serving these in love. What greater or stronger evidence can we give our fellow-man, that we love him, than to do him a kindness, and what greater kindness can we do than to save him from danger.

D. P. SAYLER.

(Concluded next week.)

Youth's Department.

THE ELEVENTH COMMANDMENT.

We suppose that our young readers think our talks few and far between. This is so, but we don't wish you to think that it is because we never think of you. We often think of our young PILGRIM readers and wonder how many are learning to love Jesus—but we are, just now, thinking about the commandments. We often hear people talk about the "Ten Commandments," and no doubt, father and mother have showed you where to find them, and perhaps you have often read them, but have you ever heard of, or read the "Eleventh Commandment"? This is the prettiest and loveliest of them all, and we want all of our young readers to find and read it.

It is a most beautiful rule for little brothers and sisters to observe, and if you obey it you will never quarrel with each other, but dwell in love like a little band of angels. Would that not be lovely? We have seen such a band of little brothers and sisters, and that was what made us think of the "Eleventh Commandment."

Now you see we are getting a little curious about it, and wonder how many of our young readers know anything about this commandment. We could tell you what it is, but we want each one to have the pleasure of finding it for themselves, and after you have found it, we want you to tell your little pilgrim brothers and sisters what it is and where to find it.

Now we want you all to find this commandment, and then report to us before the 1st of April, and we will probably give you a list of all who have found it.

TRUTH is that which renders one free; it is the voice which calls us to the love of God and of our neighbor, and to virtue.

A GOOD LOAN.

I am going to tell you a story about three little children whom I met not long ago. They showed me their little wooden savings banks, which their sick father had made for them; for he was too poor to buy tin ones, such as you sometimes see in shop windows, and such as some of you, perhaps, have. Each of the children had some pennies, which they had saved, instead of spending them for worthless notions that could do them no good. I asked them what they were going to do with their money. They replied that the did not just then know, but would find some use for it.

Some time after this, I again visited the home of these children, and picking up one of the little savings-banks, found it empty. Inquiring what had become of the money, one of the children told me they had lent it away. I told them they should be careful to whom they loaned money, else they might never get it back again. "We have lent it," said they, "to one who is ever so rich!" "What! rich, and borrowing pennies!" we exclaimed. They then told me this story:—

"One day, a minister of the Gospel came along. He was poor and was on his way to a neighborhood in which the people were noted for their wickedness. He was going to preach for them. While riding along, his horse lost a shoe; and he had no money to pay a smith for putting it on. The horse was getting lame from traveling without the shoe; and so we emptied our savings banks, giving him the money. And doesn't the Bible say, that, if we give to the poor, we lend to the Lord? So, you see, we have put it out at interest; and we have no doubt but we shall be repaid,—not, perhaps, in money, but in blessings. Besides, by helping the preacher on his way, we have helped to spread God's Word, which teaches sinners the way to get to heaven."

Don't you think, children, that we might all learn a lesson from the action of these little children? Some of us are not so poor as they; and yet do we do as much? They, like the widow, gave *all*; we give only a small part of what we have. Let us pray that the Lord will give us liberal hearts, so that we may not refuse to give liberally, according as he has blessed us with the means, for the spreading of his Word.—*Gem.*

WANTING TO BE AN ANGEL.

"I want to be an angel," Bobby kept singing at the top of his voice, except when he was teasing cat, spilling his milk, contradicting Bridget, or making mud pies; "I want to be an angel, and with the angels stand."

"That is all well and good when the time comes," cried Bridget at last, quite out of patience; "but before you can get to be an angel, Bobby, you must just want to be a good boy.—Good children is the stuff angels are made of; mind that, sir. Put it this way, 'I want to be a good boy, and with the good boys stand.' Then folks can know how much you mean of it."

Bobby did not like Bridget's view of the case, so he made up a lip and walked off.

THOUGHTS UPON WINTER.

I have nodoubt that to many of the little readers of the PILGRIM, winter seems a dreary season, and they are longing for beautiful spring, and the joys of spring and the beautiful blossoms and flowers will come again, and when the beautiful birds will come back to give us their sweet music. But I think if you will look around, you will see many things to gladden the heart. The winter gives us long evenings to improve our time and talents, to have many a pleasant talk around the friends of home, for there I love to see all our dear young friends spend their evenings, and talk and read of God, and our duty to Him. And when we look out and see the earth covered with snow it makes us feel cheerful, it is such a beautiful emblem of purity, how gently it falls from above, just as God's mercies fall on you my little readers. Every good and perfect gift cometh down from above. The beautiful snow is pure and unfainted when it first falls, but if it comes in contact with the earth, and mixes with it, it looses its beauty and purity, so it is with the child, while it is in its innocency, nestling in its mothers bosom, its soul is pure and spotless as the snow flake, but soon, yes often too soon it comes in contact with that which is earthly, sinful, and it is no longer so pure and beautiful, but then, happy thought, the blood of Christ is able to cleanse the soul, and make all white and clean. Oh! what a blessed Savior you have, one that is willing to do so much, should you not all love Him, and pray to Him to cleanse your heart from all stains of sin?

And too, we see there are birds skipping about over the snow. Surely our little readers should not feel sad because of the cold and snow when we see how happy the little birds seem to be. It may be some of you have wondered where the winter birds spend their summers. I will tell you what I saw last summer. I was crossing a large high mountain. As I was riding along, alone on a lonesome and weary road, I took notice of everything around me, and among other things, I saw a good many just such birds as are now hopping around our house, flying around and chirping merrily. Ah! thought I, I have found your summer retreat here upon the mountain top, where the air is cool, you spend your time in summer, and when winter comes to the vallies and far off plains, you fly as on the wings of the snow storm to spend your winters and gladden the heart of many a child that sees you hopping over the snow. How merrily thou would seem to answer the child that would ask thee the question:

What bird wilt thou do with thy little bare feet,
To save them from pain mid the frost and the sleet?
I can draw them right up in my feathers you see,
To warm them and fly away, pee dee dee.

What a lesson we may learn by remembering how God takes care of the little birds; even the sparrows are objects of his care, and how happy they seem. Surely then we can put *our* trust in God, that He will care for us and bless us. Were it not for winter, spring would not be such a delightful season. Having been deprived for a time of the joys of spring, we will love and enjoy them the more when they come So it is with God's spiritual blessing. If darkness, and a dreary aspect seems at times to hang around the soul, then when God's love seems to break in, oh, how we enjoy it and are made glad, When His rod of chastisement comes and we feel it for a while, then when He soothes the wounds we can say "blessed be God for His mercy." Yes, winter has its joys and its uses. All wisely arranged by God.

J. S. FLORY.

THE DISCONTENTED GIRL.

O dear! I want a new dress, said little Bessie. "I am tired of this old faded thing! Susie Norton has got a new one, and I don't see why I can't have new things once in a while, as well as she"

Bessie's mother came along just then and heard what she said. "Bessie," said she, "I am sorry to hear you speak so. I should get you a new dress if I could, but you know I am too poor now to buy one."

"I don't care," said Bessie, "other girls can have all the things they want, and I don't see why I can't have something once in a while."

Her mother made no answer to this rude speech, but sadly went about her work. Bessie was very cross all day, and when her little brother asked, "Sister, won't you tell me a story?" she said, "No, get out of my way!" and pushed him from her.

When night came, and Bessie had gone to her little bed, she thought what a naughty girl she had been, and made many good resolves to never do so again, and grieve the Lord, and her kind mother, as she had that day. I hope she has never forgotten how sad she felt, nor her good resolutions.—*Young Pilgrim.*

Correspondence.

LOWER FALL CREEK, IND.

Dear Brethren: I have received and read seven Nos. of the PILGRIM, (present vol.) and feel like testifying to the stern qualities of the same, so far as I have had an opportunity of examining.

I verily believe the brethren controlling the PILGRIM are "earnestly contending for the faith delivered to to the saints," and through the medium by which you work, many of us receive the benefits of the gifts bestowed upon brethren, whom we may never know in the flesh, and as a consequence, we may, and do if we wish, obtain ideas in our youth, that have cost others years of patient and prayerful study to obtain, and we may use those ideas for the enlightenment, and perhaps the conversion of some of the children of men.

And through this medium we learn the condition of the church throughout the land, and are often made to rejoice that our Heavenly Father still continues to bless the labors of our brethren by restoring some of the lost sheep to the fold of our Savior. This is encouraging to us, even if our lot is cast where, through the luke-warmness of the church, the cause of our Master seems to languish, and sometimes almost die.

Brethren, though residing in a distant part of God's moral heritage, and a stranger to you personally, I hope we are united in spirit, and in the spirit I pray God to sustain you in the good work, and enable you to continue to publish to the church, and to a dying world, pure Gospel truths that may revive our souls, when inclined to slumber, that may help to preserve the Church from the inroads of the wicked one, and that may, per chance, arouse the sinner to a feeling sense of his dangerous condition, and cause his return to God, for through such labors God will be glorified, the church at large benefitted, and your own soul blessed with a happy home in Heaven for a reward

MARTIN J. MCCLURE.

Dear Pilgrim: In No. 4 there is an explanation asked of the 4th, 5th and 6th verses of the 6th chapter of Hebrews. I came across the following in the Rev. John Wesley's sermon, or rather in one of them. He first asked, "What was the sin, which the persons here described were guilty of?" In order to understand this, we should remember, that whenever the Jews prevailed on a Christian to apostatize, they required him to declare, in express terms, and that in the public assembly, that Jesus of Nazareth was a deceiver of the people; and that he had suffered no more punishment than his crimes justly deserved. This is the sin which St.

Paul in the first passage terms emphatically "fallen away;" crucifying the Son of God afresh, and putting him to an open shame. This is what he terms in the second, "counting the blood of the covenant an unholy thing, treading under foot the Son of God, and doing despite to the Spirit of grace." This agrees so well with my own idea of the meaning of this passage of Scripture, I have taken the liberty of giving it in his own words.

E. R.

Pine Creek, Ind.

CERRO GORDA, IND. }
Feb. 28th 1872 }

Brethren Brumbaugh: The PILGRIM is making its weekly visit into our family, and it is received with pleasure. Its pages are all filled with such things as are intended to buoy us up on our way to Zion, and as church news is always read with delight, especially by those who are interested in the welfare and prosperity of the church, I will give you a few items of what our brethren are doing here in the Oakhaw church. We commenced a series of meetings here on the 20th. of this month, and closed on the 27th. R. H. Miller of Ladoga, Ind., was with us and preached 11 sermons. During the meetings, four were made willing to come out on the Lord's side and were received into the church by baptism, and we feel satisfied that many more, impressions have been made that will not soon be forgotten. Our church here is increasing in number tolerably fast. There are some fifteen members moving here in the Spring. Nine have come by baptism since the first of January, 1872. That many more may come during this year is my prayer.

D. D. SHIVELY.

NORTHSVILLE, IND. }

Dear Pilgrim: I wish to inform you and your many readers, that the Discussion which is to be published in your worthy paper, took place in the church in which I reside—Stony Creek Branch, Hamilton Co., Ind.—and I truly wish that every member of the church could read it. They should all subscribe for the PILGRIM, as the discussion, alone, will be worth many times its cost. Not only should the Brethren read it, but it should be read by everybody that has any doubt in regard to the subject discussed. Bro. R. H. Miller conducted himself in a christian manner, but we are sorry we cannot say the same of Mr. Jewel, as brother Miller demanded of them, a first class minister and a gentleman, and such he was represented to be, but many thought they were mistaken in their man, as the discussion will show. The next day after the debate closed, there were four additions to our church, and a number since. I would have much more to say in regard to it, but feel that when published it will speak for itself.

Yours in love.

JOHN H. CAYLOR.

CORRESPONDENCE.

(*Continued from No. 9, page 70.*)

On Monday 5th it was snowing, with a strong North wind. Brother Ziegler stayed over night with his brother-in-law a mile from here, and while waiting for them I will say some more about the church of Falls City, and also of the country. I think the church is in a healthy condition. There is something over one hundred members, having six ministers, the number of deacons I did not learn. I heard them say they needed some more as two of the deacons had been put to the ministry. They are active and zealous in the cause of our Lord, contending for the faith once delivered to the saints.

Brother Stump is an able speaker, and fills the office he holds well. Bro. J. Flory labors much for the salvation of souls. The whole church there appears to aim at the great principle of love, peace, and union among them, and I was made to believe while I remained with them, that love and peace reigned in every heart. May God increase that love in every heart as they grow older in days and years, is my prayer.

I shall long remember the brethren and sisters of Falls City Church, for their love and kindness manifested towards me while I remained with them. I pray the good Lord to bless them with all things needful, for both soul and body, and by his grace they may come out more than conquerors. I would have been pleased to have tarried a few days longer with them, but the time had come to part, and this will always be so with us in this world, but I hope to meet all the children of God in our home in heaven where we will no more part.

I will just say this much for the state of Nebraska; as for good and beautiful lands, it cannot be excelled by any other sister states in the Union, and doubtless will be one of the foremost states in the West at no distant day. Emigration has been very strong to that state the last two years. The part reserved for the Indians, is the garden spot of the country. It is one of the most beautiful and lovely spots I ever saw on earth; but I hope to find a more beautiful and lovely home in heaven.

Brother Ziegler and wife arrived about 9 o'clock. They were determined on going home; all now is bustle, giving us hardly time to to wrap up so we could face the wind and snow. Bidding brother and sister Glick farewell, and mounting our two horse wagon, off we started, facing the storm seven miles to the Missouri River, drove across the free ice bridge in safety. Here we had two miles due north up the river, and I can say of a truth of all the cold places that I have ever been, this was the coldest. How glad we were when we got to where our road led east through the timber, as it was not so disagreeable. We arrived at Bigelow Station after one o'clock. At this place we parted with brother Zeigler and wife, their road was north, ours still was east. Here we expected to meet M. Bennet with conveyance to convey us home, but to our chagrin he did not come. It being so very cold he thought we would not venture out. Our only way was to foot it home, 7 miles. We had not traveled far, before a young man took us in his wagon. We rode about two miles with him, and then walked the remainder of the way. Arrived at home about sunset, and found all well. We felt to thank the Lord for his kind protection over us and families while we were absent from them, and granted us the privilege of meeting our loved ones, all enjoying good health. Let God be praised for all His goodness shown towards the children of men. Yours in love.

A. J. CORRELL.

ANNOUNCEMENTS.

DISTRICT MEETING

The District Meeting of Southern Indiana, will be held in theNorth Branch of the Wild Cat Church, in the Meeting-house eight miles South of Delphi, on the 28th day of March, 1872. Those coming from the East will stop at Delphi, and from the West at Back Creek. For further information, address the undersigned.

JOHN SHIVELY.

Please announce to the Churches composing the First District of Va., and others who may be interested, that arrangements have been made for holding the Annual District Meeting with the brethren of the West and of Floyd Co., Va., at their meeting-house, on the 19th and 20th of April. A general attendance is desired, and invitation is hereby given to brethren of other portions of the Brotherhood that may find it convenient to be with us.

B. F. MOOMAW.

(*Visitor* and *Companion* please copy.)

The District Meeting for Middle Pa., will be held, the Lord willing, with the brethren in the Lower Cumberland branch of the Church, Cumberland county, at the Mohler meeting-house, commencing on Tuesday, the 30th day of April next. Further notice will be given where they are to stop off, &c. A full representation is very desirable, as there will be important business laid before the meeting.

DAN'L M. HOLSINGER.
Cor. Sec'y.

Clover Creek, Pa.

The District meeting of the E. District of Md. will meet, the Lord willing, at the Beaverdam meeting-house in Frederick co., on the first Tuesday in April, at 9 a. m.

PHILIP BOYLE.

Middle District of Iowa. May 6th.

West Virginia District. April 26th.

Middle District of Ind. April 12th.

North-western District of Ohio, April 19th.

Southern District of Ind. March 28th. Stop off at Delphi and Back Creek.

Eastern District of Maryland, April 2nd, Beaverdam, Frederick Co., Md.

North-eastern District of Ohio, Thursday. May 7th. Stop off at West Salem and New Pittsburg.

Editor's Department.

WORDS TO PATRONS.

1st. Every reader of the PILGRIM is invited to contribute to its columns. Essays, Church News, Obituaries &c, are solicited from all parts of the Brotherhood. If you desire a good and interesting paper, help us to make it such by furnishing the material.

2nd. Be sure and write plainly, your name, post office, county and state, in every letter, and do not expect us to credit money and change addresses, unless you tell us to whom, and where sent.

3rd. Never send money without giving name and address of those who paid it.

4th. In sending lists, mark who are old and who are new subscribers. Please remember this.

5th. Money may be safely sent in Drafts, Checks, Postal Orders drawn on Huntingdon P. O. or in registered letters. All amounts under $2.00, may be sent at our risk, if put in the envelope and carefully sealed and directed.

OUR POSITION.

We are strange creatures, and it often takes us a long time to know ourselves. There is a principle within us that is ever strong for the mastery, and too often gains its point. We mean the "little fox" self, and oh, what a countless multitude of sins it has been the mother of! Brethren and sisters, have you ever thought of the tears that have moistened the sainted brow, on account of the nippings of this "little fox?" Let us destroy this monster in the church, and we have a heaven on earth, just as we should have. The kingdom of Jesus is a kingdom of peace, and for it to be such, its members must be the embodiment of this divine principle. There is but one body, and of that body we are all members, and as dependent upon each other in the divine arrangement, as the foot is dependent upon the head, or the head upon the hands. If the smallest and most insignificant part of the body is injured, the whole body suffers. Just so it is in a spiritual point of view, if the least member of the mystical body of Christ suffer, the whole body should sympathize with, and labor to have the wound healed or made whole.

Now brethren and sisters, this is the spirit of Christ, is it also our spirit? We are sometimes made to fear it is not, or we would not be so free in exposing the weaknesses and faults of our erring brothers or sisters. How blessed and glorious the spirit of that rule which says: "If thy brother trespass against thee go and tell him of his fault between him and thee alone." It sometimes happens through the promptings of this "self" that instead of doing this, we go and blaze it abroad, and even send it to our periodicals to have it published thoughout the entire brotherhood.—Now brethren and sisters, this is not

the spirit of him who loves us, it is the prompting of "self" which we must learn to crucify, if we expect to be of those lively stones which are to compose the temple of God. We would here say, please do not send us any articles bearing on the character or standing of any member of the body of Christ, and if you do, do not feel offended if we lay it in the box of rejection with others that have already accumulated. We have been forced to the conclusion that it is wrong to publish such things to the world. It does violence to our own bodies as well as the body of Christ. It is true, there are causes for complaint, and we were informed lately of a few things that caused us to weep, to think that any of our dear brethren would act so rashly, but we have thought it better to bury such proceedings rather than publish them abroad.

Brethren, if we have a lamp or light, let us put it on the bushel, but if darkness cover it up, the world is too full of it now, without adding any more.

There is another thing that is not according to the spirit of Christ, *i, e,* in writing and publishing uncharitable insinuations against our different periodicals. Such things are the outgrowth of self—and manifest a weak and unbrotherly spirit, and is a great injury to the common cause. If we have been guilty, we are determined to try and be so no more, and we ask our contributors to make the same determination. We love "good words" but do not want anything that has a disrespectful bearing upon the labors of our other brethren who are enlisted in the same cause.

"ANXIOUS BENCH RELIGION EXAMINED," by Eld. J. S. Flory, is a Tract now ready for publication, and will soon be ready for distribution, of which the following is a brief synopsis of the contents: A short and pointed address to the reader; The motive that prompted him to write, and his responsibilities as a minister; The peculiarities attending this type of religion; The feelings there experienced, not imaginary but real; The key that unlocks the wonderful mystery; It is not the workings of God after the order and plan of salvation; Man's endowment, his imitative principle—emanated from God; Spiritual influences and intercourse; Relation existing between man and God and man and man; The fraternal bond and our natural affinities established by the "so called" sciences of Electro Biology, Mesmerism and Psychology or science of the soul, also, "Spiritualism" Spiritual Rappings" &c. The causes by which the feelings are excited; Sympathy of the nervous system, and how that momentary feeling of joy is brought about, called "Experimental Religion;" Similar feelings may be brought about when there are no religious pretensions; Our reasons why we think this *modus operandi* of getting religion is not according to the Gospel, and then concludes by pointing out that form of doctrine as taught by Jesus Christ and recorded by His faithful witness.

Now, brethren and sisters, here is an opportunity of doing good. This "Tract" should be read by every minister, by every lay member and by every son and daughter belonging to the household of faith, and especially, by the thousands that are now basing their hopes of salvation upon this delusion.

Bro. Flory was raised among this element, and has for a number of years given the subject a careful and prayerful examination. It is not the product of the impulse of the moment, but it is the result of long and careful study, and should be circulated by the thousands, as we feel assured that an immense amount of good can be accomplished in this way. We wish all those interested in the dissemination of truth to send in their orders immediately. Those wishing to get them to sell, or for distribution can send along their orders now, and send the money when the "Tracts" are received. Please order immediately as we wish to know of the number needed before we distribute the type.

Many of our able brethren could spend $3.00 or $5.00 or even $10.00 to a very good advantage by sending for these tracts and distributing them. Send along your orders as soon as possible and thus lend a helping hand to the good work. These Tracts will be sent to all post paid on the following terms:

Single copy 10cts, 10 copies 80 cts, 20 copies $1.50, 50 copies $3.00, 100 copies $5.00.

JOSEPH DUNLAP. Your favor is received and "Right Word in the Right Place" will be sent soon.

S. B FURRY. Your favor was received—all right.

M. J. Mc. The address of Wm. Mallory is Cartersville, Cumberland Co., Va.

JOS. AMICH. We will accept all the names you send us on those conditions.

BRO. ISAAC ULERY'S address is changed from Pyrmont, Ind., to Salem, Marion Co., Ill.

JACOB WEAVER. All right.

For the Pilgrim.

THE FRIEND OF MY YOUTH.

(Lines on the death of ELLIE M. SWINE)

BY A. * * * C. * * * *

Where is the friend of my youth!
Say where is that cherished one gone?
And why has she drooped with the leaf
Ah! why has she left me to mourn.

Her voice still sounds in my ear,
Her features I see in my dreams,
And the world is a wilderness drear,
As a wide spreading desert it seems.

Ah! where is the friend of my youth,
Ah! where is the cherished one gone?
And why has she drooped with the leaf,
And why has she left me to mourn?

Say can I ever again?
Such ties can I ever renew?
Or feel that warm pulse again
Which beat for the dear one I knew?

The world as a winter is cold,
Each charm seems to vanish away,
My heart is now blighted and old,
It shares in all natures decay.

Ah! thou poor heart whose faithful love,
Is blighted to the core!
May meet again in heaven above,
She's only gone before!

Ellie dear is lying still,
Thy own sweet darling bride,
But free she is, of every ill,
With angels at her side.

Shirleysburg, Pa.

DIED.

SWINE—On the 21st of Feb. in Aughwick Valley, Huntingdon Co., Pa., of scarlet fever, Ellie M., wife of David B Swine, aged 19 years, 2 months and 16 days. Funeral services by brother John Spanogle, from Luke 12: 40.

The subject of the above obituary was a member of the German Reformed Church. She was an intelligent, amiable, and excellent young woman, and was loved and respected by all who knew her. She had only been married about eleven weeks. She took sick on Saturday night, and died on the following Wednesday. Her remains were followed to their last resting place by a large concourse of sympathizing friends and neighbors. Poor Ellie! a few days ago she was here in the enjoyment of health and bright earthly prospects, the joy of her young husband, and the favorite of her friends, but now she is gone to the city of the silent dead, her gentle spirit has gone to God who gave it. Oh, how vain are all things earthly. How soon are all our earthly prospects blighted.—"Lord make me to know mine end, and the measure of my days, what it is, that I may know how frail I am."

McCONOUGHEY—On the 21st of Feb. of cancer, brother John McConoughey, aged about 68 years. Funeral services by Bro. John Spanogle, from Job 14.

The subject of this obituary was a poor, afflicted brother. He suffered long and severely. We hope that through the grace of God, his sorrows have been turned into songs, and his tribulations into triumphs. "Thou wilt keep him in perfect peace whose mind is stayed in thee, because he trusteth in thee."

KRALL—In the Lower Fall Creek Church, Madison Co., Ind., Feb. 11th, 1872, Maggie, daughter of brother Philip Krall, aged 1 year and a few days. Funeral services by J. W. McClure and others from Matt. 18: 3.

"Dearest Maggie thou hast left us
Here thy loss we deeply feel,
But 'tis God that hath bereft us,
He can all our sorrows heal."

M. J. McCLURE.

YOUNG—In the Monticello Church, White Co., Ind., Dec. 10th, 1861, Johnny, youngest son of brother Adam and sister Hannah Young, aged 5 years, 11 mo. and 16 days. Disease, Brain Fever. Funeral occasion improved by brother Joseph Amick and the writer, from 1 Peter 1: 24, 25.

SHUCK—Same Church, Carroll Co., Ind, Dec. 11th, 1871, friend Henry Shuck, aged 41 years and some days. Disease, Typhoid Fever. Funeral attended by the writer, from Matt. 24: 44.

BROWN—Same District, Dec. 24th, 1871, our beloved sister Elizabeth Brown, consort of brother Andrew Brown, and sister of Eld. Adam Young, aged 50 years, 4 months, 29 days; disease, Consumption.

In her, the Church has lost one of its most devoted and earnest members; though not rich in this world's goods, she was rich in faith and good works, which we feel assured follow her while she is resting from her labors She was formerly a member in the Dry Valley Church, Mifflin Co., Pa. Funeral occasion improved by the writer, assisted by brother Joseph Amick, to a large assembly, from John 5: 25–29.

YOUNG—Same place, Feb. 15th, 1872 our much esteemed brother and elder, Adam Young, aged 52 years, 1 month and 21 days. Disease, Lung Fever, followed by Typhoid Pneumonia.

In him the Church has lost one of its most efficient and faithful members, one that was ever willing and ready to do his part either in labor or counsel, truly the Church has cause to mourn, but not as those who have no hope.

In the early years of his life he stood identified with the Methodist church, but after reading the Scriptures more carefully, he felt it his duty to follow his Lord in all the commandments blameless, so he united with the Brethren in Mifflin Co., Pa., where he was, a few years after, chosen to the the ministry, where he labored faithfully till the Spring of 1865, when he, with his family emigrated to White Co., Ind., where he entered a new field of labor in which he proved himself faithful and worthy, so that in August, 1869, he, with the writer, was ordained to the full ministry, in which capacity they labored together, in full confidence in each other, never to the writer's knowledge did anything arise to mar their feeling towards each other, and like David and Jonathan, being knit together in life, the writer feels distressed for his brother, yet not as one that has no hope. On the 25th of the present month his funeral was preached in our meeting-house by the writer and brother Joseph Amick, who were absent at the time of his death, on a mission of love. Text, Rev. 14: 12, 13.

J. S. SNOWBERGER.

Monticello, Ind.

GARNER—On the 21st of Feb, Miss M. J. Garner, daughter of John and Ellen Garner, aged 20 years, 4 months and 19 days.

"Weint nicht meine Freunde, trocknet die Trænen,
Ich bin nicht todt, ich schlafe hier,
Ich hof' auf Gott und Ihm allein,
Sein Will ist geschehen, und nahm mich Heim."

J. J. H. BASSWARD.

APIARY FOR MARCH.

Winter is not yet over, occasionally we may have warm summer days which will induce bees to fly. When there is a light snow on the ground prevent them from flying by closing the entrance and giving upward ventilation, or lean a b ard against the front of the hive to prevent the sun's rays from shining direct on the hive. Bees that have been kept in a depository or cellar during winter may be set out on their summer stands as soon as the weather bids fair, only a few at a time until they have their fly, then all upward ventilation must be closed to promote breeding. Now is the time to insure a heavy crop of honey, and hosts of young swarms the coming season, by a little judicious management. Like the farmer, who at this time feeds a little more grain to his horses than usual, and declares they will stand double the work when plowing time comes, so double the products of the apiary by feeding the bees too, if not more than one gill of sweetened water be fed to them daily, it will greatly promote breeding. Use one part white loaf sugar, dissolve in three parts water, feed to them from the top of the hive in a piece of honey comb, or what is better a bee feeder, also supply them with unbolted rye meal, placed within a few rods of the hive in a warm sunny place, as a substitute for natural pollen (or bee bread,) until flowers produce it. E. J. WORST.

New Pittsburg, Ohio.

LARGE FRESHETS PREDICTED.—The Chicago *Evening Post* says: All the indications are that the spring freshets will be of an extraordinary volume and violence, and travelers coming from the North, centre and West, are of opinion that whole villages are likely to be swept away.—Happily, the people of many isolated settlements have anticipated the danger, and are preparing for it. The unusual depth of the snowsfall throughout the West has not only resulted in the serious disarrangement of trade by the blockade of the Pacific railroads, but its coming so late in the season will insure immense destruction in the inevitably early thaw. Mississippi valley railroads will need to look sharply for floating rails; and the entire West, wherever the January snows fell with average depth, should assume the defensive against the floods before the attack becomes too imminent.

The Utah Constitutional Convention, now in session at Salt Lake City, has wisely decided to abandon polygamy, if the answers of a majority of the people of the territory can be obtained therefor. This measure was only determined upon after due deliberation, and with the consent of some of the most prominent Mormon leaders; others less influential, however, fruitlessly opposed it. The new constitution will, therefore, be framed in accordance with the terms prescribed by Congress, as a condition precedent to the admission of the territory as a State.

It is stated that two German armies are ordered to be ready to move at any time. The cause for these preparations is the great activity for political parties at Versailles, and the possibility of a change of Government in France. Germany reserves the right to decide as to any new Government there. Should she deem such Government unlikely, either by inclination or incapacity, to execute the treaty of peace, there will be another invasion.

GOOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have enquired whether we keep them for sale. We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for sending them.

Conversion of St. Paul. By George Jarvis Geer, D. D. 12mo. fine edition, $1. Plain edition, 75 cents.

Footprints of Life; or, Faith and Nature Reconciled.—A Poem in three parts. The Body. The Soul. The Deity. By Philip Harvey, M. D. $1 25.

Fruit Culture for the Million. A Handbook. being a Guide to the Cultivation and Management of Fruit Trees. Descriptions of the Best Varieties, and How to Propagate them. illustrated $1 00.

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How to Live; Saving and Wasting, or Domestic Economy. By Solon Robinson. $1.50.

Hopes and Helps for the Young of both sexes, Relating to the Formation of Character. Choice of Avocation, Health, Conversation, Cultivation of Intellect, Moral Sentiments, Social Affection Courtship and Marriage. By Rev. G. S. Weaver. Muslin, $1.50.

Life at Home; or, The Family and its Members. Husbands, Wives, Parents, Children, Brothers, Sisters, Employers and Employed, etc. By Rev. William Aikman, D. D A work which should be found in every family. $1.50. Extra gilt, $2.00.

Man and Woman: Considered in their Relations to each Other and to the World. By Henry C. Pedder. 12mo, Fancy cloth. Price $1.00.

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The Right Word in the Right Place. A New Pocket Dictionary and Reference Book. Embracing Synonyms, Technical Terms, Abbreviations, Foreign Phrases, Writing for the Press, Punctuation, Proof-Reading, and other Valuable Information. Cloth, 75cts.

Weaver's Works for the Young. Comprising "Hopes and Helps for the Young of both Sexes," "Aids and Aims for Girls and Young Women," "Ways of Life; or, the Right Way and the Wrong Way," $3.

Any of the above named books can be obtained by leaving orders at this office, or at the *Pilgrim* office, James Creek, Pa.

New Hymn Books, English.

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5 47	8 20	Long Siding	8 49	4 29
6 00	8 34	McConellstown	8 31	4 13
6 07	8 41	PleasantGrove	8 27	4 06
6 20	8 53	Marklesburg	8 14	3 51
6 31	9 06	Coffee Run	8 02	3 36
6 40	9 14	Rough&Ready	7 53	3 28
6 54	9 28	Cove	7 38	3 13
7 00	9 33	Fishers Sum'it	7 33	3 08
Ar 7 15	9 48	Saxton	7 18	
Le 7 30	10 00		7 00	Le 2 52
7 47	10 18	Riddlesburg	6 43	2 34
7 54	10 26	Hopewell	6 37	2 26
8 12	10 46	Pipers Run	6 20	2 08
8 32	11 06	Tatesville	6 00	1 48
8 47	11 20	Bloody Run	5 48	1 34
8 52	11 25	Mount Dallas	5 44	1 30
8 59	11 32	Ashcom's Mills	5 37	1 22
9 04	11 36	Lutzville	5 33	1 18
9 09	11 40	Hartley's Mills	5 28	1 14
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VOL. 3 JAMES CREEK, PENNSYLVANIA MARCH 19, 1872. NO. 12.

ESSAYS.

For the Pilgrim

VALUABLE HINTS.

PSALMS, 119. 25. DALETH.

Dear Friend: Inasmuch as we will devote yet some more space, and still say some more on the same point of the subject, it is hoped no offence is taken. We are not inclined to pass any of the references made in support of the theory already contended against in oor former letters. We wish to give satisfaction to you and ourself, because we believe that the true and acceptable worship of God depends much on this point, for if we do not know in what relation we are to him, how he exists, and who he is, than we may adore a something or an idea of our own creating, and may not be much better, if any, than the heathen who make themselves idols, by the work of their own hands. Therefore we cannot be too particular in our investigation, and too impartial in our consideration, and if we find that we have heretofore thought this to be only a minor matter, then it might be well to reconsider, and try to unite in worshipping God in spirit and in truth, and in truth we only can worship him, when we are acquainted with his existence, and know what he is. It is said, and to a great extent believed, that God exists in a body like our bodies, because Christ the Son had such a one. In support of this it is said, Heb. 1: 3. "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged oor sins, sat down on the right hand of the majesty on high." We admit that Christ Jesus, according to the nature of his mother, had a body like ours, but to say that this body was according to the nature of his Heavenly Father, is not so readily admitted.

He was with the Father, before he came on earth, not bodily, but spiritually united together in glory, power, and being, so he was while he was doing the Father's work and will on earth, and so he was again, when he sat down on the right hand of the majesty on high. If there had been a bodily likeness of Father and Son before Christ came on earth, a separation of body and spirit, a death, must have taken place in Heaven, and the body left there, but as this cannot be consistent, we conclude, that all refers to a spiritual existence, and Father and Son existed spiritually only.—Then when he came down from heaven, he assumed a body in order that he could have access to those he came to save. "For verily he took not on him the nature of angels, but he took on him the seed of Abraham," Heb. 2: 16. This shows that the Son was with the Father before he was born of the virgin Mary. The oneness as Christ expressed it, John 17: 21, 22. "As thou Father art in me and I in thee." "Even as we are one," always existed, and consequently only spiritually like those of his Heavenly Father, he had the same attributes, and therefore, "He is the brightness of his glory, and the express image of his person or being, as the German translation has it."

The Apostle Paul to the Colossians, 3: 9, 10, defines this image. "Lie not one to another, seeing that ye have put off the old man with his deeds. And have put on the new man, which is renewed in knowledge after the image of him that created him." Here Paul evidently spoke of the converted or regenerated, and as no bodily change took place, or takes place in conversion, so far as outward or bodily appearance is concerned, it must refer to the spiritual man brought back to his former state, purified, and changed again to that image and likeness of God in which man was created. Then as long as the old man with his deeds is not put off, he bears the image of the earthly, but when he is put off, he bears the image of the heavenly. But we heard it remarked that this image of the heavenly was only first obtained after, or in the resurrection. We will say that we agree to this, and believe it to be the connecting link of the relationship between the existence of the Creator and creature, and that it has much to do with the acceptance of the latter by the former. We intend, therefore, to give in these letters our understanding from the testimony of the scriptures. We may perhaps differ with the popular idea, but in a resurrection we believe with all our heart, and our aim and endeavor is to attain it, and be raised from this earthy, low, and sinful state and condition, whereinto the transgression of our first parents have placed us, to that new life, that new hope, and renewed knowledge and experience of peace, of rest everlasting. A foretaste, an assurance of these we must have in this life. If this life is ended without such experience, we cannot hope for the spirit. The ever-living, immortal and never-dying part of men must, and always will remember what the action and belief were while here on earth, and while united with the body. It will also know that the opportunity to repent, and to make use of the talents and means of grace, which an infinite, good and benevolent Father has offered through and by the Gospel, are out of reach there, and in despair and woe, cannot find comfort, because the promise of atonement and merits of a crucified Savior were unknown, or even perhaps the merciful gifts of the Gospel rejected and evaded while living in the body. We believe the condition of such not to get worse, because of adding more sin, but that despair is bringing them lower, in that abandonment of hope, and uncertainty of knowledge as to how long this state will last, and whether deliverance will come or not But while the first transgression brought men into a similar condition, and deliverance in God's own appointed time did come, the faithful believer and Bible reader may trust in the everlasting goodness and never changing love of God, and look with faith to the happy, and in a blissful united family of the children of God.

This would, or will be a general resurrection, but those who only hold to a part to be saved, cannot admit of but a partial resurrection. The resurrection is unto life, and not unto death, and is a spiritual work, wrought by the Spirit of God through and by Jesus Christ, and where Christ works, life is the fruit thereof, and to whom Christ gives life, he gives Salvation and Happiness.

For to give eternal life to all, Christ came into the world and died for its sins John the Baptist said, "Behold the Lamb of God which taketh away the sin of the world." And St. Paul Romans, 4: 25, "who was delivered for our offences, and was raised for our justification."

That Christ should die for the benefit of the entire human race, the Creator knew before men fell. And even in the fall of the first pair, a scene of the likeness of Adam and Eve's transgression, and Christ's death, deliverance of the church, was through the love and goodness of God, manifested. Look at Adam Christ. And Eve the church, or the human family for she is the mother of all living. We perceive that Eve was tempted and eat of the fruit of the tree of knowledge of good and evil, out of a different motive, to what Adam did. They both knew the consequence, but a desire to be wise was the main and leading wish, with mother Eve, and so she eat, and lost knowledge of everlasting life, and not only incurred the displeasure of that good Father and Creator, but also the pronounced penalty for the transgression of His commandment, and this penalty she knew to be death, not a death bodily, but a spiritual or a separation from the state and condition in which she formerly lived and enjoyed. Now she knew, and felt no doubt, that she could not have that sweet, agreeable, and peaceful union, and communion with God only, but her only earthly companion, was also a different being from her. He was innocent, and without sin, she had transgressed and was guilty, and death, or a separation, between him and her, must be the consequence if he did not share her lot. So she presented to him the forbidden fruit, and he did eat also. But

before he eat, what must have been the feeling and consideration of Adam, when he beheld the object of his earthly affection, and side companion and partner of all his pleasure, now no more qualified to share with him, the joys and duties which the state they had lived in together afforded them? He could not behold her in the light and relation he did before, she stood in one condition, he in another, and the question must have arisen within him, how will this beautiful earth, with all the comforts and conveniencies, which a benevolent Father has so well arranged for the use of his creatures welfare? Who will enjoy them, who will attend to these things given to our care and keeping? Will not all be neglected, and this whole creation go to naught again? Then we believe, to avoid the separation of bone of his bone, and the flesh of his flesh, he chose voluntarily, out of a pure motive of love to go with his wife, and be still united with her, even if death be another consequence, yea, rather than see the object of their created union go into desolution, he left his higher station, and submitted to the death which Heaven had decreed, should be the penalty and wages of sin.

The case with Christ and the church resembles this in all particulars. The church, or the creation committed the transgression, for which Christ the Lamb slain before the foundation of the world, left the high courts of Heaven, descended down to earth, united for a season his divine, with human nature, that he may be able to teach men by word, and die the death for which the church his bride was guilty alone, and was dead and separated from him. Yet he could not be her bridegroom and her companion in this disunited condition, and so he came also voluntarially, and showed by acts and deeds, how a union could take place again that they ever may dwell together in that blissful state or Paradise which God has prepared, and from which transgression of his commandments, had for awhile deprived her.

I. A.

For the Pilgrim.

MEMORY.

Memory is the faculty by which ideas are retained in the mind, or a remembrance of the past. It recalls the various instances of the past, places them vividly before the present that we may clearly view them, and in reviewing them, we can comprehend two ways. The one way, little traveled in comparison to the much traveling on the other. They are, namely: right and wrong. The past that has been spent in innocency and sacrificing ourselves for the happiness of others, will certainly bring forth feelings of ecstasy, while the reverse will cause us to weep bitter tears of sorrow and regret. How miserably we feel when, in an unguarded moment, we wound the feeling of a fellow being. An unguarded moment has caused a lifetime of agony and regret.

The Creator has therefore most wisely bestowed upon us this faculty of which we all possess to a greater or less extent, at least so much that we can remember the goodness of God and our indebtedness to him and our duty to our fellowmen, that we may, from the experience of the past, learn to regulate the future. We have experienced the sensations of doing good, and also of doing evil. Why not then, when we know the peace of mind and kindly feelings which being good has created and the disturbed mind, and unpleasant feelings which were created by doing evil, persist the more in doing good and becoming more perfect? The Lord has promised to be more merciful to the man who remembers the things which cause him to sin and try to avoid them, than the one whom he hardeneth and repeatedly permits those things to take hold of him which cause him to sin.

How pleasant it is to remember in unmolested revelry, the happy scenes of our child-hood; when we were all as one under the parental roof. Oh, how dear they were and how dear to memory still. While brothers, sisters, and early associates are fresh in our memories, each scene is recalled, and the loved ones who comprised our little bands. But now, how changed! Those who were entwined so closely about our hearts have, one by one, left their parental abode until but few traces are left of that once happy band. How vainly do we lisp their voices as of yore. Some are far away, some are beneath the cold and silent earth, but their spirits have flown to so unknown world reaping their just rewards. Time the dispenser of all things earthly, has wrought this change, and all that is left us is the memory of those fleeting days, which are as unchangeable as the rock of adamant. How sad these changes. But while we grieve over the past, we remember it is the Lord's will, that by the memory of the happiness we had in each others society, we strive the more earnestly, that we may at that final day be permitted to take our abode where bands are never severed, and congregations never break up. We should not wish the past, the present, but use it as a mirror into which we can reflect, and discern the defect of our past lives, and make amends, and day by day, blot out the many dark spots which appear. I suppose my dear brethren and sisters have to encounter many allurements to which we sometimes give way, and that is what causes these dark spots upon the pages of memory, over which we shed so many burning tears. And those who like your unworthy sister, are young is years and as a babe in Christ, implore the Father of the Universe who as creator of all and above all, to give us grace to hurl aside the fiery darts which assail and cling to none save Jesus and him crucified, that he may aid us that the pages of memory from henceforth become more perfect and unsullied.

May we all thank God that he has bestowed us with a memory, that we may remember the sorrows and pleasures of the past, and avoid the things which caused them, but not as his chosen of old, repeatedly transgress his holy laws and by so doing heap damnation upon our souls; but take caution from the past that his mighty hand fall not upon us and utterly destroy us.

"'Tis sweet to remember! I would not forego.
The charms which the past or the present can throw,
Tis all the gay visions which fancy may weave,
In her net of illusion which shines to deceive.
We know not the future—the past we have felt,
The cherished enjoyments,—the bosom will melt,
Its pulses anew o'er our pulses may roll,
When the thought of the morrow falls cold on the soul."

S. G. Keller.

Dickenson, Pa.

THE COVERING OF THE HEAD.

1 Cor. 11: 3–16.

There seems to have been a great deal of discussion as to whether the woman should have her head covered with anything more than the hair or not. Some claim that according to verse 16, the covering here spoken of means nothing more than the hair, but evidently the apostle, when he says, ver. 4, "Every man praying or prophesying having his head covered, dishonoreth his head," means a covering that the man can put on or remove at pleasure; and we all know that when a man speaks or prays, either privately or publicly, he does it always with an uncovered head—that is, he takes off his hat. It would be a shame for him to speak with his hat on, that is to have his head covered.

Now then, Paul is speaking of the woman in just the opposite sense from that in which he spoke of the man. That is, he is still speaking of the same thing, in reference to the woman as that of which he spoke in reference to the man, namely, of a covering for the head, i. e. a covering which could be put on or removed at will, and says, "But every woman that prayeth and prophesieth with her head uncovered dishonoreth her head, for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn let her be covered." Now if, as some contend, this covering be the hair, and the Corinthian sisters prayed and prophesied with uncovered heads (and this a fault among them which the apostle evidently wished to correct), then they must already have been shorn, and the apostle's writing would have no bearing, for he assumes that they themselves consider it a matter of disgrace to be shorn or shaven, for he says, "If it be a shame for a woman to be shorn," &c. From these facts, then, we must assume that there must be some covering for the head other than the hair, a covering which the woman can put on and off at will. In our church it is the custom for the women to wear caps, and we believe it is right and good that our sisters should conform themselves to this custom, both in obedience to the instructions of Paul, and also as a distinguishing characteristic by which our sisters may be known as sisters. It gives us pleasure when, both in private and public worship, we see our sisters conformed to this custom of wearing plain caps.

The Apostle also says in the 16th verse, "But if any man seem to be contentious, we have no such custom, neither the churches of God." This also seems to be variously understood, and some indeed seem to apply it to the very thing about which Paul has said so much, as though he, after speaking so pointedly and earnestly about the woman having her head covered, now yet at the end, declare, "We have no such custom, neither the churches of God." It would indeed seem strange that Paul, after his earnest reproof and earnest declarations, should now nullify the whole thing which he tried so earnestly to impress upon the minds of the Corinthians by saying, "*But after all it does not matter, you can do as you please.*" Would not his writing on this point have been all in vain? Most certainly. But we do not find Paul thus writing in vain, or for naught. He always wrote with a purpose, and so also here, and he meant to say, "If man seem to be contentious we have no such custom [that our women pray and prophesy with uncovered heads], neither the churches of God," for this was the fault which he tried to correct.—"But if any man seem contentious,"

not willing to follow the instructions which are here given, let him know that neither we nor the churches of God, are accustomed to have our sisters pray or prophesy with uncovered heads. We hope these suggestions may be satisfactory to many who have been in doubt about this matter.—*Herald of Truth.*

ANSWER TO BRO. NEGLEY'S QUERY.

I will try, by the help of God, to drop a few thoughts on the query, which reads thus: "Who now rejoice in my sufferings for you, and fill up that which is behind of the affliction of Christ in my flesh, for the bodies sake, which is the church." Christ came into the world to reconcile all to himself and to establish a church, which is called his body, and by so doing, he had to suffer many temptations and persecutions in the flesh, even to the death of the cross, and then further we can see in the Apostles while on their mission, there were many things left behind for them to suffer in the flesh, for the sake of Christ's body which is the church of which the apostles is teaching his brethren in the text alluded to. His teaching gave his brethren to understand that if they would live in Christ they would have to suffer persecution, which was yet left for them in the flesh, for his bodies sake. And so if we are truly born of Christ, and entered into the church by the door, we are his disciples, and we may know that many afflictions are left for us to suffer for the churchs' sake. We are then willing to lay down our sinful life for the sake of the brethren, and can say with Paul, "What shall separate us from the love of Christ, neither death nor principalities can separate us from that love which is in Christ's body." So we may well see if Christ and the apostles have suffered so much in the flesh, they have still left a remnaot for us in the flesh to suffer with them, just the same as Paul, at the time when he was addressing his Collossian brethren in the text, from which we now have the same opportunity to address the brethren as Paul then had, and to do all the good to the body of Christ that we possibly can. I am but a lay member yet I do think we all can be teachers in the church of Christ, by our daily walk and conversation, if we do it in God's own appointed way and are willing to suffer reproach from a sinful world. Then we rejoice if we are found worthy to suffer persecution for his bodies' sake which is the church. Now I will leave this over to some brother who is more able to do it justice than I am. I am a German scholar and can not express myself as I ought. I hope we may all try to live the life of the righteous and in the end receive the crown.

JOHN TROXEL.

Ashland, Ohio.

GO YE.

"Go ye therefore, and teach all nations."—Matt. 28:19.

This is a very important command of our Savior. Brethren, many are calling for help in the West. If they are calling for help, why do you not give them help? One says, "I have married a wife, I cannot go, another has bought a piece of land, and must go and see it, I pray you have me excused, others have bought a yoke of oxen and must go and prove them, I pray you have me excused." Now my dear brethren, does this clear you of that command? Let us be more ready to obey the call of the brethren in the West and give them help. If our wealthy brethren are so wedded to worldly affairs that they cannot go, let them appoint such as the Savior chose, the poor fishermen. The Lord chose the poor fishermen to preach the Gospel to all nations, and they done so in their day, notwithstanding they were persecuted nearly every place they went, but of all this, they were not afraid and went and done as the Lord commanded them. In our day there is no persecution, yet our ministers will not go. Why? because they have too much worldly things to attend to. In this way they will forget the Lord of Heaven, and will serve the god of the earth, for they are laying up treasures in this world, and not in the world to come. One says, "If I would go to the West, I would lose all my time," but precious souls may be lost forever.

Time thus spent would not be lost, for the Lord will pay you in the world to come. Now my dear brethren you can be a fishermen if you will go and do as the Gospel tells you, but if you stay at home you will not fulfill your duty. If you do not wish to go, elect single brethren that have no wives, no land, no oxen—nothing to care for but the flock of the Lord. Send them through the West as they can and will go. I have heard brethren and sisters say, "Let us elect a rich brother for a speaker, then when there is a call for him, he can go and preach the Gospel for them." But that is a mistake, for if they would elect a poor single young brother, he would be more ready to go. Dear brethren, let us go and feed them, for I know there are many souls in the West who are very hungry, and if they could only hear preaching they would turn from their sinful ways. Oh! what a pity for their poor souls. Let us go and preach to them,—preach the glad tidings of the Kingdom of Heaven.

Next to being upright and faithful in the performance of your duty, be decided, and then you will make either friends or foes worth having.

THE CHRISTIAN HOME.

Oh, talk to me of heaven! I love
To hear about my home above;
For there doth many a loved one dwell
In light and joy ineffable.

Oh! tell me how they shine and sing,
While every harp, echoing ring,
And every glad and tearless eye
Beams as the brightness of the sky.

Tell me of that victorious palm,
Tell me of that celestial calm,
Each hand in glory beareth!
Each face in glory weareth.

The Christian home on earth is but a type of his better home in heaven. The pious members feel the force of this. Everything within their earthly homes reminds them of that happy country which lies beyond the Jordan. Besides, they behold the impress of change upon every aspect of their homes. All that is near and dear to them there, is passing away. It is but the shadow of better things to come.—And as the type bears some resemblance to that which it typifies, we may understand by considering the relation they sustain to each other. We may gain a new view of the Christian home, by looking at it in the light of its typical relation to heaven; and we have a transporting view of our heavenly home, when we contemplate it as the antitype of our home in earth.

Let me go! my heart is fainting,
Neath its weight of sin and tears;
And my wakeful eyes are failing,
With these ever falling tears.

For the morning I am sighing,
While I, earths' long vigils keep;
Here the loved are ever dying,
And the loving, live to weep.

Let me go! I fain would follow,
Where I know their steps have passed—
Far beyond life's heaving billows,
Finding home and heaven at last.

While my exiled heart is pining,
To behold my father's face,
They, in his own brightness shining,
Beckon me to that blest place.

Let me go! I hear them calling,
Ho! There, weary one,—come home!
Words which on my ears are falling,
Wheresoe'er my foot steps roam.

I can catch the far off murmur,
Of life's river, sweet and low,
Calling from earths' bitter waters,
Unto me—O let me go!

Let me go my feet are weary,
In the desert where I roam,
Let me go! the way is dweary—
Let the wanderer go home.

I am weary of the darkness,
Of these lonely, failing streams—
Let me go where founts are flashing,
In the light of heaven's beams.

Let me go! my soul is thirsting,
For those waters, bright, and clear,
From the fount of glory bursting—
Ah! why keep the pilgrim here?

Let me go! O, who would linger,
Fainting, fearing, and athirst;
When before us lies a region,
Where undying pleasures burst?

LIZZIE BUZZARD.

Fairplay, Md.

THE WAY OF PEACE.

Persons like to do as they please; and often think that if they could only have *their* way they would be contented and happy, and everything would be right. But the mind and will of the unrenewed heart ever tends to selfish ends, which leads to strife and trouble.—Hence we find disorder, confusion, and all manner of wickedness as the result of a persistent determination among men to do just as they "have a mind to," regardless of the feelings of others, the dictates of conscience, and the commandments of God.

Thus children quarrel, dispute, and fight; husbands and wives are cross, crabbed, and unhappy; homes are broken up, families scattered, brethren are at variance, and men are led in forbidden paths of sin and shame.

The Apostle Paul well understood this tendency of the human heart, and in his exhortation to the Phillipians thus strikes at the very root of all selfish willfulness;—"Let this mind be in you which was also in Christ Jesus."

Jesus had a mind to please not himself, but to please others; to seek not his own good, but the good of others; to suffer when persecuted, and to bless when reviled, and when seized by wicked men and crucified and slain, to pray, "Father, forgive them, they know not what they do." He came not to be ministered unto, but to minister; not to exalt himself, but "to seek and to save that which was lost." It was his mind to become poor, that others might be made rich; and he made himself of no reputation, but took the place of a servant, and was the friend of sinners. His was a mission of peace. He sought not the honors of the world; he created no envy. "Glory to God in the highest; on earth peace, good will to men," was the glorious proclamation of the heavenly host at his birth. Peace followed in his foot-steps while here on the earth.

"Peace, was the prayer the Savior breathed,
When from our world his steps withdrew;
The gift he to his friends bequeathed,
With Calvary and the Cross in view."

And there is peace for us in yielding our wills to the will of God, and having in us "the mind that was in Christ Jesus," which will lead us to forget self and strive to do good to others, and scatter blessings on all around.—*The Christian.*

The idle should not be classed among the living, they are a sort of dead men, not fit to be buried.

Good is stronger than evil. A single really good man in an ill place, is like a little yeast in a gallon of dough, it can leaven the mass.

To judge human character rightly, a man may sometimes have very small experience, provided he has a very large heart.

For the Pilgrim.

THE EVIL SPIRIT.

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and findeth none."—Matt. 12; 49.

Every man and every woman is possessed of a spirit which actuates them either for good or for evil. That spirit is actively engaged in prompting the person in which he has his dwelling to act, say and do which may be pleasing to him; but as soon as the person refuses to comply with his behest he will find nothing to engage his time, and will leave and seek employment elsewhere. The subject under consideration, is a man that was possessed of an unclean spirit, and we are told he went out of the man. The reason he did so, was because he could not fill his mission according to his desires. An unclean spirit we understand is an evil one, sent out by his satanic majesty to annoy and gratify all with whom he may come in contact and remain as long as he can make it pay. But sometimes by the power of the preached Word it brings a man to a stand, and when this happens to be the case, and he stands in that condition awhile, the evil spirit has no employment: he will leave and seek employment wherever he can.

"He walketh through dry places." What may these be? In the first place let me say, the man was unconverted, and never had been converted, and every other unconverted man has the same kind of a spirit. There would be no use for him to try to get into that kind of a man, then, he must seek some one that is not in possession of the evil one. Then you may look for him around in the assembly of God's people, trying to get admittance there. Look out for him brethren, if your hearts are not filled with the Spirit of God, he will gain an admittance, and woe be unto you, for the devil cometh to you having great worth.

As the evil spirit is of a lively turn, full of jesting and joking, apt to be making sport of others, loves to be in the ballroom, drinking saloon, and at the gambling table, you may well think it will be a dry place for him when he comes around where the people are engaged in worshipping God; no jesting there, no drinking or gambling, or even when he comes to the family fireside and finds an altar erected there, it is a dry place. he cannot enjoy himself in that kind of society,—no rest, no pleasure there.

Then he saith, I will return into my house from whence I came out, and when he is come he findeth it empty, swept and garnished. What a pity that such is the case. When men are brought to a stand by the power of God's Word so they do not go a step further and have their house filled with the Spirit of God, and not allow the evil spirit to return. Depend upon it he will do so if he does not find rest, but remember he will not come back in the same manner, or under the same colors, for if he did he would be in danger of having to leave again, but he will now fortify himself for the future, and what will he now do to get a stronger foothold? He will take "with himself seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first."

Now you can see what an effort he makes to establish himself, by calling to his aid seven others, and they march up in solid phalanx and demand admittance, in the shape of a false religion. How much do we hear palmed off in this our day from the pulpit and from the press, it is lamentable indeed. The difficulty with men is this, when hearing the Gospel preached and having loud calls from God, they stop and consider, and in this condition they are found by the wary who are always on the alert for a subject to glut with their false doctrine.

The subject we are now treating is a pliable one, for he has been convicted of sin, he sees the error of his way but has not made use of the means of salvation, yet he has stopped committing sin, but his heart is yet void of the love of God, and is now in the most danger that he can possibly be, of being deceived. Now observe, you see them coming and saying you ought to get religion, you can get it at the mourner's bench, if you do not like to go there, you can get it in the woods, in the barn, or any place that suits you best, only get down upon your knees and pray, and God will bless you. He will baptize you with the Holy Ghost, you need not bear a cross, for it is popular in our day to have religion; you need not get down into the valley of humility, you need not stoop to wash your brethren's feet, that is not essential; you need not observe the Holy kiss, these are things that formalists are very tenacious about, if the heart is only right that is the main point. And if you think you ought to be baptized, you can choose your own way; any way will do, immerse, pour, or sprinkle, they are all baptism, as thy faith is, so be it unto you. When we see these things brought to bear upon the poor sin-sick soul, who hardly knows what to do, is it not enough to arouse the servant of God to double his diligence, to point the sin-sick soul to the Lamb of God that taketh away the sin of the world, and not allow the return of the evil spirit, with his additional force, to enter in and fortify himself. These seven spirits are the acceptance of the false doctrine, which you can see is under another color from which the spirit behaved himself when he before dwelt in the man. As a form of Christianity is very popular, the man settles down and becomes established, and he is harder to move than he was before his first impressions were made. Therefore his case is a very sad one. He will not likely examine the Word of God closely, because he has a form of godliness; his conscience is kept quiet, and thus he passes through the world, the hour of death arrives, he is placed into the coffin and the people are told what a good Christian he was, he died in the triumphs of living faith, and in the morning of the resurrection, he will be told by the Great Judge of all the earth, "Depart from me all ye that work iniquity, I never knew you. These shall go away into everlasting punishment prepared for the devil and his angels."

Now, in conclusion, kind reader, when this meets you, examine yourself, and if this should be your condition, confer not with flesh and blood, but take the Word of God for the man of your counsel; what that teaches you, that observe, and if it leads you down into the water to initiate you into the Church, do not stop and waste time, for time is precious. "To-day if you will hear His voice harden not your hearts." To-morrow you may not have the privilege, death may intervene and all will be lost.

GEORGE WORST.

CRY ALOUD AND SPARE NOT.

(*Continued from last week.*)

But what right have we to preach as Jesus did, says one. Well, I know only what is written; and that says that Jesus had given us an example, and that we should learn of Him, and that we should teach the nations everything he had commanded, &c. I turn to the apostles and see how they did. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Note, "Let the house of Israel know"; not, let somebody in the world know, but "*the house of Israel know.*" Jesus, whom *ye* have crucified," not who someone somewhere in the world crucified, but whom *ye have crucified*. Acts 2: 36. "But Elymus the sorcerer withstood them, seeking to turn away the deputy from the faith. Then Paul, filled with the Holy Ghost, set his eyes on him, and said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord." &c. Acts 13: 8–11. "Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed;" &c. Acts 28: 26, 27. Let these suffice as a few apostolic examples of preaching, which appears very much to one like pointing out, and locating the error and sins. So, brethren, cry aloud, and spare not, lift up your voices like trumpets, and show the people their transgressions and their sins. Don't stop to inquire how much good this sermon or that article will do; or what this one, or the other one, will say; do your duty and leave consequences to God. You, if you are right, do not belong to the world and have no favors to carry from her; but, contrariwise, will hate you as she hated your Master, of whom she said, he has a devil, why hear ye him. If Stephen had flattered sinners he would not have been stoned to death by them. And if the primitive Christians had flattered sinners, and compromised the truth to please them, there would have been no martyrs.

Cry aloud and protest against sin wherever you find it. Don't slander or ridicule the sinner; pity them, but expose and locate the sin; point out what it is, and where it is found. If a sect sets up a system of religion and invites people to adopt and espouse its principles, it is public property. Examine it, scrutinize it well,—believe not every spirit, but try them by the Word of God, and if you find error in it, expose it, ventilate it, and bring the error to the surface that men can see it and beware of it. Do not let the unthinking soul fall into it without a warning. Suit yourself to the times and circumstances in which you live and preach. If you live in Utah, protest against the sin of polygamy; don't be afraid to tell your hearers, after you have exposed the sin, that the Mormon Church practices it. And if you preach or write where the sects hold fairs in their meeting, or church house, and where they sing the Star Spangled Banner, &c., and "Praise God from whom all blessings flow," all under the sacred and solemn name of religion, and have it published to the world in the newspapers. Not only tell the people that such a religious blasphemy exists somewhere in the world, but also tell them where, and by whom it is practiced. And then if the people still adhere to it, you have cleared your skirts from their blood. Don't let the judgment

of one who, perhaps, has some near relative or dear friend among them, persuade you that such preaching or writing can do no good. Hundreds of living witnesses already testify to the contrary, and rise up and call you blessed, while they thank God that that they have been delivered from the path of the destroyer. And eternity will only reveal the rest. Cry aloud and spare not, saith God.

D. P. SAYLER.

THE LIFE TO COME.

The things that are out of sight are transcendently greater than those which are seen. Only a child or a savage has his life bounded by the visible horizon, or the limit of the present moment. And no more should the things of the present existence bound our thoughts. On what ineffible realities does Christian belief lay hold. This world is a mere starting point. Beyond lies an eternity as certain as to-morrow, with glories which the highest human imagination dimly paints. We stand on the brink of a sublime future. It does not become us to live with our eyes closed to it. Steadily looked at, there is power enough even in the anticipation to fill us with rejoicing strength, peace, untold victory complete. Perhaps you are best with the cares of life, perplexities of business, of bread winning, of household ordering. Let not these things darken your path with painful apprehension, or fill the whole measure of your thoughts. A few years and you shall look back upon them and smile that they could cloud your way for a moment! Are you weighed down with weakness of body, crippling your powers, crushing your enjoyment? Be of good courage. The strength of the seraph shall be yours. —No athlete, rejoicing in manly power, tastes the supreme freedom and joy of the spiritual body that awaits you. Does trouble assail you with bitter and heart-piercing blows! Rejoice and lift up your head, for the time of your redemtion draweth nigh. The homeward traveler complains not at beating wind and drenching rain, he hardly feels them, just before him he knows lies the home from whose windows streams the promise of warmth and comfort; and within are the dear ones, the very thought of whom is a shield against wet and cold. Is your life dark through the absence of the one whose presence glorified it. Remember how the brief partiog used to give sweetness to the meeting. The parting now, long though it seem, is but a moment at the union to which you are drawing near. Its sweetness is a full certainty of an unbroken future, shall have a depth which the worst pang now cannot measure. Are you walking in the ways of sin, leaving often your higher life to grovel in the mire of the earth. O, be not ungrateful to the love that may hereafter be revealed to your sight? You are a prince, whose kingdom has been bought with a great price, dishonor not Him who bought your inheritance with His blood. Are you living in sluggishness, an animal life of eating and sleeping, and low self seeking? You are choosing a manhood, instead of an angelhood. You are turning your back to Heaven opening to win you. Or are you, while striving and aspiring for the better things, sad at heart because God is yet far off, and dim to your thoughts? Be patient. Never was such cause for patience as you have. The Revelation, the awakening, is not far off. You are as a child asleep beneath its mother's eyes. Shadowy dreams is all his mind can reach. A moment more and it shall awake to the mother's kiss, the mother's smile pouring forth to it the untutored tenderness of her heart.

These things are real. They are certain. Rather, such thoughts but dimly express the real and certain future. It becomes us to look upon that future often, to let its radiance fill our hearts, that we may walk worthy of the vocation wherewith we are called. All we hold here that is bright and dear is but the faint image of the world just beyond our horizon line, toward which each step is taking us. —*Christian Union.*

Youth's Department.

BEGIN YOUNG.

In a land beyond the seas, a minister met a mother in Israel, whose life had been lengthened out beyond the period usually allotted to man.

Talking with this aged disciple of the wonderful ways in which God had led her, the minister found her heart a temple of praise to Him who had loved her and given Himself for her. The service of God has been to her a delight. Eighty-two years she had walked in the footsteps of her heavenly Master, having given her heart to Jesus when she was but fourteen years of age.

Before the minister bade adieu to this aged saint, she said: "I want you to tell the children of America, when you return to them, that it will save them from a thousand snares *to mind religion young.* Tell them you saw an old lady of six-and-ninty years, who has spent her life in the service of the blessed Redemer, and she has no such source of real joy as the remembrance that she early gave herself away to Jesus."

From many of the follies of youth and the sins of maturer years she had been preserved, because that in life's early morning she had sought and found the Savior. Bitter have been th regrets of many a heart, that, waiting for a more convenient season, life's best years are spent in the service of satan; but no one ever regretted that life's earliest, best years were given to Him who has said. "Those that seek me early shall find me."—*Messenger.*

A Faithful Shepherd Boy.

Gerhardt was a German shepherd boy, and a noble fellow he was, although he was very poor.

One day, while he was watching his flock, which was feeding in a valley on the borders of a forest, a hunter came out of the woods and asked:

"How far is it to the nearest village?"

"Six miles sir," replied the boy, "but the road is only a sheep track, and very easily missed."

The hunter looked at the crooked track, and said:

"My lad, I am hungry, tired and thirsty. I have lost my companions and missed my way. Leave your sheep and show me the road. I will pay you well."

"I cannot leave my sheep, sir," replied Gerhardt. "They would stray into the forest and be eaten by wolves, or stolen by robbers."

"Well, what of it?" queried the hunter. "They are not your sheep. The loss of one or more would not be much to your master, and I will give you more than you have earned in a whole year."

"I cannot go, sir," rejoined Gerhardt very firmly. "My master pays me for my time, and he trusts me with his sheep. If I were to sell my time, which does not belong to me, and the sheep should get lost, it would be the same as if I stole them."

"Well," said the hunter, "will you trust your sheep to me, while you go to the village and get some food and drink, and a guide? I will take care of them for you."

The boy shook his head. "The sheep," said he, "do not know your voice, and ——" Gerhardt stopped speaking.

"And what? Can't you trust me? Do I look like a dishonest man?" asked the hunter angrily.

"Sir," said the boy, "you tried to make me false to my trust, and wanted me break my word to my master. How do I know you would keep your word to me?"

The hunter laughed, and he felt the boy had fairly cornered him. He said:

"I see, my lad, that you are a good, faithful boy. I will not forget you. Show me the road, and I will try to make it out myself."

Gerhardt now offered the contents of his scrip to the hungry man, who, coarse as it was, ate it gladly. Presently his attendants came up, and then Gerhardt, to his surprise, found that the hunter was the Grand Duke, who owned all the country round.—The Duke was so pleased with the boys honesty, that he sent for him shortly after, and had him educated. —*Young Pilgrim.*

Correspondence.

Brother Henry:—As I have lately become a reader of the PILGRIM, and seeing so many good articles written by the dear sisters, I thought, oh how I would love to say something too.

Prompted by this feeling, I will, by the help of my dear Redeemer pen a few thoughts. I can truly say, I love to read the Church news as I seldom get to preaching this winter, but I can read the Word of God and the PILGRIM which is a great comfort to me, as my husband is from home a great deal. I have a very lonesome time, although I have my children to comfort me in a measure, but oh, dear brethren and sisters, how glad I would be to see some of you come when I feel so lonesome, to talk with me and to comfort one another. I have no friends by the ties of nature, within one hundred miles, and it is very doubtful if I shall ever see them again in this cold unfriendly world. I do think brethren and sisters that we ought not to be so distant toward each other. It shows to the world a coldness of love, and gives more room to find fault with us. Dear sisters when I see so little love manifested among members, then the thought arises, do we love the Lord.

"For we know that we have passed from death unto life because we love the Brethren, and if ye love Me you will keep My comonandments," and how can we love our blessed Savior and keep His cotomands, without loving one another? We are to love one another as He has loved us, and how many of us could lay down our lives for another. "Greator love hath no man than this, that he lay down his life for his brother."

Yes, dear brethren and sisters, we may say we love one another, but we must manifest our love by our actions, in sickness and in health, and in all our trials and afflictions, helping to bear each others burdens, and not neglect our poor brethren, sisters and neighbors who are destitute of the necessaries of this life when they come to our doors. Not to turn them away empty if we can possibly supply their wants, or at least, some of them. I often think of the poor these cold winter nights, when we are warm and comfortable in our warm houses, and

often think and study what most I do to help them, for we know he that giveth to the poor, lendeth to the Lord.

From your unworthy sister.

NANCY CROUSE.

Oak Hill, W. Va.

SAFE HOME AGAIN.

MILFORD, Ind., }
March 4th, 1872. }

Dear Pilgrim: By the request of many brethren and sisters and friends, permit me to give through your columns, a short account of my recent mission of love to the East. I left home Jan. 3rd and arrived at brother Hambletons', Wells Co., Ind., Jan. 4th. Here I remained until the 11th. We had meeting night and day, and a refreshing time we had together, and I think all were much refreshed and encouraged to press onward and upward while others said, almost we are persuaded to be christians. On the morning of the 11th I started for Armstrong county, Pa., and arrived at Oakland on the 12th, in brother J. P. Hetrick's church. Here I remained until the 26th. We had many refreshing meetings together with kind brethren, sisters and friends, with whom we were permitted to meet, and we shall never forget each other. I feel thankful both to God and my brethren and sisters for the kind favors bestowed upon me while among them. Here some were received into the fold and I pray God that the good work may still go on. After enjoying such sweet seasons of love together here it is hard to part, but duty made me understand that we must take the parting hand. So we said farewell to each other as brethren and sisters, many of us never to behold each others' faces in this world again, but oh, the thought is sweet to think of meeting above to part no more.

January 26th I was conveyed by our beloved brother Philip Shoemaker to Cowenshannoe church where brethren Levi Wells and Robert Whitaker preside. Here I remained until Feb. 2nd, where we again made new acquaintances and formed new associations in and out of the church. Here we had meeting morning and evening and very large congregations and I think the church was much refreshed, and very many were made to feel that they ought to be Christians. After those seasons of love, the time came that we here took the parting hand never to meet any more in this world, and some of those we there met, are already gone to their long homes. We shall ever gratefully remember the kindness of these brethren and sisters, and though we shall never meet some of them on the shores of mortality, I trust we may meet on the other shore. We shall not forget those kind friends who bestowed the rich present of a nice silver Time Keeper to me. Dear friends, may you be rewarded at the great Resurrection for your kindness, is my prayer for you all.

February 2nd I was conveyed to Plum Creek by brother Levi Wells, where I remained until the 12th, having meeting morning and evening. Brethren Lewis Kronmel and Jacob Kelso preside here. We had, indeed, a pleasant meeting, and some were added to the fold, and many more, I hope, will be ere long. At this place I made many new acquaintances and associations never to be forgotten in time nor eternity. I shall ever remember the kindness of those dear ones who are near my heart, and I implore His blessings to rest upon you all. February 12th, I was conveyed by our beloved brother Kimmel to brother Wilcox', where we dined together and then parted. I was then conveyed to Indiana town by brother Wilcox, and from here I started to Philadelphia to do some business. After remaining in Philadelphia a few days, I once more took the train for Ind., and I arrived home safely March 2nd, and found all my little family enjoying good health, for which we feel to say blessed and Holy be the name of the good Lord who cared for us until we enjoyed each others association again. Oh what a dear place and sweet name is home, and how dear the loved ones there are. I also found my brethren and sisters generally well except old brother Bush, one of our visiting brethren, who summoned me to his bedside a few hours after my arrival home. After conversing, and holding a season of devotion together, I am again at home. JESSE CALVERT.

Dear Pilgrim:—We hereby give you a sketch of our late visit to Carroll and Frederick county Md., Pipe and Bush Creek Churches. On Monday the 12th, I, in company with my wife, arrived at Union Bridge, where we were met by brother Ephraim Stoner, who accompanied us to New Windsor, where we attended the first meeting in the Pipe Creek Church,—attended a few meetings, visited our dear Elder Philip Boyle, and a few other families, —had a pleasant, and we trust profitable interview. At this place was met by our dear laboring brethren, Eld. J. D. Trostle, and Jesse Roop, from Bush Creek, the former, (J. D. Trostle) became our colaborer while in this Arm of the Church. On Tuesday evening returned to Union Bridge, and continued to labor until Thursday evening. Attended eight meetings, had many pleasant interviews, and we trust, to advantage to many; the Lord working with us to will, and to do His good pleasure. On Friday morning we started for Linganore, Bush Creek Arm, accompanied by brother E. Stoner of Union Bridge,—had the first meeting on the evening of same day, and continued meeting at the same place,—near brother Trostles' one week. Here we truly had a time of "refreshing from the presence of the Lord." The brethren here have no meeting house, have to hold meeting in a small dwelling house, with but two small rooms, unpleasant and uncomfortable, but notwithstanding the good Lord was there in spirit and power. On Sabbath morning, the 18th, the brethren baptized Emma Devilbiss, an intelligent and prominent member formerly of the Methodist persuasion. On the 22nd, eight more were added to the number, with numerous other applications for baptism. On Friday the 24th, the brethren took us to Bush Creek, or Monrovia meeting house, at which place, and Linganore, the meeting was continued alternately, until the evening of the 27th, when the meetings closed, leaving impressions which we have reason to believe, will long be remembered by many, the results of which will only be realized completely in the realms of eternal bliss. The number of accession to the Church during the meetings, up to this time, are eighteen, and still others say they are fully convinced and it shall not be long until they give a practical demonstration of their faith in Jesus. Hope, through the prayers of the faithful, and the grace of God, their desire and prayer may be realized. During these meetings, Bro. Wm. H. Franklin of Sam's Creek, Daniel, and Henry Sayler of Beaverdam, also assisted in the labors of the meetings.

The Church at Bush Creek, though meeting with serious reverses in past days, is rallying again, and with its present royal crew, may engage the contest with sure victory. The simple doctrine of the Bible, and the preaching of the cross of Christ, there, as well as elsewhere, meet with opposition, but satan, with all his mechanical skill and agencies, cannot keep it from being enjoyed by honest souls who desire the sincere milk of the Word; if the faithful embassador of Jesus holds it undaunted, unadulterated, before the heaven-born image of the creature man. The crimson dye of redeeming grace reflects the image of God to the soul,—which will respond with holy reverence, "Thy will O, God be done." May the pilgrim band at Bush Creek enjoy a prosperous journey toward the Fatherland, is my prayer.

D. F. GOOD.

Waynesboro, Pa.

GREENE, IOWA. }
March 4th. 1872. }

Beloved brethren: As it has been some time since you have had any church news from this district or church, I thought to drop a few lines for publication in the PILGRIM.

We had a refreshing time quite recently, as there was a series of meetings held here, which commenced on the evening of the 22nd. of Feb, and continued every evening with three day meetings, until the 28th. There were many good impressions made upon the minds of the hearers. I can truly say that it was a feast to our souls, to hear our laboring brethren so earnestly engaged in holding forth the doctrine of Jesus Christ, as we believe it, and according to the teachings as it is given to us in the Gospel of Christ. And at the same time removing obstacles away which had been thrown in the way of some by those that are not willing to obey all the commands as given to us by the Lord, and who labored hard to do away feetwashing as a church ordinance, and drew a mist over the eyes of some of the hearers. Some were made willing to believe their doctrine and joined in with them, while some others were halting between two opinions. At the close of our meetings there were some found willing to join our church, and were received by baptism, while others seemed to be very much affected, and we hope the time will not be long until they will also come and obey the Savior's call. The members also seemed to be refreshed by the influence of the Holy Spirit and the preached word. Upon the whole we had a refreshing time and at the close of our meetings returned to our homes rejoicing.

The ministering brethren that came to our assistance were Eld. E. K. Buechly, Eld. Benjamin Buechly, and Jacob Murray of Waterloo congregation, Iowa. Further more I wish to say that our congregation has had a large increase during the past year, and the church is in love and union as far as known at this time, and is in a prospering condition. I wish to inform the brethren and friends generally that the name of our post office (Elm Springs) has been changed to Greene. Those that formerly addressed to the above will now address Greene, Butler co Iowa.

So may the Lord add his blessing to all our efforts made for the cause of our Redeemer and the welfare of souls, is my prayer.

J. F. EIKENBERRY.

NEWVILLE, Pa., }
Feb. 22nd, '72. }

Dear Pilgrim: As I live somewhat in a remote place from our church, and, as I am an aged person, and do not get out much, and not knowing who is agent for the PILGRIM in this part, I have to take this method of sending you $1.25 for the year 1872. Please accept it, and as life is uncertain and death certain, so my desire is, not to send blank paper. In my weakness and nothingness I will try, in way of admonition, to say a few words, if you deem them right, you may insert, if offensive lay them aside.

When I look on the many different sects, and so many revivals, some hold on three or four weeks, and every denomination or leader persuades his congregation they are right, and in the meanwhile deny the Lord's precepts. Some say baptism is not essential, others, feetwashing is nothing, &c. Oh, why did our Lord and Savior Jesus Christ leave the shining courts of Heaven, and suffer such an ignominious death, and now His holy precepts to be trampled under foot by sectarianists. The members of Christ were formerly called saints, a chosen generation, elect of God, a peculiar people, a royal priesthood. Brethren and sisters, who are we? What are we doing? What did Jesus say? "Love one another as I have loved you." How much did He love us? Why, He left His life to save us from the violated laws of God. Love! Yes! It originated in the Father and was accomplished by the Son. His birth was the nativity of love, His sermons, the words of love, His miracles, the wonders of love, His tears, the meltings of love, His crucifixion, the agonies of love, His resurrection the triumph of love, and how can dying

mortals say, His examples and precepts are not essential?

* * * * * *

O, brethren and sisters, do not speak lightly of our ministeriog brethren, consider they are as watchmen on the walls of Zion, consider what burdens they have on their shoulders to bear. They are to serve God and not mortal man. Let us do as the clean beasts do. "chew the cud," then we will have enough to do with ourselves. O, that we all could pray for humility and meekness. It is for the want of meekness that there are so many paper quarrels, and perverse disputings. If I consider, my brother or sister may fall to-day and I may fall tomorrow. Those who think they stand fast know not how soon they may be shaken and overthrown, therefore, I wish to treat those who are overtaken in a fault with the same tenderness and compassion that I would wish to find if it were my own case. Paul bore reproaches with much meekness, because he did not build upon the opinion of many reckoning it a small matter to be judged of men's judgment. All persons who possess a meek spirit, can live a very comfortable life, he enjoys it himself, he enjoys his friends and his God, and he puts it out of the reach of his enemies to disturb him in his enjoyments.

I am yours in love, bound as a pilgrim to the celestial city.

JOHN WHISTLER.

Dear Pilgrim:—I will give you another item of news. On the 15th. of Feb., I left home on a mission of love to Somerset co., Pa. I attended appointments in Elklick, Berlin, Quemahoning, and Middle Creek congregations. Had the pleasure of seeing some young persons join the "Pilgrim Band." I hope they will prove themselves worthy members.

I closed my labors in Somerset co., on the evening of the 25th., and the morning of the 26th., took the train at Somerset, *enroute* for Bourbon Ind., to visit Salem College, located at that place. I arrived at Bourbon the morning of the 27th., and to my great joy the Board of Trustees were in session. So I had not only the pleasure of examining the educating process; but also the managing department. They elected officers of the Board while I was there. The present *corps* of officers are:

President, J. B. Shively.
Vice President, David Wolf.
Secretary, Keylon Heckman.
Treasurer, D. Heckman.

In reference to Salem College I can say; I had the privilege and pleasure of examining the Official *Documents* of the Institution, and find it placed upon a permanent basis. The Trustees hold a warrantee title for the property. They have also a *Corporation*. So the Institution is upon a *permanent legal* basis, and in my judgment, all that is necessary to give a permanent *financial* basis, is, the public *patronage* it justly merits.

Upon earnest solicitation of the Trustees and others, I was induced to accept of the appointment of General Agent, to sell scholarships, receive donations &c., for the Institution. Persons desiring information from me relative to the Institution, can address me either at Scenery Hill Pa., or at Bourbon Ind., until further information be given.

I returned on the 2nd. of March, found all well. Thank God for His goodness.

Fraternally yours,
JOHN WISE.

Scenery Hill, Pa.

Editor's Department.

ANSWER TO QUERY.
Col. 1: 24.

The Apostle Paul was not only willing to bear the reproaches that were heaped upon him, but even rejoiced that he was accounted worthy to be a partaker of the sufferings of Christ.

The passage referred to, reads as follows: "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ, in my flesh, for his body's sake, which is the Church." *That which is behind of the afflictions of Christ.* We do not think that Paul, in this expression, intimates that the suffering of Christ was in any way incomplete, or insufficient to bring about a thorough justification of the sinner, but has a reference to the time when it was said to him, "Saul, Saul, why persecutest thou me." The convictions that he had taken part in afflicting Christ's own body was so deep rooted, that he was made to rejoice in any affliction which he could endure in his body, that he might more fully atone for those afflictions which he caused the dear body of Christ to bear. Therefore he says, brethren I wish you to understand that I am not weary of the ministry in which I am now engaged, on account of the persecutions which it brings with it, but I rejoice that I am made worthy to share in that which is behind of the afflictions of Christ's body which is the Church."

Notwithstanding Christ suffered in His body, even unto death, yet His afflictions are not ended, and will not be until His body, the Church, is redeemed and delivered from a persecuting world. Paul, while persecuting the Church, persecuted Christ's body, therefore when he became a part of that body, he could rejoice that he now, as a member of that body, was permitted to bear a full portion of affliction, not only for his own salvation, but also for the sake of his brethren, the Church, which is Christ's body. Dear brethren, this should be our joy. When we consider that we all took part in crucifying afresh the body of Jesus, we ought now, like brother Paul, when persecuted for the sake of the Church, rejoice because we have also been so highly favored as to be made partakers of these sufferings.

Then let us ever bear in mind, when we undergo afflictions or are persecuted, that we are part of the body of Christ, and for the sake of that body, we will bear it joyfully, thanking God that we were made worthy of so great a privilege. We give these thoughts by special request of an afflicted brother, and hope it may console him amidst his afflictions on his pilgrimage to the haven of rest.

TRACTS, TRACTS.

Orders are beginning to come in for our tracts, but not as rapidly as we would be pleased to see them. These Tracts should be distributed by the thousand, and hope that our brethren and sisters will awaken up to the Church's best interests by entering into the work with a determination. If individual members do not feel like buying for free distribution, let each Church throw together their mites and send for three, four or five hundred, for free distribution. Any wishing them by the hundred, or in large quantities, may send in their orders and pay for them when received.

PERSONAL.

AB BAUM.—Your money was received and credited in No. 7.

JOHN HERSHEY.—Your name on our book is marked paid.

C. SHANK.—The name you speak of has not been paid for this year.

S. M. PRETSMAN.—We have no note of receiving the money but it may have been overlooked. Give yourself no further trouble about it, as we will lose it if not already received.

JOHN ZUCK.—Jacob Zarger's PILGRIM will come all right now. Back Nos. sent—an oversight.

VALUABLE HINTS.—We made quite a mistake in the series of articles with the above heading, in our last issue, by putting up part of a wrong number. This week we have it in its regular order, and shall try and be more careful in the future. In it are a few ideas advanced that we think not altogether orthodox, but as it contains many good ideas, we shall hear it through, and would ask our many readers to prove all things and hold fast to that which is good.

MARRIED.

HAUGLE—GROSSNICKLE—Feb. 29th, by Elder D. P. Sayler, at the home of the brides parents, Mr. Henry S. Haugle of Seneca county, Ohio, and Miss Clara E, daughter of Bro. Daniel, and sister Ellen Grossnickle, of Frederick Co., Md.

DIED.

SANGER.—In Fayette Co., W. Va. March the 4th. '72, of dropsy, our much beloved brother, Henry Sanger, aged 69 years.

The subject of this notice was one that was much loved in the circle in which he moved. For many years he was a worthy deacon in the Church, and zealous for the cause of his blessed Master. He moved from Rockingham Co., Va., where he was instrumental, in a great measure, of seeing organized and flourish, a considerable congregation of the household of faith. From there, he moved to this county, a few years before the late war, and was the pioneer of the Brethren on this side of the Alleghany mountains in this section of the State, being the first, with his family, of the Brethren that moved here. He lived to see flourish here, a Congregation of the people of God, and now by his death, the Church deeply feels her loss, a loss not easily repaired, for there are few that can fill the place as he did. None can point to his grave and say, there lies one that was my enemy, at peace with the world and his God he thus passes away. As a citizen, he was respected by all who knew him, and as a neighbor, few if any were loved as he was,—his hand was ever ready to administer to the wants of the poor or afflicted,—truly they have lost a friend indeed.

How he was loved as a husband and father, the bereaved hearts only can tell or feel in the depths of their sorrow. His home influence was such that his children in their youth, through the grace of God, enlisted on the side of Jesus. The father of eleven children, all members of the Church except the two youngest. In his last illness, scarcely a word of complaint escaped his lips, gently and quietly as a babe falls asleep in its mothers arms, he sank to rest in the Lord. How the memory of the departed who thus go to sleep, cheer our drooping souls, strengthen our hopes, and confirms our faith in Jesus, and that religion that makes our dying day a happy day. Joy to the memory, and peace to our dear brother, may we follow on until we meet him in that upper world of bliss.

J. S. FLORY.

[*Companion* and *Visitor* please copy.]

ABSHIRE—In the Fall Creek Church Henry Co., Ind., March 8th, '72, sister Hannah, wife of friend James Abshire, and daughter of brother Jacob and sister Hannah Miller, aged 24 years, 9 month, and 11 days. Funeral services by the brethren, J. W. McClure and others.

The deceased was afflicted some time, and suffered much till death came and released her. We hope our loss is her eternal gain. She leaves a husband and one little child, with many dear friends to mourn her loss.

[*Visitor* please copy.]

WOLF.—In Cumberland Co., Pa., Feb. 27th, '72, Isaac H. Wolf, aged 27 years, 10 month, and 24 days. Funeral service by brother Adam Beelman, from 30th Psalm.

D. GOODYEAR.

ANNOUNCEMENTS.

DISTRICT MEETING

Middle District of Iowa. May 6th.

West Virginia District. April 26th.

Middle District of Ind. April 12th.

North-western District of Ohio, April 19th.

Southern District of Ind. March 28th. Stop off at Delphi and Back Creek.

Eastern District of Maryland, April 2nd, Beaverdam, Frederick Co., Md.

North-eastern District of Ohio, Thursday, May 7th. Stop off at West Salem and New Pittsburg.

Middle District of Pa.; Lower Cumberland Branch, April 30th. A full representation desired.

First District of Va., West Arm, Floyd Co., April 19th.

Please announce that the District Meeting of Northern Ind. and Southern Mich. will be held in the Pine Creek congregation at their west meeting house, April 18th, 1872, by Divine permission. Those coming by railroad will stop at Walkerton.

JESSE CALVERT.

(*Companion* please copy.)

[*Money list crowded out.*]

GENERAL INTELLIGENCE.

LARGE FIRE.—Dr. Jayne's large building in Philadelphia was destroyed by fire. The loss is estimated at about $1,000,000.

A man by the name of Chandler Arthur died February 7th, near Fayetteville, Fayette Co., W. Va., at the advanced age of 114 years. He was a young man at the time of the Revolution.

NORTH ALABAMA.—The Tuscumbia (Ala.) *Times* says that at no time in the history of that portion of North Alabama has its prospect of rapid growth and improvement been more flattering than now. There is a constant influx of new settlers who are men of refinement, steady habits, industrious, and to a considerable extent, blessed with means. We have only to keep up our spirits yet a little while, and the blessed results of prosperity and plenty will be palpably manifest.

A RAILROAD IN EGYPT.—The enterprising viceroy has commenced the gigantic work of connecting Upper and Lower Egypt by a railroad, which is to be 600 miles long, and proceed into the heart of Africa. The land of the Pharaohs is waking from its long slumber.

COTTON FACTORIES IN ALABAMA.—There are now in the State of Alabama six cotton factories. Two are a short distance northwest of Florence, running 5,000 spindles each; the Bell factory at Huntsville, 4,000 spindles; two at Prattville, 2,000 and 8,000 spindles; one at Tuscaloosa, of 600; and the Tallahassee factory of 18,500. The factories named consume 20,000 annually.

A GREAT RAILROAD IN SOUTH AMERICA.—Mr. Robert Crawford, an Irish engineer who was largely concerned in the tubular bridge of the Grand Trunk Railway across the St. Lawrence at Montreal, has undertaken to survey a route for a railroad across the South American Continent from Buenos Ayres to Chili, and thus connect the two great oceans. It will be a work of great difficulty because of the Andes.

RAILWAY IN INDIA.—Experiments are being made in India on a new form of single rail tramway. The vehicles used, in addition to the ordinary description of wheels, have a pair of flanged wheels, one behind the other, running on the single rail, which is laid at the centre of the track. The flanged wheels are adjusted by a screw, so as to take all the weight off the ordinary wheels without lifting them much above the roadway. An experimental line has been laid, in part at an incline of one in forty, and along this a pair of bullocks draw a load of three tons. The advantages claimed for this system are: First, a very great diminution of power expended in hauling, as compared with traction on common roads; second, that the cost of construction is only one-half that of an ordinary tramway with two lines of rails.

DENVER, COLORADO.—The growth of Denver, Colorado, is really something remarkable. The official census in June, 1870, showed less than 5,000 inhabitants. A real estate firm in that city recently had a census taken at their own expense, with a view to publication along with other statistical matter. They find that the population in December, 1871, was 10,832, having more than doubled in 18 months. The number of buildings erected 1871 was 783, valued at $2,391,375. The amount of business done in Denver during last year is reckoned at more than $14,000,000.

GOOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have enquired whether we keep them for sale. We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for sending them.

Conversion of St. Paul. By George Jarvis Oeer, D. D. 12mo. fine edition, $1. Plain edition, 75 cents.

Footprints of Life; or, Faith and Nature Reconciled.—A Poem in three parts. The Body. The Soul. The Deity. By Philip Harvey, M. D. $1 25.

Fruit Culture for the Million. A Hand-book. being a Guide to the Cultivation and Management of Fruit Trees. Descriptions of the Best Varieties, and How to Propagate them. illustrated $1.00.

Hand-book for Home Improvement: comprising "How to Write," "How to Talk," How to Behave," and "How to do Business," in one vol. 2.25.

How to Live; Saving and Wasting, or Domestic Economy. By Solon Robinson. $1.50.

Hopes and Helps for the Young of both sexes, Relating to the Formation of Character. Choice of Avocation, Health, Conversation, Cultivation of Intellect, Moral Sentiments, Social Affection Courtship and Marriage. By Rev. G. S. Weaver. Muslin, $1.50.

Life at Home; or, The Family and its Members. Husbands, Wives, Parents, Children, Brothers, Sisters, Employers and Employed, etc. By Rev. William Aikman, D. D. A work which should be found in every family. $1.50. Extra gilt, $2.00.

Man and Woman: Considered in their Relations to each Other and to the World. By Henry C. Pedder. 12mo, Fancy cloth. Price $1.00.

Man, in Genesis and in Geology; or, the Biblical Account of Man's Creation, tested by Scientific Theories of his Origin and Antiquity. By Joseph P. Thompson, D. D., LL.D. One vol. 12mo, $1.00.

Oratory—Sacred and Secular; or, the Extemporaneous Speaker. Including Chairman's Guide for conducting Public Meetings according to the best Parliamentary forms. By Wm. Pittenger. $1.50.

The Emphatic Diaglott; or The New Testament in Greek and English. Containing the Original Greek Text of the New Testament, with an Interlineary Word for-word English Translation. A Work for Students in Theology, and S. S. Teachers. By Benjamin Wilson. Price, $4,00; extra fine binding, $5.00.

The Right Word in the Right Place. A New Pocket Dictionary and Reference Book. Embracing Synonyms, Technical Terms, Abbreviations, Foreign Phrases, Writing for the Press, Punctuation, Proof-Reading, and other Valuable Information. Cloth, 75cts.

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A discussion on Trine Immersion, by letter between Elder B. F. Moomaw and Dr J. J. Jackson, to which is annexed a Treatise on the Lord's Supper, and on the necessity, character and evidences of the new birth, also a dialogue on the doctrine of non-resistance, by Elder B. F. Moomaw. Single copy 50 cents.

TRACTS.

Treatise on the Salutation, Feetwashing and the Lord's Supper, by Eld. David Bosserman, intended more especially for the Brotherhood. They are now offered for sale on the following terms; Single Copy, 10cts. Per Dozen, 80cts.

Address, D. Bosserman, Gettysburg, Pa.

HUNTINGDON & BROAD TOP RAIL ROAD

Winter Arrangement.

On and after Saturday, November 25th, 1871, Passenger Trains will arrive and depart as follows:

Up Trains. Ex.	Mail	Stations.	Down Train. Ex.	Mail
P. M.	A. M.		A. M.	P. M.
Le 5 40	8 10	Huntingdon	9 00	Ar 4 38
5 47	8 20	Long Siding	8 49	4 29
6 00	8 34	McConnellstown	8 34	4 13
6 07	8 41	Pleasant Grove	8 27	4 06
6 20	8 53	Marklesburg	8 14	3 51
6 23	9 06	Coffee Run	8 02	3 36
6 40	9 14	Rough & Ready	7 53	3 28
6 54	9 28	Cove	7 38	3 13
7 00	9 33	Fishers Sum'it	7 33	3 08
Ar 7 15	9 48	Saxton	7 18	Le 2 52
Le 7 30	10 00		7 00	
7 47	10 18	Riddlesburg	6 43	2 31
7 54	10 26	Hopewell	6 37	2 26
8 12	10 46	Pipers Run	6 20	2 08
8 32	11 06	Tatesville	6 00	1 48
8 47	11 20	Bloody Run	5 48	1 34
8 52	11 25	Mount Dallas	5 41	1 30
8 59	11 32	Ashcom's Mills	5 37	1 22
9 04	11 36	Lutzville	5 33	1 18
9 09	11 40	Hartley's Mills	5 29	1 14
9 16	11 47	Jamesons	5 22	1 07
Ar 9 23	11 54	Bedford	5 15	1 00

JOHN M'KILLIPS, Supt.

PHILADELPHIA MARKETS.

Jan. 15, 1872.

FLOUR,	Extra family.	$7.00
"	Superfine.	7.50
"	fancy brands.	8.00
"	Rye.	5.00
CORN MEAL.		4.00
WHEAT,	white, per bushel.	1.65
"	red. "	1.45
CORN.		.80
RYE.		1.05
OATS.		62

CINCINNATI MARKETS.

FLOUR,	Fancy Brands.	$7.35
"	Family.	6.85
"	Extra.	6.65
"	Lowgrades.	4.50
WHEAT,	white, per bushel.	1.60
"	Hill "	1.60
"	Winter red "	1.75
CORN.		.48
OATS.		.43
RYE.		.43
BARLEY.		.65

SALEM COLLEGE.

The Spring session of Salem College will open for the reception of any number of students from all parts of the country, on the 20th, of March 1872.

Ample accommodations, and thorough instruction will be given all students who connect themselves with this College. Good board can be obtained in the best of families, at $2.50 to $3.00 per week; or students can board themselves, separately or in clubs, at from $1.25 to $1.50 per week, as large numbers are doing, with the consent of the faculty. An extensive boarding house is to be erected by a brother early in the season, to accommodate all children of brethren, who desire it. Parents and Guardians can rely on the location of the College at Bourbon, as being a *permanent arrangement*, and that the health of the locality is *unsurpassed*, by any place in the entire country.

Special care will be given to students who are far from home, that shall be satisfactory to parents. For Catalogues, Scholarships, and full particulars, address,

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Jan, 23. 1y. *Bourbon Ind.*

1870 1872

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Dr. P. Fahrney's Brothers & Co.,

Jan. 16. tf. *Waynesboro, Franklin Co., Pa*

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FOR SALE.

The undersigned having been successful in sending out good Queens, and giving general satisfaction during the past season, is prepared and will continue the business for the coming season.

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Address.

DANIEL KAGARICE.

New Enterprise,

Jan. 30th. *Bedford county, Pa.*

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Six months, do do do,	6 cts.
One Year, do do do,	5 cts.

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THE PILGRIM,

Published by J. B. Brumbaugh, & Co.
Edited by H. B. & Geo. Brumbaugh.

CORRESPONDING EDITORS.

D. P. Sayler, Double Pipe Creek, Md.
Leonard Furry, New Enterprise, Pa.

The Pilgrim is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of *love* and *liberty*, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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VOL. 3 JAMES CREEK, PENNSYLVANIA, MARCH 29, 1872. NO. 13.

ESSAYS.

Selected by ANNIE S. BECHTAL.

NEAR THE CROSS.

Jesus keep me near the cross,
There a precious fountain,
Free for all, a healing stream
Flows from Calvary's fountain.

Chorus. In the cross, in the cross,
Be my glory ever;
'Till my raptured soul shall find,
Rest beyond the river.

Near the cross a trembling soul,
Love and mercy found me;
There the bright and morning Star,
Shed its beams around me.

Near the cross, oh! Lamb of God,
Keep the scene before me;
Let me walk as if I felt,
All its shadows o'er me.

Near the cross I'll watch and wait,
Hoping, trusting ever;
'Till I reach that golden strand,
Just beyond the river.

New Pleasant Grove, Pa.

WAITING AT THE DOOR.

I am waiting for the Master,
Who will rise and bid me come,
To the glory of His presence,
To the gladness of His home.

CHORUS:—

They are watching at the portal,
They are waiting at the door;
Waiting only for my coming,
All the loved ones gone before.

Many a weary path I've traveled,
In the darkest storm and strife;
Bearing many a heavy burden,
Often strugling for my life.

Many friends that traveled with me
Reached that portal long ago;
One by one they left me battling,
With the dark and crafty foe.

Yes, their pilgrimage was shorter,
And the triumphs soonor won;
O, how lovingly they'll greet me
When the toils of life are done.

O, how soon shall I be with them,
And shall join their glorious throng;
There to mingle in their worship,
And to swell their mighty song.

Yet, O Lord, I want thy pleasure,
For thy time and ways are best;
Hear me, Lord, for I am weary,
O, my Father, bid me rest.

For the Pilgrim.

IS IGNORANCE BLISS?

Happiness is, or should be, the great object of man's pursuit, and every path that leads unfailingly to it should be well marked out and diligently sought, even though it wind around the toilsome hill of science. Those who pursue such a path may occasionally be required to granulate a stone, or analyze a flower; but, imbeded in the senseless rock, the geologist often discovers gems of great worth and beauty, and the delighted botanist finds many rare flowers by the wayside that

"Breathes sweetness out of woe,"

when wounded and torn apart by his scientific hand.

It may be argued that childhood is the happiest period of life, and, inasmuch as it is also the most unlearned period, therefore knowledge is not essential to our happiness, much less does it increase the latter. But this statement, plausible as it may seem, will hardly bear close examination. I will not deny that childhood has its joys, but I will ask, are they not childish joys? I will not deny that in early youth the cup of happiness is often full, and sometimes running over, but I would call your attention to the size of the cup itself, and to the nature of its contents; and this leads me to assert that education enlarges the cup of happiness, or, in other words it increases our capacity to enjoy. What is it that enjoys? I answer. It is the mind. And what is the primary object of education? It is not merely to instruct, not merely to make every little brain cell as it were, a storehouse of useful knowledge, enabling the swift winged messenger of thought to bring forth from those hidden treasures, things both old and new,—not this, important as it is, but the great object of education is, as the word implies, to unfold and develop the powers of the mind, to culture and discipline those powers, to arouse and call forth our latent energies as the buds are aroused and called forth in the first warm days of spring. Education enables us, not only to think grander thoughts, but, also, to feel sublimer feelings, to enjoy purer, sweeter delight. As exercise gives strength and skill to the blacksmith's arm, enabling him to strike off at a single heat, what he at first could scarcely do at a dozen heats, so the mental exercise which education gives, may enable the man of culture to experience in a single moment, and manifest in a quick smile, more depth of rapturous feeling than the untutored mind of a child can possibly experience from the rising of the sun to his setting, even when it seems happy as the day is long. We must not infer that children enjoy most because they are most demonstrative. "Shallow brooks are noisy but deep waters flow in silent majesty." In early life every inner impulse has an outward manifestation. Every little breeze that fans the soul of a child seems to toss its bright spirit as the winds toss a feather,—now bearing it up on the wings of childish hope, and now casting it down amid a shower of childish tears. The youth may laugh and cry in the same breath and mingle tears of both joy and grief on the same cheek, but it is not thus in later life. We know that the deepest, the sincerest grief is a silent grief; and why may not the purest, the sweetest joy be also a silent joy. All this is designed to show, not only that education enlarges the cup of happpiness, but, also, that its contents may be sweeter, and yet the one who drinks thereof may drink in silence, and in silence enjoy more than the uneducated can experience even when apparently very happy.

But education not only increases our capacity to enjoy; it also increases our sources of enjoyment. It not only strengthens and improves our mental vision, it also enlarges the domain of thought, and in that domain we shall find, not only many gems where at first we saw nothing to admire, but we may also discover many new fountains of delight from which flow intellectual streams to water the waste places in our hearts and increase our happiness a hundred fold. As he who stands on some vast mountain hight may behold a greater expanse of the lovely landscape, and can bask in the pleasant sunshine earlier, later and longer than he who dwells on the plain below, so he who stands highest on the hill of science may see farthest, may garner delights from the widest field of thought, and may enjoy more of that inward peace of mind—that intellectual sunshine which is so essential to a noble and truly happy life.

Why is it that the pupils in our schools read many of the choicest productions to be found in our language so poorly, so reluctantly and so indifferently? Why do they not take an interest in thoughts so grand and beautiful? I answer. It is because they fail to see the beauty and grandeur—these are almost as hidden to them as the shining stars are to us on a cloudy night. But let the mind's powers be developed, let education disperse the clouds that obscure the mental vision and then the dazzling thoughts struck out at almost every line will charm the soul and fill it with new aspirations after the true, the beautiful, and the good. Where the student at first saw only a succession of dry, meaningless words, he will now detect a string of intellectual gems. The barren pages of the old reader will suddenly transform themselves, as it were, into a fertile valley, every paragraph a fruitful garden, every comma a wayside inn, and every period a delightful resting place. The same holds true, out on the great ocean of life. There is much to admire in both nature and art, but many fail to see and appreciate some of these sources of enjoyment. There is such a thing as having eyes that see not. For instance, a man may gaze on a gorgeous sunset and be no more impressed with a scene of the beautiful than is the ox impressed by the beauty of the lovely landscape on which he grazes. Another, however, may view that same sunset, and the picture portrayed by the hand of the great Artist may flood his soul with admiration and delight, and he imagines that some radiant angel must have thrown aside his robe as he flew or left his sublime smile upon the golden tinted cloud. Is it not education, culture that makes the difference? 'Tis toil, study, that not only makes the soul to shine, but also enables it to reflect the bright beams of all things else that shine in earth, or sea, or sky.

Let us not undervalue education because it is sometimes employed to

accomplish unholy purposes. There is, perhaps, in the whole catalogue of good things not one that has never been perverted. But while we seek and value the powers which knowledge gives, let us not forget that the same power that raises to eminence in this world may, unless sanctified to holy uses, only sink our souls deeper in the world to come. Let us remember that the best learning is wisdom, the best wisdom is goodness, the best goodness is usefulness, and the best place to be useful is in the vineyard of our blessed Master.

J. ZUCK. Jr.

VALUABLE HINTS.

PSALMS, 119-35. HE.

Dear Friend.—In the close of our last, we treated on the resemblance between the first and second Adam, or Adam through whom it is said, sin was introduced into the world, and Christ by whose righteousness, justification of life is promised and obtainable.

We may have been somewhat presumptive, but we see the comparison so much connected with the subject before us, that we could not well refrain from the remark, but not to be considered too precise we were as brief as consistent, and leave further consideration of the actual and true comparison of this, as also of the two natures embodied within each individual being, to the further development in our pages. And to attain to this, we should understand and observe more what is contained in the third chapter of Genesis, as it gives the history of the first transgression, and sin, and the departure or fall of the first human pair from the high altitude in which they were before. So it also contains the first pronunciation of promise of deliverance. God who through His wisdom and foreknowledge knew what He would do to accomplish the object of His design, to bring honor and glory to His name through His creatures and to their benefit. Therefore we cannot admit that all this so happened by chance, and without God's will and design, when He created the world, and capacitated men as to be subjected to the change which took place in His situation, so we might also look for God to contribute much to the restoration and renovation of man. The love He manifested in sending His only begotten Son to make known to us this goodness, care and Fatherly kindness, is ample evidence that men were not created without any holy aim and object to live for, nor with a knowledge of his corrupting propensities, to be cast off or neglected, so as to run into a miserable and never ending destruction. We see in the Garden of Eden were two trees, of which fruit it seems man had not partaken before eating of the tree of good and evil. The tree of Life also in the midst of the Garden, and the tree of knowledge of good and evil. Here we see that this tree of Life occupied a prominent place in the Garden. But what was this tree? Was it a literal tree like any other? Sometimes preachers tell us that it was Christ. Well admitted it was Christ, or as it is also said, the knowledge of never ending spiritual existence, and this knowledge men did not have after their disobedience, and God did not want them to have it. He did not want men to put forth his hand and take also of the tree of Life, and live forever. We will not say whether this was a natural tree or not, but this, that its fruit, or signification was spiritual, and as to the Tree of good and evil, the allusion to the eating thereof, had no reference to the natural life, or the life of the body, for it is evident that a total death was not included in the saying of God to Adam, "For in the day thou eatest thereof thou shalt surely die." If this were the case, man would, on that day, have died temporally as well as he died spiritually. The temporal or natural death could not be the consequence of the transgression, as it did not occur on that day, and it continues on according to the nature of the first creation, even Christ Jesus when He appeared according to promise, and made atonement, and gave full satisfaction by His suffering and death for the original sin Eve committed did not thereby restore perpetual life to the body as some say it was before man sinned and fell. God said, "In the sweat of thy face shalt thou eat bread, 'till thou return unto the ground, for out of it thou wast taken, for dust thou art, and unto dust shalt thou return."—Gen. 3:19 This fact preexisted, but this, like other things, were as yet not announced neither experienced, and it is now revoked, as we can almost daily see. The nature wherewith man was created has yet its then prescribed rule, and acts by the same law and follows in the then ordained course. Other things existed with man, but he had not experienced knowledge, therefore he did not know even what he might. This is our understanding of the Word, and as we understand it so we have to believe and give testimony, notwithstanding popular opinion. or even the whole world sees different, but when we see that the Word is so plain and answers to reason, we have no hesitation to call it faith, for what we do so believe, is faith, and affords joy and hope, contentment and heavenly pleasure, which an uncertain and doubtful faith can never give Upon this we will yet refer to another item in this chapter, which if properly understood, is but incorrectly used, at least by the most. And why is it done so? No other reason can be assigned, but to substantiate the so greatly favored doctrine of the world, that man by the fall, died both temporal and spiritual, and that Christ by His literal death and resurrection would restore the same To this however we have referred, and intend to say more hereafter. The item more particularly is in regard to the promise of the Messiah given by the Creator before the expulsion of Adam and Eve from Paradise, and is by so many said, that this promise was given to the woman, and we think that inattentiveness or improper study of the sacred history as it occurred, is the cause of such a delusion It shows clearly that after God interrogated Adam and Eve, He then passed sentence on the instigator of this delusive act. "And the Lord God said unto the serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field, upon thy belly thou shalt go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head and thou shall bruise his heel."

By this we should clearly see and understand, that what was here said, was not told to either the women or the man. It would seem contrary to the wisdom and intelligence of God, to promise a way of deliverance to the guilty transgressors, before the penalty of their disobedience was fully carried out, besides, if they had received that promise they would not have lost, but gained through their disobedience, as by these means they would have received the knowledge of everlasting life, which was according to the mind of Jehovah, and according to this prediction was only to be brought to light through the preaching of the Gospel by Jesus Christ the Savior and Redeemer It could therefore be no promise to the guilty pair nor to the woman, yet to us, who see the beginning of the fulfillment of the sentence, and believe and hope in the final bruising of the serpents head, or in the victorious conquest of Christ over sin and death, it testifies that God in His infinite love, had then laid the plan, and ordained the means, to bring honor and praise to Himself, and happiness to His children.

That this promise is not to be understood in a literal sense, is by the many, freely admitted, and that by the seed of the woman, the Messiah, and by the seed of the serpent, unrighteousness, disobedience, wickedness and sin, is meant, is also admitted, and that it could not be a literal saying, and understood by the woman, if even said in regard to her, yet, as it was a pronunciation against sin, and that evil not having ears to hear, nor a heart to understand, it proves that it was a spiritual saying, and the true meaning of it, only in the mind of the Lord. So are other sayings, and taken by many in a different way from their first meaning and intention. We will refer to one, namely: that man was holy before his fall. This is also taken so to strengthen the idea that man was created literally in the likeness of God, and therefore His equal.

Now we may not conclude that since man was then pure, upright, and without sin, that he was also holy like God. The very commandment God gave to man is an evidence that man was created capable, and with inward inclination to sin. Just as much as those things are in the nature of an infant, so much they were in Adam. St. Paul says "For the creature was made subject to vanity not willingly, but by reason of Him who had subjected the same in hope."—Rom. 8:20. and more, if Adam had not sinned, we only would have the evidence that he could not. Then only, he would have been holy. God is also righteous in Himself, yet this likeness man could not obtain in creation, as it is only obtainable by faith and obedience to the requirements of God's laws. N.

FOOTSTEPS OF JESUS.

One land is ever memorable above every other—the land where Jesus lived and died. To this land above all others his loving and reverent disciples would make their pilgrimage. How many such pilgrims has it already received? How many more are still to follow?

It is an easy matter to enter into the feelings which impel the Christian thither. One thrills even at the very thought of treading the ground which Jesus trod, now eighteen hundred years ago. To look upon the places that once knew him, but know him no more—Bethlehem, Nazareth, Jerusalem: to cross the valley of the Kedron, and climb the Mount of Olives; to wander along the bank of the Jordan and on the shores of the Galilean Lake; to stand in the vicinage of Gethsemane and Calvary; and to know that, notwithstanding all the obliterating changes of the centuries, these are the scenes which Jesus once frequented; to do this may well be a cherished hope; a fond memory with all who have accomplished it. These being the paths which once he walked in, these the heights up which he toiled, these the waters over which he sailed; to go over the ground is to walk in his footsteps, and find his person and life greater realities than ever.

Let it not be forgotten, however

that a holier land than Palestine is the abode of us all, and that the foot steps of Jesus are here also for us all to follow. It is human life which Jesus most truly sanctified; it is human experience through which he most truly led the way. That far country which bathes its western shore in the Mediterranean, we are told, is a representative land. In its climate, its physical features, and its productions, variety prevails. The same is true of him who found there his birth-place and his tomb. Made in all points like as we are, was the Son of Man. No one of us treads a path where our Master has not gone before. All around are the opportunities, the responsibilities, the duties, the trials, the dangers, the sorrows, which were his to know, and the way for us to follow.

Would we walk in the footsteps of Jesus then? We may do so without leaving country or even home. We may do it by simply going through life as he went. By copying his example, do we, in the highest sense, "follow his footsteps, who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered he threatened not, but committed himself to him who judgeth righteously; who his own self bare our sins in his own body on the tree."

Self sacrifice, meekness, truth—these were the great traits of the great Example; these mark the way in which we are to go. Not to Palestine, therefore, let us hie, but let each of us find a holy land in our lot in that common life which Jesus sanctified by sharing. He goeth before us here. May our eyes be opened to see him, and seeing him, to follow. Then shall we see in every day of our small beginnings, a Bethlehem; in every patient continuance in well doing, unknown of men, a Nazareth; in every constant effort in the Master's service, a well of Sychar; in every 'still hour,' a Mount of Olives; in the drinking of every bitter cup which the Father gives us, a Gethsemane; and in every offering up of self for others, a Calvary. Here are the *footsteps of Jesus*. Who will walk in them?—*Congregationalist.*

ONLY WAITING.

A very old man bereft of family, and of wealth was compelled to take refuge in an alms-house. When asked what he was doing there, he replied; "Only waiting." Happy man! Glorious thought! His mission is fulfilled on earth; his troubles almost over; now there is nothing to do but wait for his Master's call, which he hourly expects and *more gladly welcomes.*

Ah! unhappy they who expect, and yet dread. It is true that enjoyment and sorrow come alternately in all stages of life, but I have often thought that the most misery to be felt in life, is the closing up of the existence of an old man, bereft of family, of friends, of health, tottering on the verge of an unwelcome grave, fearing, lest death should take him with his sins into eternity.

A good man welcomes death. Ah! there it is, both "only waiting;" one to be blessed with eternal life, to rejoin the friends over there; the other, shrinking from an inevitable destiny.

Philosophy and religion often agree, but in death there is a difference. Then, the moral philosophic answer is, "I will meet death like a brave man." How different that of the Christian. "Welcome death to take me home."

Growing old, is entirely unavoidable. Some dread, others desire, and none can stop it. The old man may sing and wish to be young, but he grows older while singing.

De Leon grew old while seeking, without success, the youth renewing water. The snow of age falls lightest, for it is felt not, *but it never melts*; but why speak of it so mournfully or in a melancholy manner? "Old age has its enjoyments; and length of life increases the desire to live." There is much to live for; our associations with objects insensibly makes us love them. There are pleasures of old age that many in the impetuosity of youth, do not see. They overlook the fact that the objects of endearment grow old with us. We love objects as well as persons, from having known them so long. The care of family may keep some here that desire death, but there is also in them a love for objects, for trees, plants, buildings reared, &c., that makes them love this good earth of ours.

With good persons, this is the only counteracting attraction. *These hold us here.* The old man in the alms house had none of these enjoyments, and the wicked man fears to go. Here are three classes. The desire to die is often over ruled by the love of life *for its own sake.* Like Paul, they are in a strait between two, to live would be satisfactory, to die would be gain. The natural feeling of love for mankind binds them here, they are also ready to go when called. Shrinking from death is only a bodily fear while the finger of death is plucking away the soul.

If we look with an eye of faith, we can see Heaven in all its loveliness, and feel ready to leave this load of flesh, but we fear to cross the dark river. Concerning this, the Swiss have a beautiful legend.

Along the Alpine hill-sides, and in the valleys beyond the rivers, are extensive pastures and mountain evergreens. The good shepherds desire to get their flocks over there, but the timid sheep fear to go down the rugged hills, and cross the deep turbid waters, though they see the pasture. The shepherds, to induce them to cross, seize a lamb, perhaps a pet one, and tenderly bear it over, the whole flock then eagerly follow. In a much higher sense, it is the same with us. Away in the dim distance of eternity is that beautiful land. The Father wants us there, He begs us to come over and possess that land. Preaching and coaxing are alike in vain. We see Heaven, but fear to cross the dark river. Very often then, our Father takes a lamb from the flock, occasionally a pet one; not to grieve us but to increase our desire to forsake all worldly matters,—go down in the valley,—cross the Jordan of death, and forever be with the darling ones. Then what is death, that we should fear to die? Why it is to leave a world of changing to join those in eternal happiness.

Any one who has been away from home for some time, and through kindness, made friends of those who were strangers, know what are his feelings on leaving them to go home. Sad, yet joyful time. It is sacrificing some pleasures to enjoy others much greater with the dear ones at home. So it is in death; we leave the society of those with whom we often sang and rejoiced, to join the number above, and sing in Heavenly choirs. Happy then is he who is ready, willing and waiting to go when God shall say, "Come up hither," will then, for that call, be 'Only waiting."

"Only waiting 'till the Savior,
In His wisdom thinks it best;
In that land of love forever,
For me, there, to be at rest."

D. M. Long.

Keedysville, Md.

AN APPEAL TO SINNERS.

BY E. S.

Listen, sinners, to the voice of one who loves you, so full of compassion, so rich in promises. "Come unto me all ye that labor and are heavy laden and I will give you rest." How inexpressibly tender the invitation, "Come unto me," forsake your sins, turn from your evil ways, "cleave unto that which is good" "and I will give you rest."

Our imaginations cannot conceive, our minds cannot grasp *all* that is contained in this glorious promise.

"A life in Heaven! Oh what is this?
The sum of all that faith believed;
Fullness of joy, and depth of bliss,
Unseen, unfathomed, unconceived."

How inexpressibly tender the invitation. Through the Father's assisting grace, how easy the conditions! Only to love Him who first loved you. Only to give Him your heart who first gave His life a ransom for your life. Oh sinner, sinner, how can you resist such tenderness, such love—think you there is no happiness in serving God? Try it, try it and see for yourselves. Listen again! "Behold, I stand at the door and knock." Can you say you have never felt the Savior knocking at the door of your heart? have you never felt some "invisible power" of love gently drawing you toward a higher and better life? has that "still small voice" never whispered, in tender accents, "Come to me," almost persuading you to be a Christian—pleading, *urging* you to "flee from the wrath to come" by "laying hold on eternal life," or are you to be numbered among those who, having eyes, see not, and having ears, hear not, the things pertaining to their soul's salvation? Oh, how can you be so blind, how can you be so deaf? So blind to all He has suffered in His unfathomable love for you, deaf to all His tender appeals, His gracious promises, blind to your best interests both in this world and the world to come.—Deaf and blind to the example and teachings of a lifetime spent in "doing good" in the performance of mighty miracles such as the world had never seen, and never will again, until "that great and notable day of the Lord" come.

Listen again, "I am the way, the truth, and the life." "Search the Scriptures," for therein is the "way" made plain, so "he that runs may read." "Search the Scriptures for in them ye have eternal life." Read them for yourself, you, whose eyes are on this page, to you are these invitations extended, to *you* is He still pleading. "My son, give me thine heart." Is He not still knocking at the door of your hearts?

"Oh lovely attitude—he stands.
With melting heart and bleeding hands,
Oh matchless kindness—and He shows
This matchless kindness to His foes."

And now in conclusion, what shall I say more? "The Spirit and the Bride say Come, and let him that heareth, say Come, and let him that is athirst, Come, and *whosoever* will, let him take the water of life freely." Do not delay, salvation is offered "without money and without price" *now* is the accepted time, now is the hour.

WISDOM.

Do not choose your friend by his looks. Handsome shoes often pinch your feet.

Bulwer says poverty is only an idea, in nine cases out of ten, and that there is really more happiness among the working-men in the world than among those who are called rich.

Every beginner in life should try early to ascertain the strong faculty of his mind or body, fitting him for some special pursuit, and direct the utmost energies to bring it to perfection.

Though judgment must collect the materials of the goodly structure of friendship, it is affection that gives the cement; and regulated passion as well as reason should concur in forming a firm and lasting coalition.

There is no funeral so sad to follow as the funerals of our own youth, which we have been pampering with fond desires, ambitious hopes, and all the bright seductive berries which hang in poisonous clusters over the path of life.

True philosophy consists in doing all the good that we can, in learning all the good we can, in teaching to others all the good we can, in bearing, to the best of our ability, the various ills of life, and in enjoying with gratitude every honest pleasure that, in the mercy of Providence, comes in our way.

For the Pilgrim.

HEAR THE PROPHETS.

"For Moses truly said, a prophet shall the Lord your God raise up unto you like unto me, him shall ye hear in all things whatsoever he shall say unto you." Acts 3:23.

Like unto me. It appears that there is a similarity between Moses and this prophet. We find that Pharaoh, when king of Egypt, said unto his people, behold the people of Israel are more and mightier than we, let us deal wisely with them that when there falleth out a war that they fight not against us. We find they set task masters to afflict them, but the more they afflicted them the more they multiplied and grew. And it is said, they were grieved because of the children of Israel, so Pharaoh charged all his prophets to cast every male child into the river. Now we find that Moses was born and as they saw that he was exceeding fair they hid him three months, but when they could not conceal him any longer they made an ark of bulrushes and put this Moses in, and placed the ark in the flags by the river side, and by this means his life was saved, although Pharaoh desired it, but through the power of God he was saved. Now we find when this prophet was born in Bethlehem in the days of Herod, the king, that he desired his life, but Joseph was warned by God in a dream that they should flee to Egypt and be there till the death of Herod. Now when Herod saw that he was mocked, he was exceeding wroth, and sent forth and slew all the children that were in Bethlehem from two years old and under, according to the time which he had inquired of the wise men. Here we see he was like unto Moses.

Again, we find that Moses delivered the children of Israel out of bondage which they were under king Pharaoh. So this prophet will deliver the children of men from under the bondage of sin. Here he is like unto Moses again. He will lead them through this wilderness of woe as Moses led the children of Israel through the wilderness after crossing the Red Sea. Again, as Moses was a mediator between the children of Israel and their God, so this prophet is a mediator between us and our God. Here he is like unto him. "Him shall ye hear in all things." As the children of Israel had to hear Moses, so we must hear this prophet in all things whatsoever he shall say unto us. Now when we take a view of what this Prophet has said, can we say of a truth that we hear him in all things? This prophet says, "Not every one that saith Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven." Do we obey all, or only in part? I fear in part. The prophet has said "except ye repent and become as a little child ye cannot enter into the kingdom of Heaven." Become harmless, just willing to do what is commanded, bringing nothing of your own. This is the way the penitent must come. Then you will hear this prophet in all things that he shall say unto you. After you are made willing to hear and obey the first principles of the doctrine, you must continue to hear this prophet in all things that he shall say unto you.

We must hear him in various ways. We find that the apostle Paul said, he was willing to spend and be spent for the cause of this Prophet. How is it with us? O, how hard to spend, much less to be spent, in the cause of our Master. If there are a few dollars wanted to defray the expenses in the house of God, or want a house to worship comfortably in, how hard it goes with some of the brethren to lend a helping hand. Paul says, as there was a readiness to will so there may be a performance also out of that which we have, for if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not, for I mean not that other men be eased and you burdened, but by an equality. So says Paul. 2 Cor. 11, 12, 13. The Savior said, "If ye have not the spirit of Christ ye are none of his." We find this prophet commanded to give to him that asketh and from him that would borrow, turn not away. I fear if we are not careful we may err in this.

Again he says, "Love your enemies, pray for them that despitefully use you and say all manner of evil against you falsely. If they smite you on the one cheek turn the other also." So says this prophet. Do we all hear in this command.

Again, the Savior said, "when he was reviled he reviled not again, when he suffered he threatened not." Beloved brethren, let us lay aside every weight and the sin which doth so easily beset us and run with patience the race which is set before us. Let us live for heaven, as there is nothing else worth living for, and let not the love of the unrighteous mammon have control of the heart and finally famish us in misery and woe. What a disappointment, if we should be cast away after we have spent a lifetime in what we thought was the life of a Christian? We read that if we keep the whole law and offend in one point we are guilty of all. May the Lord help us to become Christians, live Christians and die Christians.

G. W. BRICKER.

THE TWO WORLDS.—This world and the next resemble the east and west; you cannot draw near to one without turning your back to the other.

No author can be as moral as his works, as no preacher is as pious as his sermons.

THE RIGHTEOUS.

"The righteous shall flourish like the palm tree."—Psalms 92:12.

The Psalmest David in his exhortation to praise the Divine Master for His great works and love manifested toward the human family, made use of this language, and well did he make the comparison in comparing the righteous to the Palm tree. We are inclined to think that there was no tree in the land in which the Psalmest resided, and perhaps none in the world, better adapted to make the comparison than the one he selected. We, in a country of which the palm tree is not a native, are not so familiar with it as the prophet was, but what we can learn from it. it is a tree with a straight unbranching stem, terminating in a crown of leaves, and grows to a great height, and it is so elastic that it will stand in the wildest storms; though the tempest beat upon it, and the strong oak be laid prostrate to the ground, it will yield its top to be bent to the earth that its broad leaves will sweep the ground, but when the storms are past. it will again raise its graceful head toward the Heavens, and will only be the better qualified to overcome the next storm that may come upon it. In like manner it is with the righteous, when the enemy comes with his storms of temptation, he may suffer himself to bend to some extent, but if he, like the Ninevites at the preaching of Jonah, repents of his transgressions and cries mightily to God for protection, he will not fall, for God has said "I will not suffer you to be tempted above what you are able to bear, but he, like the palm tree, will strike deeper roots and thereby will be better prepared to overcome the next temptation that the enemy of souls will bring upon him. But in this, God will not do the work alone. He requires a work of him. He must combat with the enemy to the utmost. If he permits him to overtake him in one point, soon he will try him in another, and in that way he will work with him till finally he will come with a great storm, and he, no more like the palm tree, will fall a victim at his feet, and the enemy will be made to rejoice in that he has deceived another soul. But if he puts on the whole armor of God and fights manfully, he can come out as conquerer. And as the branches of the palm tree, are a token of victory, he can then boldly reach forth his hand and pluck a branch from the palm tree and wear it as an emblem of victory over the enemy. But sinner, while you are in your lost condition, you dare not pluck a branch from the tree, and therefore you cannot travel with those that have palms of victory in their hands; and if you are not permitted to be with that class, where are you going, to what will we compare you?

We will again turn to the same Prophet that compared the righteous to the palm tree, and hear what comparison he makes. We find in the 1st. Psalm 4, he says, "The ungodly are like the chaff which the wind driveth away." This is not the comparison that He makes to you. Now sinner it is time for you to reflect, before you further go, and as you stop to think for a moment where you are drifting to, take up your Bibles and turn to Matt. 3:12, and you can see in a few words, what will become of this chaff at the great day of the Lord. You will find recorded there "And He will thoroughly purge his floor, and gather his wheat into the garner, but He will burn up the chaff with unquenchable fire."

This will be your fixed doom if you will not forsake your sinful ways, and turn to your Savior who stands with outstretched arms ready to receive you, and who is pleading with the Father not to cast you off in your iniquity. But e're long the time will come when your sojourn will end upon earth, and at the time when you will come to the Jordan of death, you will then sincerely lament that you did not give heed to His gentle calling while you had all opportunities. You will then be classed with the chaff, and must pass into eternity, without a branch of the palm tree in your hand as an emblem of victory; and at the great day you will only serve as fuel in the lake of fire. May all who read this take heed to your steps, before you will be summoned to your eternal homes. S. M. SMITH.

NOW.

Now, for time is short, and death is *near*. Judgment threatens. Now, for in eternity it will be too late, and the very next step may land you there. The only season of which you can be sure is now. The purpose may not last till to-morrow. Fulfill it now. Fresh difficulties will flood the channel to-morrow, wade it now. The chain of evil habits will bind you more tightly to-morrow, stop it now. Religion is a work for every day, begin it now. Sin exposes to present miseries, escape them now. Holiness confers present joys, seize them now. Your Creator commands, obey Him now. A God of love entreats, be reconciled now. The Father from His throne invites, return now. The Holy Spirit is striving in your heart, yield, now. Behold now is the accepted time, behold now is the day of salvation. Oh! dear fellow sinner, come now. Why will you delay, to-morrow may not come, and it would be a pity for the old adversary to drag you to hell, "Where the worm dieth not and the fire is not quenched" If you would gain Heaven, you have

no time to lose. Death is certain, and life very uncertain, and while the invitation is to-day, put it not off 'till to-morrow. "For the Spirit and the Bride say Come, and let him that heareth, say Come, and let him that is athirst Come, and whosoever will, let him come and take the water of life freely.

"Hasten sinner to be wise,
Stay not for the morrow's Sun;
Wisdom if you still despise,
Harder it it to be won."
"Jesus the water of life will give,
Freely to those that love Him."

D. B. CONDRIE.

HOW GENTLE GOD'S COMMANDS.

Gentle reader, hear the precious words of Jesus, "Come unto me all ye that labor and are heavy laden and I will give you rest, take my yoke upon you and learn of me for I am meek and lowly of heart, and ye shall find rest unto your souls." "My commands are not grievous."

How much pain and sorrow it would save us to remember our Creator in the days of our youth while the evil day come not, nor the years draw nigh when we will say we have no pleasure in them, and in declining years how happy the thought, going home to Jesus.

How often the tear drop dims the eye, to follow our young and dear friends to the tomb, yet can we pine or wish them back, when we know they are safe at home, safe with Jesus. Dear friends, you who are yet out of the ark of safety, let me tell you, Jesus drank the bitter cup for you. Behold, how guilty man hath pierced him. Can you then say, he has required too much of you? Methinks I hear you say, I think not. Then you will say how gentle his commands Then let us be up and a doing while traveling through this vale of tears, is my humble prayer

"How gentle God's commands;
How kind His precepts are;
Come cast your burden on the Lord;
And trust His constant care."

C. H. HAWBECKER.

Upton, Pa.

Youth's Department.

TO OUR YOUNG PILGRIMS.

We are frequently told by our subscribers, that their families, and even the "little ones" are highly pleased with the PILGRIM. We are glad of this, as they are the very ones that need religious instructions most, but we always feel that we fall short of our duty in this department.

Dear young reader, we do not wish you to think that this is on account of indifference on our part, as we were long ago persuaded, that upon you, depends the future prosperity of the church. Soon your fathers and mothers that are now so dear to you, will grow old, and one after another, will sicken and die, and then leave you to fill their places. This you can only do by becoming good, and the very best time to do that, is, while you are young, as good boys and girls generally make good men and women.

You, no doubt, have often read of the twig being bent while young and tender, and perhaps you have often amused yourselves in bending them in such shapes that suited your young fancies, but do you not remember how stiff and stubborn the larger ones were? You could not bend them in such shapes as you desired them, they were either too stiff or would break. So it is with you. Your dear parents often have the same trouble in bending or training you in such ways or shapes as they would have you.—As father trains, prunes and supports the little apple tree in the orchard, so that it may grow up with a straight stem and well balanced branches, and yield its fruit in its season, so he labors to train up his little sons and daughters, that when the time comes you may bear the fruits of righteousness.—Now if you yield yourselves to the instructions of father and mother, as the little twig yields to your wishes, you will grow up as the well balanced tree ladened with the choicest of fruit, thus causing joy to your parents hearts, and to all those with whom you may associate.

Keep The Gate Shut.

An English farmer was one day at work in his fields, when he saw a party of huntsman riding about his farm He had one field that he was specially anxious they should not ride over, as the crop was in a condition to be badly injured by the tramp of hors s. So he despatched one of his boys to this field, telling him to shut the gate, and then keep watch over it, and on no account, to suffer it to be opened. The boy went, as he was bidden, but was scarcely at his post before the huntsman came up, peremptorily ordering the gate to be opened. This the boy declined to do, stating the orders he had received, and his determination not to disobey them Threats and bribes were offered, alike in vain, one after another came forward as spokesman, but all with the same result; the boy remained immovable in the determination not to open the gate. After a while, one of noble presence advanced, and said in commanding tones, "My boy, do you know me? I am the Duke of Wellington, one not accustomed to be disobeyed; and I command you to open that gate, that I and my friends may pass through." The boy lifted his cap, and stood uncovered before the man whom all England delighted to honor, then answered firmly, "I am sure the Duke of Wellington would not wish me to disobey orders. I must keep this gate shut, nor suffer any one to pass but with my master's express permission" Greatly pleased, the sturdy old warrior lifted his own hat, and said, "I honor the man or boy, who can be neither bribed or frightened into doing wrong. With an army of such soldiers I could conquer not only the French but the world" And handing the boy a glittering sovereign, the old duke put spurs to his horse and galloped away, while the boy ran off to his work shouting at the top of his voice, "Hurrah, hurrah! I've done what Napoleon couldn't do—I've kept out the Duke of Wellington."

Every boy is a gate-keeper, and his Masters command is, "Be thou faithful unto death." Are you tempted to drink to smoke or chew tobacco? Keep the gate of your mouth fast closed, and allow no evil company to enter. When evil companions would counsel you to break the Sabbath, to lie, to deal falsely, disobey your parents, keep the gate of your ears shut against such enticements, and when the bold blasphemer, would instil doubts of the great truths of Revelation, then keep the door of your heart locked and barred against his infamous suggestions, remembering that it is only the fool "who hath said in his heart, there is no God."—*Christian Weekly.*

"BORROW NOT A FEW."

"Borrow not a few," saith the Lord to every believer. Go, thou thou sorrowing one; borrow empty vessels in which to receive abundant consolations from Christ.—What magnificent grace shines in the world; empty. God will not pour into vessels filled with creature supplies. Thus it is manifest, that the oil comes direct from God. The word "empty" shuts out the creature. The words "not a few" have room for God to enter in. The heart's deep furrows are so many deep vessels to receive streams of comfort. The heart that has many is furnished with vessels "not a few." Faith's warrant is, "Borrow not a few."

—Some time ago we called upon our young readers to give us the Eleventh Commandment. This far we have heard from only one little girl. Next week we will let you read what she has to say.

Correspondence.

ROCK CREEK, Ill. }
March 10th, '72. }

Dear Brethren: I have now been a reader of the PILGRIM for nearly a year, and among its numerous contributions, I never met a single article from any of the churches of the Northern Illinois District, comprising some 12 or 13 churches. Why is this? Well, perhaps a very great part of the fault rests on me, if so, I now desire to be relieved. This Northern District of Illinois is, I believe, all included in Carroll, Whiteside, Lee, Ogle and Stephenson counties. Some large churches and I think generally in a healthy condition. The ministering brethren have been awake to their duties, and the churches have had numerous visits by brethren from different parts of the Brotherhood, this winter, and we were made happy many times to hear that still "more were coming." This Branch, Rock Creek, has had no less than twenty extra meetings through the winter, and we feel that we have been encouraged, but there has been no increase in numbers here, but in other places we hear of increase. The Milledgeville church, of which this is an arm, has had about thirty-two extra meetings and several additions, and we trust that the good seed sown will not all be lost. Hoping I have now done my duty, I will close, as writing for publication is tiresome for me, as I had not the privilege of learning grammar when I was a school boy. May God bless the mission of the PILGRIM.

JESSE Y. HECKLER.

MIDDLEBURG, Ind.

Dear Readers of the PILGRIM, as I think it is my duty, I will try, by the help of God, to write a few lines for our encouragement. We all know that we are fast decaying and dying mortals, and that sooner or later we will have to stand before the tribunal of God. Therefore let us prepare for that great and terrible day of the Lord. Let us watch and pray, for we know not the hour wherein the Son of man cometh. Let us have our lamps trimmed and oil in our vessels, lest when the Bridegroom cometh, we will not be prepared to meet Him. Let us press onward toward the mark and high calling of God. We have no abiding city here, but have a building of God, a house not made with hands eternal in the Heavens. Let us prove faithful so when we come to die we may be prepared to meet with all the glorified saints that have long since gone before us. The Apostle Peter says, "but sanctify the Lord in your hearts and be ready always to give an answer to every man that asketh a reason of the hope that is in you, with meekness and fear, having a good con-

silence; that whereas they speak evil of you, as evil doers, they may be ashamed that falsely accuse your good conversation in Christ for Christ also suffered for sins, the just for the unjust that he might bring us to God being put to death in the flesh but quickened by the spirit. We often meet troubles and temptations here on earth, but if we hold out faithful, and pass our sojourning here in fear, we have the promise of inheriting that blissful abode where there will be no sickness, sorrow, pain nor death, but all one bright and glorious day, and where parting is known no more. Then let us strive daily for the prize and receive the Crown.

ELIZABETH A. HOOVER.

Brother Henry: I started, in company with brother Henry Hershberger, to Fulton county, Pa. Arrived in Sidling Hill valley, on the evening of the 8th of March, had preaching at friend, now brother, Wm. Kline's. Although it was snowing, yet the people could not all get into his house, good attention to the word preached. Next day we had preaching in the Christian church, then went with brother Geo. Melott, who took us, to Licking creek, 7 miles; had meeting that evening in the Turkeyfoot school house, and also the next day 10 A. M., being Sunday the 10th. Were met there after meeting by brother John Young, George Bricker, George Harman and John Witter from Franklin county. Took dinner with Jacob Melott, Esq., who is a warm friend of the Brethren, his wife being a sister. Being urged by Sheriff Morton, we spent part of the afternoon with him, he seeming not far from the kingdom. Here we were desired, by a friend, to give our views on the formula on baptism which we tried to do, whether to his satisfaction or not, we do not know. This single backward immersion is as preached into them, for many years never hearing to the contrary till lately, that many think it can be fully sustained in the Gospel. That evening we had meeting at Jacob Melott's. Eleventh, at friend John Lake's, 10 A. M., when eight were immersed in the names of the Trinity, three sisters and five brethren. After the ice was cut, they were baptized in twenty minutes, in the presence of a large concourse of people. That evening meeting at brother Absalom Melott's. Twelfth, in the evening, brethren Bricker and Harman left for home. Brother Young and Witters agreed to stay that day yet. Meeting at 10 A. M., at the house of Sheriff Morton, where we bade a solemn and affectionate farewell to the brethren, sisters and friends at Licking creek. Brother Young stayed for meeting at Esq. Melott's that evening and we returned to the Christian's church to attend to our appointment that evening, which closed our labors for the time.

Our meetings were well attended, with good order, solemnity, and manifest desire of being fed with the bread of life, with commendable sociability, hospitality, and a special desire to make us comfortable. May God reward them in the morning of the resurrection, is our prayer. In this valley, a year ago, there were only two members, if I am not mistaken. Last summer the brethren commenced to hold frequent meetings. The doctrine, though new to them, was appreciated, consequently, many, like the noble Bereans, searched the scriptures to see whether these things be so. This created a general stir among the people, some asserting and others opposing the truth; finally it seems, as truth is mighty, that it will obtain the victory, as there are now upwards of twenty brethren and sisters there, and a number more just at the eve of dropping in with the people of God. May God Almighty bless them with power and fortitude to press through all hindrances and oppositions seemingly to be in their way, whether father, mother, wife, children, brothers, sisters, houses lands, or whatever else may be their chief attachment. O, forsake all for Christ's sake and speedily enter into the covenant with God. For heaven and earth will rejoice when sinners turn to God.

We arrived safely at home and found all reasonably well.

LEONARD FURRY.

New Enterprise, Pa.

A LETTER.

EDITORS PILGRIM: I send you the within letter of an afflicted family. They have been nearly two years afflicted with sickness. The sister was, at times, not able to hold knife or fork in her hand. Her complaint is inflammatory rheumatism, and his is still worse. All medical aid hath, as far, failed. The within letter states the condition of his mind, which may give consolation to others afflicted, and may produce charitable feelings in the wealthy.

F. P. L.

BREEDSVILLE, MICH., March, 5 h '72.

Dear Brother in the Lord, for such indeed I may call you, I received your very welcome letter yesterday, and was made to rejoice in the thought that God does hear and answer the prayers of His children. Your letter found me in great bodily distress, but to-day finds me some better. Rachel, Helen and Eveline have been very ill but are now able to be about the house. Willie is down to-day quite sick, but I do not like to dwell on these things, I do struggle for that higher existence of the true Christian, that entire consecration to God. O, how contented and happy are we when we rest in the promises of the Father. Though we may travel down the stream of time, borne down with trials and afflictions, yet we know the Master is ever near to sustain us. Though the journey of life may be a bitter one to the very crossing of the dark river, what glory breaks in on our vision as we are lifted from the murky waters into that bright field of many mansions prepared by the Father for those that love and obey Him. Oh, that I could put away these doubts and fears, no that I doubt His love and power, but I do doubt my own sincerity of purpose. I do very much desire and need that your prayers ascend to a throne of grace in my behalf, for I do realize that the prayers of the faithful are treasured up as sacred jewels with the Lord. I wish to cite you to a very few of the evidences I have received lately of God fulfilling His promises to provide. I was on Saturday last, very much distressed in mind about food for my family, but I fell back on the words Rachel often spoke to me, "We will trust in the Lord." About dark L—— drove up to our door with some flour, corn meal, buckwheat flour, potatoes and cabbage, also fodder for my cow. On Sunday, Mr. A——— came and brought us some meat and some money. On Monday your letter with five dollars, and to-day, some brethren passed here and gave me five dollars and sixty cents, mostly from Almena, for which I pray the Lord to reward each and every one. Oh, how shall I praise the Lord for His goodness to me and mine. I did not know that the news of our distress was known in this neighborhood, yet it had gone to Almena. I have been visited by those that I supposed did not care for me, and urged me to make my wants known and not suffer in the midst of plenty, but I must draw my letter to a close, as I am not able to write much more.

Do not be troubled in mind about us the Lord will provide. The greater the sorrow here the greater the joy in Heaven. We are only being prepared here for a home in Heaven. We are not going into affliction, but out of it, and shall finally ascend and be welcomed with a shout where sin and sorrow, pain and death are known no more. I shall write again if you remain long. Farewell.

L. F. R——

ANNOUNCEMENTS.

DISTRICT MEETING

Northern District of Indiana and Michigan, on the 18th day of April, in the east meeting-house in Pine Creek congregation, 13 miles north of Plymouth. There will be conveyance at Walkerton, Plymouth and South Bend on the 17th, to convey delegates to the place of meeting. Those coming to South Bend should come on the morning trains, those coming to Plymouth, noon trains.

DAVID CLEM.

Dear Brethren: Please announce that our Annual Council Meeting of the Middle District of Iowa will be held, commencing on the 6th of May next, at the house of brother Jacob Snider, at Brooklyn, Powesheik Co. There will likewise be held a Love feast at same place, on the evening of the 4th previous to the D. Meeting.

G. R. BAKER.

[*Visitor* please copy.]

The District Meeting of North Western Ohio, will be held, the Lord willing, in the Poplar Ridge Branch, Defiance county, in the meeting-house five miles north-east of Defiance, on the 19th day of April, 1872.

WM NOFFSINGER.

Middle District of Iowa. May 6th.

West Virginia District. April 26th.

Middle District of Ind. April 13th.

North-western District of Ohio, April 19th.

Southern District of Ind. March 28th. Stop off at Delphi and Back Creek.

Eastern District of Maryland, April 2nd, Beaverdam, Frederick Co., Md.

North eastern District of Ohio, Thursday, May 7th. Stop off at West Salem and New Pittsburg.

Middle District of Pa., Lower Cumberland Branch, April 30th. A full representation desired.

First District of Va., West Arm, Floyd Co., April 19th.

Please announce that the District Meeting of Northern Ind. and Southern Mich. will be held in the Pine Creek congregation at their west meeting house, April 18th, 1872, by Divine permission. Those coming by railroad will stop at Walkerton.

JESSE CALVERT.

MARRIED.

MARTIN—BEEGHLY—On the 10th of March 1872, at the residence of the brides parents, by Wm Sadler, brother Daniel W. Martin, of Wayne county Oh., to sister Susan Beeghly of Ashland Co. Ohio.

DIED.

WAGONER—In the Wildcat Church, Ind., January 58th, Susanna Wagoner, daughter of Samuel and Catharine Wagoner, aged 19 years, three months and 7 days. Funeral services by Eld., Jacob Wagoner, the writer and others.

The occasion was one of great solemnity, as she had neglected to choose that good part, like Mary of old, which could not be taken away from her. Although she was obedient to her parents and strictly moral in her character, yet she greatly regretted her condition. Let this be a warning to all who have not yet made their calling and election sure.

BARB—In the same Congregation, on the 1st day of March, '72, Jacob Barb, aged 68 years, and 7 months. Funeral services by Elder Isaac Cripe and the writer, from Job 14:13-14.

Father Barb was a member of the Lutheran Church until he was laid upon his death bed, when he began to seriously consider his condition, remembering the good council which the brethren had given him, he became dissatisfied and very much alarmed. He called for ministers of the church in great haste, and requested to be baptized, but while preparations were being made, the grim monster death claimed his victim, and launched him into the spirit world before the sacred ordinance could be performed. All was done that love and mercy could dictate that the dying man might have his last and dying request complied with, but our Father willed it otherwise, and he is now in the hands of Him who can take the will for the act, and who is able to save even to the uttermost. Let this be a solemn warning for all to prepare for the important change while the lamp yet holds out to burn.

SAMUEL ULERY.

[*Companion* and *Visitor* please copy.]

LAMAN—In the Ashland Congregation, Ashland Co., Ohio, sister Nancy Laman, aged 80 years, and 23 days. Funeral services by the writer and others, from *Phil.* 3. 9-10, to an attentive congregation.

Wm. SADLER.

BRANNUM—In the vicinity of Fairfield Green Co., Ohio, Feb., 26th David C. Brannum, aged 31 years, 5 months and 26 days. A wife and two small children, are left to mourn his untimely loss. Funeral services by the writer, from 1st. Cor. 15:22.

B. F. DAIST.

Editor's Department.

FIRE INSURANCE Co.

The subject of having a Fire Insurance company among the Brethren, has been agitated for some time. It has, of late, been before a number of our District Meetings and gained considerable favor, and by a few adopted, and we believe, are now in operation with favorable results. At our last District Meeting of Middle Pa, it had a large number of warm friends. It was also before last A. M. where it also met with considerable favor, but was waved for further consideration with next A. M.

In order that the wishes of the brotherhood may be represented fully, each sub district or church should have it before their Council Meeting preparatory to District Meeting, and pass a decision which can be represented by the delegates chosen. If this is properly attended to by all of our churches, the subject will be fairly presented to District Meeting, and we have that faith in the justness of the cause that we feel assured that it will be favorably received.

We have, of late, thought seriously of being burat out of house and home, which may happen any of us, and the anticipated result is, by no means cheering, especially when it is understood that we must bear the loss single handed.

It is true that the church of the Brethren is a charitable association within itself, but the trouble is, the distribution is not equal. When a brother's buildings are burnt down, we become carnal and commence measuring ourselves by ourselves, and this you know is not wise.

Bro. A, by good economy and hard labor, gains enough to buy a good farm and erect thereon good buildings, and perhaps has been enabled to cancel the last payment and call it his own, but by some misfortune, his buildings take fire and sweeps the whole thing away, thus in a few hours losing the honest earnings of half of a lifetime of hard labor. The church duly sympathizes with bro. A, and says; "that was a hard stroke on bro. A,—very hard. Bro. B. has considerable wealth, but has lately bought another farm and must meet the payments. Bro. C's farm is not so good as Bro. A's and he calculates that Bro. A's farm without buildings is worth as much as his with them, and therefore does not feel to help a man that is as rich as himself Bro D. and a host of others away down to Z. are worth still less, and they, of course, cannot see the propriety of helping a man who is worth more than what they are, and thus the unfortunate brother is left to sustain his loss quite alone, right in the midst of this charitable association, or if not alone, the pittance is so small that it fails to meet the case. For these reasons, and many others, we advocate a mutual association of brethren who will agree to equally and proportionately bear each others losses. This we strongly contend, is the spirit of Christ's teaching and is stamped on almost every page of divine writ. "Bear ye one anothers burdens," is an injunction that should be sacred to every brothers heart. In the days of the churches' pentecostal glory, the brethren were not only willing to bear each others burdens in proportion to their wealth, but sold their possessions and had all things common. This, in the spirit of brotherly charity, by far exceeds the association which we, with a large number of brethren feel to advocate.

As we have introduced the subject, we will also submit our plan for forming these associations, which is about as fellows: Let each Church District form the boundary of a Fire Insurance Co., and every brother within the limits of that District shall have the privilege of becoming a member of that organization, with the privilege of withdrawing at pleasure, but shall not become a member again unless he pays to the company his equal proportion of loss that it may have sustained, during the time of his withdrawel, according to the amount of his first Insurance policy, with this proviso: If an extmembers buildings burn down during his withdrawel, the Company shall not be held responsible for his loss. District Meeting shall elect or appoint a Secretary and Treasurer, and each sub District shall elect their own agents. The agents duty shall be to attend to the valuations of the brethren who wish to become members of the Company, and give them their policies. It shall also be their duty, in case of fire, to report to the Secretary the amount of loss sustained. It shall also be their duty to collect the amount of loss to be sustained by their several Districts and send it to the Treasurer.

The Secretary shall have in his possession the insured valuation of every member of the Company, and it shall be his duty, in case of fire, to lay a tax or percentage on this valuation sufficiently large to meet the loss sustained and shall designate the amount of each members indebtedness which he shall report to the agents of the several sub districts for collection. It shall also be his duty to give the brother sustaining the loss, an order on the Treasurer for the same, also attend to other necessary writing for the Company.

It shall be the duty of the Treasurer to receive and hold all money belonging to the Company, and to cash orders made upon him by the Secretary.

These officers shall be paid for actual loss of time and labor.

An Association of this kind needs no other law than the law of Christ, and no other charter than that of the church. In such an organization our brethren could enter with a good conscience, accompanied with the assurance of bearing each others burthens and thus fulfilling the law of Christ.

We now submit our ideas to an intelligent brotherhood in which we place implicit confidence, and hope that every church, in harmony with the spirit and intention of A. M., will feel it their privilege and duty to bring this matter before the council meetings and make their decisions *pro* and *con*. so that it may be fairly represented at our District Meetings.

ANXIOUS BENCH RELIGION EXAMINED.—Orders are coming in quite cheeringly and the prospects are encouraging. Some are quite anxious to see them. Have a little patience and rest assured that all will be supplied, as we expect to run them off by the thousand. All orders are booked as they come in, and when out of press will be sent immediately. We expect to make a good job of it, and print them on our best book paper. We are still holding back for a few more orders, send them along, by the time they will reach us, we expect to have them ready for distribution. Remember our terms: Single copy 10 cts, 10 copies 80 cts, 20 copies $1.50, 50 copies $3.00, 100 copies $5.00, 500 copies $20.00, 1000 copies $30.00.

This week, by running short of our $1.25 paper, we were compelled to use a large percentage of our good paper which will give many of our readers an opportunity of testing the relative merit in the different prices. We are sorry, however, that we failed in getting a fair print owing to the cold weather and contracting of our rollers which are of our own make, and old-fashioned material. We are learning some things, and have much more to learn yet, but we expect to profit by our experience in the roller question, and if we mistake not, our readers will find it out before many more PILGRIMS go on their mission.

THE ALDINE FOR APRIL.—The feature of this issue is an exquisite design by Victor Nehlig, entitled "Morning Dew." The delicacy of the artist's imagination is fittingly offset by the sympathetic treatment of the engraver and printer. By any known process it would be extremely difficult to rival the effect, and we have no doubt that there are many who would not grudge the year's subscription for this single plate. This is the *frontispiece* promised every quarter. Then we find two other full-page plates—an interior, by Emslie, engraved in a masterly manner by Henry Linton, and a view on the "Hudson at Hyde Park," by George Smillie. Of the smaller cuts "The Little Mother," by John S. Davis, is conspicuous as one of the very best specimens of figure drawing that we have yet seen from an American pencil. Mr. Davis is conscientious in every detail, and lovers of true art will look to his future with the greatest expectation. Pictorially, this number justifies the highest commendations, and indicates a fixity of purpose, on the part of the publishers, that augurs well for American Art. The literary department is very well sustained, and we think, for excellence and variety, this is the best number yet issued. The more solid articles are a valuable paper on "Ancient Pottery," by S. F. Corkran, formerly of the British Museum; "On the Eastern Shore of Virginia," a pleasant sketch of American life and scenery, by Mary E. Bradley, and "Cosas de Espana," an entertaining account of the difficulties of Spanish travel. The poems are, "Liverworts," by W. W. Bailey, a graceful little lyric, which is a real addition to floral poetry, and "Shameful Death," a remarkable poem by the author of "The Earthly Paradise." Nor must we forget Bryant's 'Green River,' (illustrated), and the editorial on "Poets' Rivers," which was evidently inspired by it, and is brimful of genial scholarship. Mr. Stoddard will have to exert himself to make another number as good as this. The statement of the publishers that the edition is already within a fraction of 50,000 copies per months will be hailed as a vindication of American taste and appreciation. Such an unparalleled success, for a publication utterly non-sensational, is a recognition and endorsement of which the youthful publishers (the senior member of the firm has just turned thirty) may well be proud. We are glad that our neighborhood is represented among the patrons of *The Aldine*, and would urge the necessity of according the widest circulation to its elevating and refining influences. The subscription price, including a pretty oil-chromo premium, is $5—and the publisher's address is James Sutton & Co., 23 Liberty Street, N. Y.

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Miscellaneous.

DISCOVERIES AT JERUSALEM AND EPHESUS.

The London *Times* has a letter from Capt. Wilson, in which he communicates information of an important discovery made in the explorations at Jerusalem. He writes: "It will be remembered that Capt. Warren explored a remarkably rock hewn passage leading southward towards the Temple area from the subway at the Convent of the Sisters of Sion. Mr. Shick has found a continuation of this passage, or rather aqueduct as it is now proven to be, towards the north. In my notes to the Ordnance Survey of Jerusalem, I pointed out the possible existence of an aqueduct in this position, and should future researches prove this view to be correct, we may possibly identify the aqueduct with that made by Hezekiah when 'he stopped the upper watercourse (accurately, source of the waters) of Gihon, and brought it straight down to the west side of the city of David' (2 Chron. xxxii. 30) It may also be the conduit of the 'Upper Pool,' mentioned in Isaiah and the Second Book of Kings. The existence of the aqueduct lately discovered is a strong argument in favor of the belief that the city of David occupied a portion of Mount Moriah, and it may possibly enable us to identify the Pool, or some source near it, as the Upper Gihon and Siloam as Gihon in the Valley."

Simultaneously a letter from Smyrna speaks of remarkable discoveries that have been made on the site of the Temple of Diana, at Ephesus. A large area of the Temple has been cleared, and various architectural marbles have been found. The diameter of the columns of the Temple being six feet, the scale of the architecture is, of course, colossal. Says the writer: "I gazed with peculiar interest on these relics of those famous columns on which St Paul must have gazed when he preached against them, but which local fanaticism, aided by local vested interests preserved in all their splendor for three centuries after his coming. The architecture of the Temple is Ionic"

PAINLESS EXTRACTION OF TEETH.

A physician in "Dental Cosmos," observes that he has for thirty years adopted the plan of obtunding or benumbing the extremities of the temporal nerves, for painless extraction of teeth from their sockets, with complete success, never having used or countenanced the exhibition of chloroform, ether, or nitrous oxide gas for this minor surgical operation. The benumbing or mechanical anesthesia, of the temporal branches of nerves, obtunds the whole nerve to a sufficient extent to allow the teeth to be removed, with sensation so slight that, if not attending a special surgical operation, it would scarcely be noticed by the patient. One of two modes may be adopted. By application of ice to the temples, which is somewhat distressing, the sensation of cold striking deeply. The other, to which he gives the preference, is done by an assistant with each of his middle fingers pressing with persistent firmness into the *fossa* or hollow behind the ridge or the temporal bone, which forms the external bone circle orbit of the eye. Pressure for one minute is all that is necessary. The practice is as simple as it is harmless, and leaves no after unpleasant sensation to annoy the patient. It is an instinctive method often adopted by people themselves, who press their temples with their fingers to relieve themselves temporarily of the acute paroxysms of nervous head ache. This temporary pressure, with sufficient force, is all that is required to remove teeth without the least pain.

GOOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have enquired whether we keep them for sale. We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for sending them.

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6 33	9 06	Coffee Run	8 02	3 36
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Ar 7 15 Le 7 30	9 48 10 00	Saxton	7 18 7 00	Le 2 52
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Published by J. B. Brumbaugh, & Co.
Edited by H. B. & Geo. Brumbaugh.

CORRESPONDING EDITORS.

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The *Pilgrim* is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of *love* and *liberty*, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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VOL. 3 JAMES CREEK PENNSYLVANIA, APRIL 2, 1872. NO. 14.

ESSAYS.

THERE IS NO DEATH.

BY SIR E. BULWER LYTTON.

There is no death! The stars go down
To rise upon some fairer shore:
And bright in Heaven's jeweled crown,
They shine forever more.

There is no death. The dust we tread
Shall change beneath the summer showers
To golden grain or mellowed fruit,
Or rainbow-tinted flowers.

The granite rocks disorganize,
And feed the hungry moss they bear;
The forest leaves drink daily life,
From out the viewless air.

There is no death! The leaves may fall,
And flowers may fade and pass away;
They only wait through wintry hours,
The coming of May day.

There is no death! An Angel form
Walks o'er the earth with silent tread;
And bears our best loved things away;
And then we call them "dead."

He leaves our hearts all desolate,
He plucks our fairest, sweetest flowers;
Transplanted into bliss, they now
Adorn immortal bowers.

The bird-like voice, whose joyous tones
Made glad these scenes of sin and strife,
Sings now an everlasting song,
Around the tree of life.

Where'er he sees a smile too bright,
Or heart too pure for taint and vice,
He bears it to that world of light,
To dwell in paradise.

Born unto that undying life,
They leave us but to come again;
With joy we welcome them the same,
Except their sin and pain.

And ever near us, though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is life—*there is no dead.*

For the Pilgrim.

TO ELD. HENRY D. DAVY.

BY C. H. BALSBAUGH

Because we cannot see the design of a thing, or its adaptation to the end contemplated, is no proof that both may not exhibit the wisdom and skill of an Infinite Mind, and the tenderness of an Infinite Love. If we had an intuitive apprehension of the counsel of God, or were in some way schooled in the knowledge of His high ends in us and by us, and were equally interested in the consummation of His glorious purposes, we would "rejoice that we are counted worthy to suffer shame for His Name." Being only half in sympathy with God in our "high calling," we often spend more time, thought, and energy in attempts to reach God's ends by means more congenial to our low feelings and aspirations, than in efforts to take hold of the Crucified, and, with Him as such, rise into "the glorious liberty of the children of God." An underived, ever-existing Intelligence, incapable of accretion, who has from everlasting comprehended what would be in its most minute details, great as wise, and holy as great, is an idea which the finite mind can not compass. And yet without the assumption of this postulate, the entire scheme which the Bible represents as of Divine authorship falls into confusion, leaving us "of all men most miserable." All the images, illustrations, and events of the terrible recorded in the Scriptures, are so many exhibitions of the Divine holiness. The twofold object of all the proceedings of Jehovah is to reveal His Infinite purity and rectitude, and our unfitness to enter His presence or enjoy His fellowship. And in the incarnation and crucifixion of His Son, He has not only made this revelation,—not only flashed out of the Holy of Holies "the glory that excelleth," thereby showing more clearly the hideous nature and fearful demerit of sin—but He thrust the sword of Justice through His own Heart of Eternal Love in His Only Begotten, so that He can "be *just* AND *the justifier* of him which believeth in Jesus." In Him, as "God manifest in the flesh," the law was fulfilled, righteousness wrought, and sin expiated, so that He could not only remit the penalty due to our transgressions and rectify the bad quality of our being under them, but new-character us by His indwelling, thus making us eternally great in community of life and glory with Him. It is not to be imagined that any of us find any fault, either theoretically or practically, with the *manna* of God's love as it relates to the work of Christ as our Sin-Bearer; while it may be doubted whether there is one who has not demurred, in some form, against the wisdom, goodness, and love of God, in the methods He adopts in bringing us into the possession of all the riches of grace and heights of glory of which the CROSS is the exponent.

"He that *spared not His own Son*, but delivered Him up for us all, how shall He not *with Him* also *freely give us all things?*" Although we are not to look at the things which are seen and temporal, to the exclusion or depreciation of things unseen and eternal; "the world," "things present," "life and death," "*are ours in Christ Jesus*," no less than "things to come," 1 Cor. 3: 22, 23. Christ is "a Name above every name," "for there is none other Name under Heaven given among men, whereby we must be saved," and "by Him all things consist." Phil. 2: 9. Acts 4: 12. Col. 1: 17. As Jesus Christ is the Alpha and Omega, the Originator and Executor of Redemption, the Author and Finisher of faith, "it *became* Him for whom are all things, and by whom are all things, *in bringing many sons to glory*, to make the Captain of their salvation *perfect through suffering*." And the reason given for this Divine Philosophy is this: "for both He that sanctifieth and they who are sanctified *are all of one*; FOR WHICH CAUSE He is not ashamed to call them *brethren*." Heb. 2: 10, 11. We are "joint heirs with Christ," to share the glory and beatitude of His exaltation, "if so be that we suffer with Him." Rom. 8: 17. And this "fellowship of His sufferings" we are to regard as the very highest attainment of character, as bringing us into conformity with Christ at a point where God gets full satisfaction for all the evil of sin, and where we are set into the liberty of unsinned and unsinning subjects. Phil. 3: 10. Where God was liberated from the necessity of punishing, we are set free from the danger of punishment. Christ's whole life had a cross in it by anticipation. His death was the proper culmination of such a life. We begin our regenerated being where He left off; and as His crucifixion reached over his entire career retrospectively, so must ours prospectively. So far as the active and outward go, our native resources are well nigh sufficient; but to suffer well, to be a "companion in tribulation" with Jesus, requires a *kind* of life into which the best type of humanity could never be *developed*, even if God would allow it His own Eternity in which to cultivate its powers. To make us "partakers of the Divine Nature" is the one august object of Jehovah in all His multiform dealings with us; and without violent wrenching of our flesh-begotten, sense-loving, world-hankering, time-serving, self-worshipping nature, we could no more be trained into affinity with the purity and grandeur and glory which "accompany salvation," than Christ could have carried back with Him into the archives of Heaven a titlesdeed for His elect without "strong crying and tears," agony, blood and death. If He suffered the unmitigated strokes of God's wrath to make our salvation possible, how submissively, yea, thankfully, should we receive the stripes of His love to "compel" us into community of character and joy with Him. To the spiritually-illumined mind there is ever "a door opened in Heaven, and the trumpet voice of God is ever calling us to "come up hither." In the True Ark we find the "sure Word" to direct us, the sweet, undecaying manna of Love to ravish us with its crumbs of foretaste and allure us to fullness of bliss, and the Ever-budding Rod to "scourge" us "for our profit," and hasten our assimilation to the "holiness without which no man shall see the Lord."

"If we *endure* chastening, God dealeth with us as with sons." We easily "forget the exhortation which speaketh unto us as unto children, my son, *despise* not thou the chastening of the Lord nor *faint* when thou are rebuked of Him," and must needs be reminded, not only of the necessity of discipline, but of its intent. We miss not only a great lesson but a great blessing by so chafing under our affliction as to lose or forbid the *thanking* disposition in suffering. To be thankful *in* tribulation is much, but to discern in it the "good pleasure of an All-wise and Loving Father so as to be thankful *for* tribulation is to make room in our nature for as strong a tide of "the peace of God" as our present constitution will admit. We do not reach the core of christian joy till we are so centered in Emmanuel as to be able to drink the bitterest cup with an unresisting absorption of will into the Divine. There will be a shadow on the heart until we stand with "the angel in the sun"—so bathed in the light of the Godman, so revolved and propelled in our orbits by the

magnetism of His Love, that it may be said of us in the highest sense, "as He is, so are we in this world." Ever at his feet in service and submission, ever on His bosom in devotion and self-sacrifice, "He in us and we in Him," our waking thoughts all love, our dreams revelations of coming glory, our whole life forming itself into the luminous letters that compose the dear Name of our Beloved, we go "on our way rejoicing," "singing the Lord's song in a strange land," and harping His praise "by the rivers of Babylon." Christ means that the pean in Rom. 8: 32–39, be set to music in every believer's life. It is the Cardiphonia of faith and love. "It is God that justifieth" is the keynote, of which "no condemnation" and "no separation"—the notes with which the song opens and closes—are the everlasting echoes.

In your present visitation of suffering, and the consequent failure to meet your engagements, or your expectations in the way of active duty, you have opportunity to study the efficiency of patience in witnessing to the power of the Cross, and the beauty and sublimity of a Christ-invested, Christ-pulsating, Christ-crowning life.

I humbly trust the "Bishop and Shepherd of souls" will enable you to take your place "in the great congregation" on the day of Pentecost; but if it is His will to keep you in the furnace, and continue the refining process, you can, and I am sure you will, "*tremble* for the ark of God," if you cannot follow it into "the camp of Israel." The God of Elijah still liveth, still loveth. "Cherith" is a hidden, lonely spot, but it is there that we are fed with meat which the world knows not of. The elect are a "peculiar people," and must expect peculiar treatment. "Chosen" in the fire, kept in the fire, "baptized with fire," "saved, yet so as by fire," driven to the New Jerusalem in a "chariot of fire," we will eternally "stand on a sea of glass mingled with fire," singing "the song of Moses the servant of God, and the song of the Lamb, saying, *Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints*

Union Deposit, Pa.

HAVE PITY.

Woman, do not scorn the unfortunate of your sex. Remember that instincts and characteristics do not materially differ in all classes of women. Conditions mould the life of every person, and on the brow of the lowest, most debased woman, God has placed a crown of womanhood which, though tarnished and blackened now, will somewhere in the eternal future be cleansed, purified, and shining bright We can each lend an influence more than we do, to brighten and not to tarnish these jeweled crowns.

EVIL COMMUNICATIONS.

"Be not deceived, evil communications corrupt good manners." 1 Cor. 15: 33.

By evil communications the apostle means *society* and *associates*, and by good manners he means good *habits* and *principles*; while the word *corrupt* we cannot fail to understand. It means to change from a sound to a putrid state, to deprave, to change from good to bad, to defile, polute &c. Hence the apostle employs this word to warn those he addressed *directly*, and us, upon whom the end of the world has come, *indirectly*, yet no less *positively*, and we do well to heed the warning.

The principle, the apostle designs to inculcate, is understood by all observing minds, as the saying goes, "like begets like," and that the stronger overrules the weaker is known to us all. Therefore we should not only know how to choose our own associates, but also, who are fit companions for Christian children to associate with, for the parent must know, and choose his child's society before the child is capable to discern between the vile and the good. Grace is not an *innate* principle of our nature, while the lust of the flesh and eye, with all its folly and vanity is; hence the parent who watches with vigilent care and christian anxiety over the early training of his child, living before it in godly fear, ordering his conversation by the Gospel, so as to speak no guile, admonishing and instructing them in the ways of truth, virtue, purity, and holiness, bedewing the couch with tears, and strong crying to God in prayer in their behalf, will be brought to *grief* and *sorrow* when the time comes on for their children to go only to the common school in the neighborhood, to find that evil associates will corrupt all the good principles they so earnestly labored to inculcate. It is a fact to be *mourned* and *wept* over, that for ever parent who cares for the moral and religious training of his children, there are ten who do not. These later are left to grow up in natures' ways, and never have the love and fear of God set before them.

The christian mother who has so anxiously kneeled with her children at their bedside, whom she had trained not to lay themselves down to sleep without prayer, praise, and thanksgiving to God, will be *pained* and *grieved* at heart to learn that *these* untrained neighbors, and *perhaps brethrens'* children, becoming their childrens associates, will soon *corrupt* their *good* principles. The carnal mind, with all its enmity against God, and disobedience to his law, with all her lust and pride, lies dormant in the well trained child, but coming in contact, and associating with those who are not brought up in the nurture and admonition of the Lord, their influence will awaken and arouse up the latent evil nature in the other, and all the good principles become corrupted. This is an evil *patent* to observing minds, and very alarming to many sincere Christians.—The question may well be asked, *what is to be done?* I can only answer, and advise that humble Christian parent, brethren and sisters enlarge their field of *labor*, *usefulness*, and *influence*. That the children who are, and will be associates and companions for Christian parents children, and finally become husbands for their daughters, and wives for their sons, ought to be brought up under a moral and christian training, all will and do admit, but how to reach them is a problem not so easily solved. If all parents would heed the apostolic injunction, and attend to their christian duties at home properly, there would be no difficulty, but as already said, where one does this, there are at least ten or twenty who do not, and hence the difficulty. The uneducated in humble morality, are largely in the majority. They flood our land with fashion and pride, and the Christian parents hear the *sad* and *doleful* murmur, *must we only, be odd.*

To make the fountain head of this *stream* of *corruption* pure and good, is what I am writing for. I know that humble, sincere, and good brethren may, and do honestly differ with me, yet the Sabbath School is the only medium I can see by which the brethren can reach any child outside of their immediate family circle. In the Sabbath School the children of all will meet you, and hear in the capacity of teacher, you can and may approach them on any subject of moral truth and religion and talk to them as you do to your own children at home. There is a peculiarity in Sabbath School children that we do well to observe, namely, they will form an attachment to their teacher, and the more humble and meak the teacher is, and the more he will talk with them, the more will his class love him.—Another feature in Sabbath School children is, as a general thing, they are very fond of reading the books their teachers promise them during the week. If any one will doubt these facts, let him make trial and see. Then does it not seem reasonable to all, that a corps of humble zealous teachers, with books and tracts of the brethren's own getting up, setting forth the true principles of Christianity, something might be done to counteract the mighty current of evil which corrupts the better training of at least a majority of our children?

It is true, we have lost at least one hundred years in our *very active state of donothing*, but thank God that some of our brethren and sisters are beginning to *see* and *feel* what we have lost, and are trying, at least to make an effort to recover some of it. These I wish to encourage in the good work. It is to be hoped that *our Press* will soon furnish you with books and tracts in which the *truth* is set forth in its clearest light, couched in such language that children can understand and comprehend it. The innocent child will read these as readily as those of a spurious character, and at the next meeting you will have an opportunity to question them in reference to what they read, &c., and in this way truth and sound principles will get the ascendency, and its influence will correct bad habits, as evil now corrupts good ones.

Success depends upon the manner, zeal, and disposition of the teacher. If the teacher has no zeal he need not expect his class to be zealous. Is the teacher proud, he need not look for humility and meekness in his class. The object is to have the teacher right and make the class like him. It is not enough to teach the child to read and commit Scripture to memory, but he must admonish and instruct his class in truth and holiness; he must tell them what is bad, and forbid them to do it. He must instruct their understanding, and by figures of illustration, show them the effect of evil. These figures you may draw from your own observation if you are of an observing mind; if not, illustrate the lesson so your class will understand it. Suppose the subject which heads this article were the governing principles of the lesson, and to show your class how evil will corrupt good, you could with profit use a figure like this:

"One day Robert's father saw him playing with some boys who were rude and and unmannerly. He had observed for some time a change for the worse in his son, and now he knew the cause. He was very sorry, but said nothing to Robert at the time. In the evening he brought from the garden six beautiful, rosy-cheeked apples, put them on a plate,

and presented them to Robert. He was much pleased at his father's kindness, and thanked him. You must lay them aside for a few days that they may become mellow, said his father. And Robert cheerfully placed the plate with the apples in his mother's storeroom. Just as he was putting them aside, his father laid on the plate a seventh apple, which was quite rotten, and desired him to allow them to remain there.

Eight days after he asked his son to open the door and take out the apples, but what a sight presents itself! The six apples which had been so sound and rosy-cheeked were now quite rotten, and emitted a bad oder through the room.

Oh, papa! cried he, did I not tell you often that the rotten apple would spoil the good ones? yet you would not listen to me.

My boy, said his father, have I not told you often that the company of bad children will make you bad, yet you do not listen to me. See in the condition of the apples that which will happen to you if you keep company with wicked boys.

Robert did not forget the lesson. He remembered the rotten apples, and kept apart from the rude sports of his former playmates."

With similar figures of illustrations, an active, zealous Sabbath school teacher can instruct, and enlighten the understanding of the children in his charge to comprehend how "evil communications will corrupt good manners." But should he *fail*, he can thank God that he *tried*, and failed on the side of effort.

D. P. SAYLER.

LIFE'S BATTLES.

That our life is one of conflicts is evident. There are many ups and downs, many things to encounter. In infancy already the battle commences. When the child has some particular usage, if that is changed, we notice the outcroppings of anger; it battles, and perhaps knows not what for, and many times when there is no apparent cause. As it grows older there are still conflicts, but manifest themselves in different ways. They may receive little insults,—and it is said self protection is the first law of nature,—and a battle is the result. So little insults and little battles cross the pathway of life. Time rolls on, the youth arrives at that state when it is possible for him to discern good from evil; he reads the blessed Book of God, and finds there a Savior ready to save him from his sins. He also finds that there is an enemy, the adversary of souls. The Savior calls him tenderly saying, "Come." The adversary opposes, and thus the battle goes on, the contest is sharp. He would like to be a Christian, because Jesus has said, "He that cometh unto Me. I will in no wise cast out." But how can I be a Christian? If any one insults me I dare not strike him, for Jesus said if they smite thee on the one cheek, turn the other, and He also said pray for your enemies, and I can not do that. The Scripture teaches "Vengeance is Mine, I will repay said the Lord," but if I take the insults the people will call me a coward and laugh at me. The battle still goes on I know I ought to do better, but perhaps there is time for me yet, although my friend, and my neighbor has been called suddenly away, I still think God will spare me awhile yet. I know I ought to do better, but then I could not dress as gay as others do, I could not go to shows, exhibitions, parties, dances, &, in short I could not have any pleasure. If I were to dress plain, and pray, and engage in religious exercises the people would laugh at me. But I know the Scriptures say "Come out from among them and be ye separate." The battle still goes on, and how many does satan gain the victory over, until they are old and perhaps never give their hearts to God. Perhaps they thought to have liberty in business, cheat a little if needs be, in order to obtain a bargain, or, perhaps some worldly honor is at stake; it may be an honored position in life is sought for, perhaps politics are the ruling element or the gratifying of carnal desires. Such are the battles of life.

Now who will we serve, God or satan? But with many the conflict does not stop here. A partial victory over satan may be gained. We may have faith in the Savior, we may repent, and may be baptized for the remission of sins, which is all right, but the warfare still goes on. We are taken up into the mountain and are shown the beautiful things of the world. Satan promises anything that is pleasing to the eye; all the pleasures of life, to go to fairs, picnics &, it is no harm, and even if a circus come along, you may enjoy it too, and how many accept his word and do not detect his artfulness until it is too late. Well might the poet say:

"O, watch, and fight, and pray;
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore.

Ne'er think the victory won
Nor lay thine armor down;
Thy arduous work will not be done
Till thou obtain thy crown."

D. M. FOGLESANGER.

Shippensburg, Pa.

A LESSON ON HUMILITY.—A farmer took his son into a wheat field in harvest-time. "See fathes," exclaimed the boy, "how straight those stems hold up their heads! They must be the best ones. Those that hang their heads down, I am sure, cannot be good for much." The farmer plucked a stalk of each kind, and said, "See here, my child! This stalk that stood so straight, is light-headed, and almost good for nothing, while that that hung its head so modestly, is full of precious grain."

For the Pilgrim.

THE BARREN FIG TREE.

"A certain man had a fig-tree planted in his vineyard. Then said he unto the dresser of his vineyard, behold, these three years I come seeking fruit on this fig-tree and find none; cut it down, why cumbereth it the ground." Luke 13: 6, 7.

By referring to the fifth chapter of Isaiah, we find that he, prophetically describes this vineyard; and in that description he tells us that the vineyard was the "house of Israel and the men of Judah his pleasant plant." Hence we conclude that the Savior in the parable under consideration, had a direct allusion to the Church under the figure of a vineyard, and to the members under the figure of a fig tree.

And now, brethren and sisters, among the many who have been planted in the Church of Christ, who among us personates the barren fig tree? Who among us are adorned with the garb of a professed follower of the meek and lowly Lamb, as the fig tree was "with leaves only"? Who among us have never once borne the legitimate fruit of a fig tree. Who of us are occupying the precarious, the dangerous position of that fig tree, and may at any time have executed upon us the order, "cut it down." Who among us deserve having the language applied to us, "why cumbereth it the ground"?

O, fellow pilgrims, are there any of us who are only an encumbrance, on the ground we occupy in the Church? Are there any who, by a want of zeal in our Master's cause, by a lack of conformity to the rules of the Church, by not attending, and assisting according to the talent given us, in the public worship of our God, by failing to perform all the duties enjoined upon us by the Lord of the vineyard; jeopardizing our position in the Church militant and our prospect for a membership in the Church triumphant.

We learn by the reading of the parable, that there was one tree in the vineyard that did not bear fruit, and from this we infer that there may be at least one in the Church in the same predicament. And we find that notwithstanding the lord visited the tree for three years without finding fruit, a time did come in which his kind forbearance ceased, and he gave forth the stern but just command, "Cut it down: why cumbereth it the ground?" Then O, how important, how necessary, that we all examine our own selves to see whether we are to-day in the condition of the barren fig tree, for

"There is a time, we know not when,
A place, we know not where,"

beyond which, if a mortal venture he will die, and perhaps we may be dangerously near that point. Then let us all try, and let us pray God, for Jesus sake, to help us bring forth good fruit here on earth that will ripen in eternity.

MARTIN J. MCCLURE.

Lower Fall Creek, Ind.

INSTRUCTIONS.

The doctrine and practice of all religious teachers should be tried by the Word of God. If they agree with this they should be received, and if not should be rejected. Hence the right and the duty of all men to be acquainted with the Word of God so they may rightly judge. Religious teachers who do not confess that Christ took upon Him human nature, and became the propitiation for the sins of men, are not of God.—1. John, 2: 2. False teachers proclaim doctrines which are more agreeable to worldly men than the doctrines of the Bible, and flatter them with hopes of Heaven, though they love their sins. Those who love their sins follow them, while those who hate them embrace the doctrine and follow the precepts of the Bible. The most wonderful exhibition of the love of God, was the gift of His Son to be the propitiation for the sins of the world. And the right apprehension and cordial reception of this truth is the most powerful means of leading men to love God and manifest it in love to men. Loving God and good men unites the soul to Him in a most intimate, endearing, elevated, ennobling and blissful union. The joy of which even in its foretaste on earth, is often unspeakable and full of glory. —1 Peter, 1: 8. The gift of the Savior and the way of life which He has opened, the gift of the Holy Spirit, the preaching of the Gospel and all the means of grace, the regeneration of men, their sanctification and hope of glory, their perseverance in holiness and their eternal life, are all the fruits and manifestations of the Infinite and eternal love of God, and will call forth from all the Redeemed the most exalted praises to God and the Lamb.

JACOB PYSELL.

Accident, Md.

PLAIN ATTIRE AT CHURCH.

It would lessen the burden of many who find it hard to maintain their place in society.

It would lessen the force of the temptations which often lead men to depart from honor and honesty for dispaly.

If there was less strife in dress at church, people in moderate circumstances would be more likely to attend, and more brotherly love would be manifested.

Universal moderation in dress at church would improve the worship by the removal of many wandering thoughts.

It would enable all classes of people to attend church with a better motive.

It would lessen on the part of the rich, the temptation to vanity.

It would lessen on the part of the poor, the temptation to be envious and malicious.

Herald of Truth.

LABORING.

1. Tim. 4:10.

Having been silent for some time, I have now thought proper to take up the silent tongue to speak to my brethren and sisters in the Lord once more. I have chosen for my subject, laboring—a term which is familiar to the human family as far as the light of revelation has penetrated. How long man lived and enjoyed uninterrupted rest and pleasure we are not able to state, but that there was a space of time in which man could eat and drink, and let his soul delight itself, we firmly believe. Happy Adam then knew no sorrow, pain, or any wish; disaster and failure caused no vexation of spirit, and laboring was with him yet a thing of the future. No labor! no, nothing to do but to eat of the garden and live. The fatness of the earth could be gathered without toil, provender had not to be provided for the beasts of the field, by man, neither grain for the fowls of the air; but all came forth spontaneously for their wants. But Oh! a sad occurrence disturbs the peace and pleasure of man. Lust is conceived, and it brings forth sin, and sin brought forth the displeasure of Jehovah, for which He drove man from His lovely Eden, and cursed the earth for his sake. "Cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee, and thou shalt eat of the herb of the field; in the sweat of thy face shalt thou eat bread 'till thou return unto the ground, for out of it thou wast taken."—Gen. 3:17-19. Here, we have the origin of labor, in the command of God, as well as the necessity of the case demanded. Labor is of different kinds. We shall look at it in a threefold light, in a way which seems to be progressive, natural and easy to be understood.

1st. *Physical Labor.* Hand labor seemes to be the first labor that man was commanded to perform. Paul in writing to his Ephesian brethren seems to show forth physical labor in its true color. "Let him that stole steal no more, but rather let him *labor, working with his hands* the thing which is good."—Eph., 4:28. Good! yes, good for his sustenance in health and strength, it is that which gives animation and life to the body, and fits it to enjoy at intervals, the sweetness of rest. The good that might be accomplished by man, if he would obey Heaven's law, and work a little more with his hands 'the thing which is good,' is incalculable. How many are idling their precious moments away waiting for something to turn up, so that they may escape the drudgery of life, and keep their pretty hands from getting soiled. It is not astonishing to the honest laborer, that our jails and almshouses are being filled to overflowing when he goes to the town or village on business, and sees the corners of the streets and stores crowded with men and boys who seem to have no object in view, nor no end to gain, higher than the Israelites, who sat down to eat and rose up to play, and there they are day after day, evening after evening, idling away their time in jesting and joking—the thing which is evil. Brethren, let us stand aloof from such groups, that we be not condemned with them in their ungodliness. A hint to the wise is sufficient.

2d. *Mental Labor.* By this we mean a full and complete use of all the intellectual powers of the mind. There is no faculty of the mind which God has given us, that should not be employed. No wonder that stagnation takes place with many of the minds of men. They may have labored long and faithfully by the strength of the arm, but never have brought into use the powerful levers of the mind. Again, some will very readily admit that it is highly necessary to use our faculties in acquiring dollars and cents, but beyond this it is of little utility. Not willing that they or any one else should labor mentally, in order to advance their spiritual condition, and show themselves workman that needeth not to be ashamed. Brethren, I wish to present a thought here. I feel like urging the necessity of brethren, and especially the ministering brethren laboring with the mind a little more, if the hand labor should somewhat diminish; for, the mind is worth more than the body. Some have an idea of this kind: that a man should labor physically hard, six days, and the seventh, attend church and deliver an excellent sermon—one that shall be able to convince the gainsayer, and burst the stony heart that it may be dissolved in the fountain of life. And because they are so often disappointed, the poor humble hard working brother, is looked down upon in disgust, shunned in the market places, and evil spoken of in the world.

There are those also in the ministry who get discouraged with themselves. They think because they cannot speak so fluently, deliver their ideas in as concise and pointed a manner as some of their colaborers, that they are not in their proper places. This I am not willing to admit in this article, and by this also you will perceive that I don't hold genius above labor.

Now, dear brethren whom this may concern, if you disagree with me on this point of mental labor, just for your own satisfaction, if not for your own good, inquire of those whom you think an Apollos by what method they have succeeded in successfully preaching the word of the Lord. As far as my own investigation has been carried I have found that those who preach best are the very ones who perform the most mental labor. The secret of the whole matter seems to be, that *we are just what we make ourselves.* First, let us teach ourselves before we attempt to teach others, let us be fully equipped, having on the whole armor, when we go out to meet the enemy, laying every hindrance aside, neither delay nor neglect our preparation, but when we know that we have a work to perform, let us go forth prepared for that work, not having the understanding darkened, but like the Jews of "Berea, who were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures *daily.*" Acts 17:11.

JOHN ZUCK.

[*To be continued.*]

COME BOLDLY.

What encouragement there is to come boldly to a throne of grace! Whatever thy state may be, thou needest not hold off. Though thy sins be as scarlet, if thou come to Christ, they shall be made "white as wool." The greatest of sinners are invited. Can any sin be so great as to overtop the value of Christ's blood? Oh! there is not so much vileness and wretchedness in the sinful heart of man, as there is grace and goodness and virtue in Christ. There is no disease so bad that He cannot cure. Let me be as bad as I can be, there is no reason out of the Word of God, why I should not come to Christ for salvation. He puts none back. His proclamation is,—"Ho, every one that thirsteth, come ye to the waters, and he that hath no money, and without price." "Whosoever will, let him come." What would'st thou have more? The invitation cannot be plainer. If then thou art not saved, it is plain thou hast no will for salvation, for if thou hast a will, thou hast a warrant.

Say not, "I would come, if I had so much humiliation and so much faith," for that were to make a bargain with Christ. If God were to say, "You must love me, and I will pardon you," that were an exchange, not a free gift. Away with such a thought! "Whosoever will, let him come." Christ keeps open house. Whosoever comes to him, He will not shut out. If thou hast a heart to come to Him, He has a willing heart to receive you. As it was with the prodigal son, his father does not wait 'till he comes to him, but he runs to meet him. So God is swift to have mercy upon us, though we come slowly towards Him. However great the bulk and burden of thy sins, thou needest not be discouraged. All ye that are heavy laden, and feel the burden of sins, are invited by Christ. Let not satan, then, cheat thee out of the comfort of this word. If Christ would make thy sins as the latch to open the door, and let Himself in, take care that thou dost not make them a bolt to shut him out. Let thy wound be ever so great, thou hast a warrant to come to be cured. When a blind Bartimeus heard the word, "Lo! Jesus calleth thee," he flung aside his garments, and came to Him. So let nothing keep thee back. Haste, then, to this city of refuge, and thou shalt be safe.

But God doth not only give thee leave to come, He commands thee to come. "And his is the commandment that we should believe on the name of his Son Jesus Christ." 1 John 3, 23. If a man should say, "May I love my neighbor?" would you not think him a fool? He is commanded to do so. So if a soul say to me, "May I trust in Jesus?" I reply, thou art commanded to do so. The same commandment that bids thee love thy brother, bids thee believe in Him, and more, it is said, "He that believeth not, shall be damned."

As the greatest gift doth not enrich a man, unless he accepts and receives it, so God's gift of His Son will be no benefit to us if we will not receive Him. God's goodness will but turn to our greater condemnation. If we refuse Christ, and will not be saved, then wrath must abide on us.

But how are we to receive Him? By faith—by simple trust in Him. Salvation is a free gift to sinners who trust in Jesus. There is no condition for receiving salvation, but an empty hand to receive Christ. But, to be saved, Christ must be ours. If a man would give something to a beggar, the beggar must reach out his hand to receive it.

Faith is the empty hand that fills itself with Christ. If a man were drowning, and a cable were cast to him, and he laid hold of it, he would be drawn safe to shore. But if he lay hold of the cable, he must let go all other holds. So a man must let go all other holds, and lay fast hold of Jesus Christ, otherwise he cannot be saved.—*The Christian.*

OUR WEAPONS.

No Christian ever wins a victory by using the weapons of his foes. They who fight the devil with fire will find in the end that he is more at home in the conflict than they are. No greater mistake can be made than that of those who imagine that they shall gain any desirable end by using satanic methods to fight the battles of the Lord. When we give a man "as good as he sends," we simply reduce ourselves to his level, and make ourselves his equals. No gentleman can afford to dispute with a blackguard. Let him say what words he pleases, any barroom loafer can out-do him in reproaches, and in insults—can say to him things which he dares not hurl back again. Michael contended with the the devil; but he durst not bring a railing accusation against him.—Doubtless he knew that in railing he was no match for the devil; and

had he commenced to rail, he would soon have been worsted in the contest.

Often, in controversy, persons think that by saying sharp, smart, and insulting things, they have gained their point. No mistake can be greater. Christ's victories are not won by witticisms and taunts, but by solid truths and living testimonies. Dr. Scudder, the East Indian missionary, relates the following:

"A Hindo, on one occasion, said to a missionary: 'Reviling our gods, criticising our Shastras, and ridiculing our ritual, will accomplish nothing; but the story which you tell of Him who lived, and pitied, and came and taught, and suffered, and died, and rose again—that story, sir, will overthrow our temples, destroy our ritual, abolish our Shastras, and extinguish our gods."

In this sign conquer. Overcome by the blood of the Lamb and by the word of your testimony. Leave satan his weapons—take unto yourselves the whole armor of God. And remember that "the sword of the Spirit" is the only offensive weapon found in the gospel armory. But "there is no sword like that." It has hewn the path of victory before the war-worn church—and as yet it has lost none of its edge or power. Let us use that weapon. Let us tell to the dying that message of eternal life. Let us proclaim the gospel; assured that our labor will not be in vain.

"I love to tell the story
Of unseen things above;
Of Jesus, and his glory,
Of Jesus, and his love."

The Christian.

Youth's Department.

THE ELEVENTH COMMANDMENT.

Below we give the result of the investigation of our young readers. Though the reported number is small, yet we have no doubt but what many of our young readers have found the "New Commandment," and you may never forget it, as it is the topmost round in the ladder of moral law, and as it is the words of Him who said; "of such is the Kingdom," its observance will always bring a glorious reward.

Since the "New Commandment" is so easily obeyed, and always results in such pleasant and happy results, may we not hope that all of our young readers will try and observe it?

CLEBO GORDA, ILL., }
March 18th '72 }

Dear Pilgrim: I have read in your pages yesterday, and there read about the ten commandments and you have stated that the young Pilgrim readers should try and hunt up the "Eleventh Commandment." I think that I have found it. It is in the Book of John, 13:34. "A new commandment I give unto you that ye love one another, as I have loved you, that ye also love one another."

Yours Truly.
E. S. GROFF.

FAYETTEVILLE, W. Va.

What might be called the Eleventh Commandment as given by the Scriptures, "*a new Commandment I give*," will be found in the 13th., chap. of John, and 34th. verse.

WM. H. FLORY.

URBANA, ILL. }
March 14th '72 }

Dear Editors: My father and mother, who are both members of the church, take the PILGRIM, and I love to read it, and am happy when it comes to us. I noticed that you wanted the children to write to you, and tell you what the "Eleventh Commandment" is. As I am but of twelve summers, I thought that I was one of the number, and will tell you what I think of it. We know that "Ten Commandments" were given, and after this, in John 13:34, Jesus says: "A new commandment I give you that ye love one another." Now this, I think, is the Eleventh Commandment, and it is such a good one. If we all love one another we will never quarrel, but live in peace.

Please tell me, am I right?

LILLIE J. ROE.

Dear Pilgrim: I am young, but I will try and write a few lines, if you think it worthy you can publish it, if not lay it by. You wanted to know how many of your young readers could tell you what the "Eleventh Commandment" is. I, for one will give you what I think it is. "That you love one another," because Jesus says; "That a new commandment I give unto you that you love one another, as I have loved you." John 13th. chap., and 34th. verse, and in the 15th. chap., 12, 13, 14, it reads thus: "This is my commandment that you love one another as I have loved you, greater love hath no man than this, that a man lay down his life for his friends, ye are my friends if you do whatsoever I command you." And in Ephesians, the 5th. chapter and 2nd. verse we read thus; "And walk in love as Christ also hath loved us and hath given himself for us an offering and sacrifice to God for a sweet smelling Savour.

Dear readers, ought we not love God for the unmerited favors toward us, seeing he commended His love toward us, in that while we were yet sinners, Christ died for us? Ought we not show our love toward sinners by kind words and by our good deeds, and tell them how much Jesus has done, and suffered for them? Our words and actions can do a great deal of good.

M. J. BAILEY.

Mayview, Ill.

TRY.

A gentleman traveling in the northern part of Ireland, heard the voices of children, and paused to listen.

Finding the sounds proceeded from a small building used as a schoolhouse, he drew near; and, as the door was open, he entered, and listened to the words the boys were spelling.

One little fellow stood apart, looking sad and despirited.

"Why does that boy stand there?" asked the gentleman.

"Oh, he is good for nothing!" replied the teacher. "There's nothing in him. I can make nothing of him. He is the most stupid boy in school."

The gentleman was surprised at this answer. He saw that the teacher was stern and rough, that the younger and more timid boys were nearly crushed. He said a few kind words to them; then, placing his hand on the noble brow of the little fellow who stood apart, he said, "One of these days you may be a fine scholar. *Don't give up*, but TRY, my boy; TRY."

The soul of the boy was aroused. His dormant intellect awoke. A new purpose was formed. From that hour he became studious, and ambitious to excel. And he did become a fine scholar, and the author of a well known commentary on the Bible; a great and good man, beloved and honored. It was Dr. Adam Clark. The secret of his success is worth knowing! "*Don't give up: but try*, my boy; *try*."

THREE SIEVES.—Before we allow ourselves to find fault with any person behind his back, we should ask ourselves—1. Is it true? 2. is it kind? 3. Is it necessary?

To be at once in any great degree loved and praised is truly rare.

The follies of youth become the vices of manhood and the disgrace of old age.

WHOEVER wishes the welfare of others has already advanced towards securing his own.

THE world would be more happy if persons gave up more time to an intercourse of friendship.

Corrspondence.

The following letter was sent us, accompanied with the privilege of publishing or making such extracts from it as we might think proper, but as the subject is one of great importance we give it *verbatim*, hoping that those who may think differently from the views expressed will exercise that charity which thinketh no evil. It is generally admitted that our children should have facilities for obtaining a good common education, but where to get it and when to stop, is the great question. We do not intend to dictate for others, but if we had children to send to school we would certainly prefer to have them placed under the influence of the Brethren. To prefer sectarian and worldly schools to that of the Brethren stigmatizes both, our character and our religious principles.

BOURBON IND. }
March 4th. '72 }

ELD. D. KELLER.

Dear Brother in Christ Jesus: My heartfelt greeting in love to you and your wife and children, especially that daughter of yours with whom I formed a little acquaintance at A. M. I hope and trust that you are all well, in body and mind, enjoying the sweet fellowship of Jesus, the friend of sinners and His saints, the Children of God after having escaped the pollutions of this world, and been placed upon the Rock of eternal ages, and having tasted the sweets of the holy religion of our Lord and Savior Amen.

Knowing the great anxiety that parents feel for their children, that they may be kept safe from the contaminating influences of this wicked world and be made useful to society and a solace to our old age, I thought of dropping a few lines to you, informing you of the welfare of your son Samuel, here in Bourbon.

I came here several weeks ago to visit the school, and found it in good order, though not very large, since many had left to teach in the country and some few went to Warsaw School. Samuel, however, remained and is doing exceedingly well in his studies and has gained for himself a good reputation, is beloved and highly esteemed by all that know him, and is an honor to his profession. Would to God that a large number of our brethren's children could be sent here and learn to gain and sustain such a character, it would certainly redound the glory of God in recommending this Institution of learning to thousands of our fellow men, and become a means of great good to the rising generation,

You are safe to recommend this School to all. There are now arrangements made that all can be boarded under the oversight of Brethren, as well as the teaching.

As regards the town of Bourbon, it doth not impress one's mind favorably at first sight, especially to people from the East, for it looks too low and unimposing. There are no palaces and costly buildings, but there is no aristocracy nor high-sounding society, most all the people are mechanics and hard-working men and women, with a proper proportion of dealers in all kinds of merchandise. The three or four weeks that I have been going in and of this place I have not heard as much improper language, nor seen as much improper conduct as I have oftentimes witnessed in half

an hour in other towns of its size. It is true the people are not angels yet, but there is a possibility, if not a probability, that they may become saints.

Their Sunday Schools are well attended, and there seems to be a lively interest taken by old and young. It must be admitted however that like in all our countries there are too many gewgaws exhibited on the female side, which is not appreciated by sensible persons for it is a departure from the direct command of the Apostle, and hath a very pernicious effect keeping the poorer classes of society from schools and churches, and thereby loosing the opportunities and blessings of the Gospel, which, in its possession, makes men good and happy.

Having been spoken to by men of high standing outside of our fraternity, as well as of numbers of our fraternity, who have the welfare of the rising generation at heart, on the above subject, I feel it my duty to impress the matter on all our brethren and sisters too, that they by all means send their children in modest apparel, if they send at all to the Institution of learning and let them form a nucleus, or centre of attraction. Why may not we have a power of directing the public mind to simplicity as well as the City of Paris in directing the same to extravagance and folly.

I am glad to be able to tell you that all those of our brethren who visited our school here at B., though they came with more or less prejudice, went away well pleased and ready to advocate its propriety and usefulness. Among those who visited lately, was our beloved brother John Wise, from Washington Co, Pa., and when his mind became disabused of the false reports that are in circulation, and learning the basis upon which the School is established, he was willing to accept a general agency to work for the permanency of the same in selling scholarships and receiving donations to establish a fund, so that poor children of our own fraternity can be taught here free gratis.

All that seems to be wanting now, is either to build an addition to the College building, or a building separate for the boarding of the Students, so that all the Students would be entirely under the oversight and control of the faculty. There are a number of worthy young brethren that ought to attend the spring term here to qualify themselves fully to take positions as teachers. I firmly believe that the Institution will be a success, and if so, one Institution will not be sufficient for it is not only for one fraternity, but many others will avail themselves of a place for their children where good morality, simplicity and Christian virtues are not only taught but practiced and examplified. It seems to me that nothing good will prosper better than when it meets opposition, for it is then only that its merits or demerits are brought to light, and cognizance is taken thereof. The rupture (if I may so call it) that took place about S. College was brought about by a misunderstanding, and from what I have learned since I am here in Bourbon, most of the people would be pleased to see O. W. Miller come back and take his position in S. C. He had gained a good reputation in the short time he was here, among all the classes of people. And since the brethren of Northern Indiana can not drop Salem College honorably, and there is even no call or need for the same, every exertion should be used by all who desire to have such an Institution; and as nobody is compelled to support the same that is not in favor of it, they should use forbearance until they really saw an evil coming of the same, for it is never the part of wisdom to condemn before a criminal is convicted.

F. P. LOEHR.

MAHOMET, Ill.,
March, 18th, '72.

Dear Brethren: The PILGRIM now comes regularly and we are well pleased with its contents. As we live somewhat isolated from the Brethren and have not the privilege of meeting with the people of God as often as we would like, we the more appreciate the PILGRIM, as we find many good things in it that are calculated to make us more cheerful and happy in our isolated condition.

We hope the day is not far distant when the Church will see the necessity of supplying the wants of the brethren and sisters who live on the outskirts of the brotherhood. How many places they are calling us to come and preach that blessed word to them, which they love above every other object in this life? We appeal to you, brethren, to see that all the members of the Church are well fed with the word of eternal truth. As we are all members of the same body, we should see that all are well cared for in a spiritual point. If we cannot preach to them face to face, let us throw in our mite and a word of encouragement to read the PILGRIM. I am satisfied that many would gladly do so if they were properly approached and encouraged. We think if a system to this effect could be brought into operation a brotherly feeling and a union of sentiment could be attained. I believe this is what the PILGRIM started out to do, and, brethren, let us put our shoulders to the wheel and support the principles of peace and union which is the spirit of the Gospel of our Lord and Savior.

JOHN BARNHART.

Editor's of the Pilgrim: Please announce to the delegates and brethren coming to District Meeting of Middle Pa., that the meeting will be held, God willing, at Mohler's M. H., three mile from Mechanicsburg, and two from Shiremanstown. Brethren coming by rail road on the 29th. of April, both East or West, will all stop off at Shiremanstown. Those coming by private conveyance will find Mohler's meeting house, on the State Road, six miles South West of Harrisburg.

We also desire that some of our ministering brethren will come on Saturday, the 27th, as many as will enable us to hold meetings at some half dozen different points. Who will come? Let us hear by letter before the middle of April, and when you come stop off at Mechanicsburg on Cumberland Valley R. R.

MOSES MILLER.

Mechanicsburg, Pa.

ANNOUNCEMENTS.

DISTRICT MEETING

The District Meeting of North Western Ohio, will be held, the Lord willing, in the Poplar Ridge Branch, Defiance county, in the meeting-house five miles north-east of Defiance, on the 19th day of April, 1872.

WM. NOFFSINGER.

Middle District of Iowa. May 6th.

West Virginia District. April 26th.

Middle District of Ind. April 12th.

North-western District of Ohio, April 19th.

North eastern District of Ohio, Thursday, May 7th. Stop off at West Salem and New Pittsburg.

Middle District of Pa.. Lower Cumberland Branch, April 30th. A full representation desired.

First District of Va., West Arm, Floyd Co., April 19th.

Please announce that the District Meeting of Northern Ind. and Southern Mich. will be held in the Pine Creek congregation at their west meeting house, April 18th, 1872, by Divine permission. Those coming by railroad will stop at Walkerton.

JESSE CALVERT.

LOVEFEAST.

The Lord willing, the Brethren in the Waterloo Congregation, Blackhawk Co., Iowa, intend having a Lovefeast on Saturday and Sunday, 15th and 16th of June next, commencing on Saturday at 1 P. M. A hearty invitation is hereby extended to all who please to favor us with a visit.

ELIAS K. BUECKLEY.

MARRIED.

HEDGE—GRIP.—By the undersigned, Oct. 26th, 1871, at the house of the brides parents, Samuel Hedge and Sarah Grip.

ZELLER—KELLER.—Also Dec. 21st, at the brides parents, Monroe Zellers, and Susan Keller.

CRIDER—SIX.—Also March 7th, at the brides parents, John Crider, and Anna E. S. Six. All of Franklin Co., *Pa.*

GEORGE MOURER.

DIED.

GARVER—In the Aughwick Congregation, Huntingdon Co., Pa., March 21st, '72, James Howard, son of Bro. George, and sister Annie Garver, aged 1 year, and six days. Funeral service by the brethren present from the words, "Be ye therefore also ready."

We loved him but he left us,
Like some sweet vision nigh;
That early came to bless us
Then passed forever by.

We loved him, yes, we loved him,
But angels loved him more;
And they have sweetly called him
To yonder shining shore.

We loved him, O. we loved him,
But we would not detain;
His spirit's silent messenger,
Nor call him back again.

MARY A. SPANOGLE.

HUTCHENSON—In the Upper Cumberland District, Jan., 3rd '72, Agnes C. infant daughter of brother Wm., and sister Elizebeth Hutchenson, aged 2 years 8 month, and 12 days. Services by the brethren.

PLOUGH—In the same District, Jan., the 17th, '72, Anna, infant daughter of Bro. John, and sister Mary Plough, aged 5 months and 24 days. Funeral sermon from the words, "Suffer little children to come unto Me."

The occasion was a solemn one, and mingled with sorrow. The father of the deceased infant being reduced very low of consumption, feeling like breathing his last, desired to be annointed, which was attended to, just before the funeral services commenced. He felt quite revived, but alas! he died on the 21st of January '72, with a bright prospect of a blessed immortality. He had selected a text himself.—Job, 19:25. The services attended to by the brethren.

LATSHAW—February 3rd, '72, sister Elizebeth Latshaw, aged 83 years, nine month, and 25 days. Services by the brethren, from the 90 Psalm, and Luke 12:40.

COOVER—February 27th, '72, sister Sarah Coover, consort of brother John Coover, who died many years ago, and to whom was entrusted the office of deacon. The sister brought her age to 80 years, eight months, and 17 days. The occasion was improved by the brethren, from 2. Cor., latter part of the 4th, and beginning of the fifth chapter.

These members were some of the first in this District, when the flock was yet quite small, and had the regular meetings long in the house. The sister baked many times for those that would assemble, and as long as she was able, assisted at Lovefeast. She had the pleasure of living until most of her children had entered the church, and the number increasing to over two hundred. May they with all the faithful have eternal life. DANIEL KELLER.

COGLEY—In Germany Valley, Huntingdon Co., Pa., March the 18th, '72 Bennie F. son of Henry and Isabella Cogley, aged 5 years, 1 month, and 19 days. Funeral services by brother A. L. Funk, from 1st Peter, 1st chapter, and 24:25.

Little Bennie was quite a lively boy, and his sickness was rather singular, but was thought to be the scarlet fever. On Sabbath he was at our house and appeared quite well, but by 8 or 9 o'clock he took sick. The next morning my wife was called in to see him, and at noon the word came that little *Bennie* was dead.

Little *Bennie* has stemmed the flood, and is now on the shore of eternal deliverance, happy, yea, thrice happy in the fold of Jesus. Parents, do you not hear the tender bleatings of your little lamb? In the still midnight hour, a gentle whisper comes from the silent tomb, Father, come home, Mother, come home.

JOSEPH KOUGH.

LEVY—In Pinegrove, Clarion Congregation, Venango Co., Pa., March the 6th, '72, brother Christian Levy, aged 84 years, 10 month, and 26 days. Funeral services by the writer, from 1st Peter, 1:24-25. GEORGE WOOD.

TRACTS.

"ANXIOUS BENCH RELIGION EXAMINED," by Elder J. S. Flory, is a Tract now ready for distribution, of which the following is a brief synopsis of the contents: A short and pointed address to the reader. The motive that prompted him to write, and his responsibilities as a minister; The peculiarities attending this type of religion; The feelings there experienced, not imaginary but real, The key that unlocks the wonderful mystery; It is not the workings of God after the order and plan of salvation; Man's endowment, his imitative principle—emanated from God: Spiritual influences and intercourse; Relation existing between man and God, and man and man; The fraternal bond and our natural affinities established by the "so called" sciences of Electro Biology; Mesmerism and Psychology or science of the soul, also, "Spiritualism" "Spiritual Rappings"&c. The causes by which the feelings are excited; Sympathy of the nervous system, and how that momentary feeling of joy is brought about, called, "Experimental Religion; Similar feelings may be brought about when there are no religious pretensions; Our reasons why we think this *modus operandi* of getting religion is not according to the Gospel, and then concludes by pointing out that form of doctrine as taught by Jesus Christ, and recorded by His faithful witness.

These tracts will be sent to all post paid on the following terms: Single copy 10 cts, 10 copies 80 cents, 20 copies $1.50, 50 copies $3.00, 100 copies $5.00.

Editor's Department.

MARRIAGE NOTICES.

Present volume of the PILGRIM, page 51, 4th. column, we find the above heading.

My dear brethren and sisters, with some considerable degree of reluctance, I am constrained to say, that I am sorry to see so much paper and space occupied in publishing marriage notices in our periodicals. I ask, in all candor, could not some thing more useful more edifying, more soul refreshing, and more interesting to the many readers of our publications be inserted in its place? What impression, dear brethren, do you suppose it will make upon the minds of the multitude of readers in the states of Tennessee, Indiana, Iowa, California, and numerour other places, that Mr. G. H., and Miss M. J, of the state of Maryland, were married, upon such a date, by such an one, &c. ? It may tickle the ears of some of our young friends. I ask in all sincerity, will there really any good result from it? If so, I have not yet learned to appreciate it. Brethren I ask you in all candor, is it not more for the gratifying of our carnal minds and natures, than for the good, that may result from it? Judge for yourselves. Is not this the moving cause that we would have others to see and read that "I—such—an—one—had—the—honor—to—solemnize—the ceremony—of—such—ones—&c., &c? Brethren, is not this the case, if there is any thing better about it, I, for one, cannot comprehend it? Dear brethren, if it is not calculated to do good, let us drop it, as any other useless habit. If the "marriage notices," is the moving cause, of our young friends reading the PILGRIM, or our other periodicals, I fear the result will not be very good. Would it not equally induce "some of our young friends," and probably some older ones too, to publish some of the leading novels of the day, such as "The Aldine," "The Song Sparrow," "Music in the Alps," &c., &c., as noticed in the advertising columns of the PILGRIM? But the question is still with me, would there come any good from it? I fear not.

Brethren, I am deviating from the question at issue, the question is "marriage notices." Well then suppose every brother that solemnizes marriages would report to the printers, (for one has as good a right as the other) some will have, besides the mere notice, a short piece of poetry, another will have some good wishes for the newly married couple. All this, of course, comes in very appropriate, but consider brethren, where will this run to? The present size of the PILGRIM will soon be to small to contain all the marriage notices, especially so, if we wish to have any other reading matter in it besides. Let us then, dear brethren, in the ministry, try and devote our time and the paper, and the space in our periodicals to a better purpose. Let us try, instead of useless notices, to give some wholesome doctrine, some spiritual food, not for the nourishing of our sensual propensities, or for the gratifying of our carnal minds, but rather to the "pulling down of strongholds, casting down imaginations, and every high thing." And again "Giving no offense in anything, that the ministry be not blamed." "Prove all things, hold fast to that which is good. Be instant in season, and out of season, reprove, rebuke, exhort with all long-suffering and doctrine.

E. K. BUECHLEY.

Waterloo, Iowa.

The above we give by request, although in direct opposition to views advocated by us, but as charity thinketh no evil, and as we do not set up our opinion as a standard for others, we insert it, hoping the writer had no other object in view than for the edifying of the church. For our part we fail to see the force of the argument. The same objections might be urged against obituaries, as we are not a particle more concerned about the death of some children, or even members of whom we never heard, than we are of those who enter the divine ordained state of matrimony; and as for space, there are about as many deaths as there are marriages, and yet our periodicals have not been overcrowded. We feel just as much interested to know with whom our young brethren and sisters and members' children, cast their lot for life, as we do to know who has died. We look upon the institution of matrimony as being ordained of God and second only to that of being wedded to Christ, and is often the pivot on which hangs the future destiny of our children. That publishing such notices is altogether for carnal gratification, we deny. It is because we are interested in their present, and especially their future welfare, that causes in us, an anxiety to know with whom they have cast their lot, and thus know, prospectively, what may be the final result of that union. Are we not all members of one body? If so, does it not make us rejoice to know that a young sister has wedded a husband that will enhance her spiritual life? Have we not learned to know and love many of the brethren's children who are yet out of the fold, for whose spiritual interests we are deeply concerned? Does it not give us glad hearts to hear that such have united themselves with Godsfearing companions? Is this carnal? Is it carnal in us to be concerned about the spiritual interest of brethren's children, or is it more so than to have a desire to know who died lately, whether the cause was consumption, dropsy, or scarlet fever, where they resided, who preached the funeral, and what were their respective ages? Will our dear brother Buechley please show wherein one is more carnal than the other, or which of the two is the better calculated to awaken holy thoughts?

The reference to novels is not analogous to the question at issue. Religion is a work of progression and he who would be successful in religionizing the young must *lead*. There is no harm in giving a faithful dog a bite of meat to make him true to his master's interests, or a horse a handful of oats to have him take the bit, neither do we think it harmful to publish marriage notices to wed our young to our periodicals and thus bring to their notice such religious truths as may convert the soul. We agree with our brother, if there is *no* good in it we had better drop it, and if the church ever decides against it, or if we had the assurance that the larger number of our readers were opposed to it, we would drop it at once, but as many approve of it, and as yet, only a few oppose it, (to our knowledge) we kindly hope that those who differ will charitably forbear. We kindly inform bro. Buechley that he is mistaken when he classes the *Aldine* among novels. It is a monthly Magazine representing the highest type of art in typography and engraving in America, and is intended to cultivate a taste for the true and the beautiful, the ground work of which was wrought with God's own fingers. We detest novels and therefore shall not recommend them to our readers. We have made these remarks because the rejoinder directly concerns us, and hope they will be received in the spirit of love, as we certainly have no other object in view save the best interests and final salvation of precious souls; neither do we believe that bro. Buechley was prompted by any other motives, therefore, let us hope that all things will work for good to them that love the Lord.

Publisher's Notes.

TO OUR PATRONS.

As the first of April is here, we would solicit our agents to make renewed efforts to procure subscribers for the PILGRIM.—We have spent considerable of late for printing material. A new press which cost us about $1,000, besides a lot of new type and other material, amounting to several hundred dollars. These things we had to have in order to meet the increased demands for the PILGRIM. The latter part of the past year we printed over seventy on a hand press, which by many publishers would be considered almost an impossibility. Our circulation still increased, and now we send out over eighty-eight quires. We are glad of this, and we thank you kind patrons' for the interest you have taken in behalf of the PILGRIM, but we want to tell you that this circulation does not justify such an outlay. We should have at least 3,000 paying subscribers, in order to be remunerated at all. We are aware, however, that it requires time to get a paper introduced, and we feel very much encouraged with our present circulation, and our prospects for the future. If we can demolish *self* and work alone for the good cause, we know that God will be with us, and that all things will work for our good. We are willing to await the time when our circulation will be increased, and we hope in the mean time our brethren, our sisters, and all friends of the good and true, will make every effort to extend the borders of our pilgrimage, not only that we may be supported temporally, but that the bread of life, that life-giving, life-sustaining manna may be disseminated throughout the length and breadth of our land.

The long expected companion to "TEN NIGHTS IN A BAR ROOM" is nearly ready, and will shortly appear. The popularity and great usefulness of this standard temperance book is evinced by the immense sales that have been made,—much greater, it is believed, than that of any book of its class ever published. Who has not read this wonderful book, so true to nature, so intense in effect, and so terrible in its moral, and who that has read it has not wished for a companion? To satisfy this widely expressed desire, the author has undertaken and just completed a new volume, that unmasks the liquor-seller and his accursed traffic in a way to startle and arouse the public.

The new book is entitled "THIRTY YEARS IN A MAN-TRAP." It gives an inside view of the liquor trade, and portrays the terrible effects of that traffic in a series of life pictures, full of the intensest interest, with the skill and fidelity to nature so eminently characteristic of the author. The book cannot fail to make a strong impression, and, as a new auxiliary in the cause of temperance, will have a wide and powerful influence. Nothing could be more timely than its appearance now. We learn by the publisher's circular, that it is to be sold exclusively by agents, and as it is a good opportunity to secure a book which will sell easily, and at the same time do a vast amount of good, we advise any one seeking profitable employment to apply to the publishers, J. M. STODDART & Co., No. 723 Sansom street, Philadelphia, for an agency, and enter into this work of moral colporteurage at once.

PERSONAL.

JACOB BOCK.—Your paper is now paid to Jan. 1st, 1873.

CORRECTION.—Those attending District Meeting of Northern Ohio, by Pittsburg & Fort Wayne Road, will stop off at Wooster instead of New Pittsburg as noticed, but correspond with Eld. George Worstat New Pittsburg, that being his nearest P. O.

J. R. MILLER.—We have no acquaintance with the book you speak off, and therefore cannot pass an opinion.

J. D. NICHOLSON.—We suppose you made a mistake in sending money. You say $1.00 for N. B. Murray's PILGRIM, and 20 cts. for tracts. Your letter contained one 50 ct. one 25 ct. and two 10 ct. pieces.

MOSES MILLER.—Elizabeth Giver's paper has been sent regularly to Carlisle, Cumberland county, Pa. Why she does not get it we cannot tell. We have now added No. of box &c., hope it will reach her.

GENERAL INTELLIGENCE

ORIGIN OF A SAYING.—A correspondent writes: "I have vainly endeavored to ascertain the origin of the saying: 'If the mountain will not come to Mahomet, Mahomet must go to the mountain.' Can you enlighten my ignorance?" It is said that when Mahomet first declared his system of religion to the Arabs, they demanded proofs of his miraculous power, such as Christians claimed for Jesus and Moses. Mahomet replied that it would be tempting God, and provoking his wrath, to grant their demand. Nevertheless, he commanded Mount Sofa to come to him. Of course it didn't. Whereupon he exclaimed: "God is merciful! Had it obeyed my words, it would have fallen on us to our destruction. I will therefore go to the mountain, and thank God that he has had mercy on a stiff-necked generation."—*Literary World.*

MORE TERRITORY.—It is stated that the officers of Government at Washington have received a formal request to take possession, in the name of the United States, of the group known as Navigators' Islands, in the Pacific Ocean. The papers are signed officially by all the chiefs and many foreign residents of the islands. These are the only valuable islands in the Pacific Ocean not absorbed by France, England, Germany, or Russia. The natives say they are more favorable to the United States taking possession than any other country, because they believe the American religion is the same as theirs. American missionaries have been there many years.

TREES IN VICTORIA.—Recent explorations show that the great Australian trees exceed in height, though not in circumference, the giants of California, though some of the Australians must be regarded as very respectable in girth as well as height, the hollow trunk of one of them being large enough to permit three horsemen to enter and turn without dismounting, while they led a fourth horse. A fallen tree in the recesses of Dandenong, Victoria, was measured not long since, and found to be 420 feet long; another on the Black Spur, ten miles from Healesville, measured 480 feet. The highest trees on the Sierra Nevada, California, yet discovered, reached only 450 feet, the average size being from 300 to 400 feet in height, and from 25 to 31 feet in diameter. The wood of these trees closely resembles red cedar, and the reddish brown bark is sometimes 18 inches thick. The age of some of the oldest has been computed at 2,000 years.

The community at Utah is often referred to by foreigners as a reflection upon this country; but according to the census, nearly two-thirds of those not born in the Territory itself are natives of Great Britain, Denmark, and Sweden, and nearly one-half were born in Great Britain. The following are the figures in regard to the 30,702 of foreign birth: Of these, 12,270 were born in Great Britain (10,072 in England, 1,783 in Wales, and 2,391 in Scotland), 4,957 in Denmark, and 1,790 in Sweden. Only 502 of the Utah people were born in Ireland; only 63 in France; 613 in Norway; 353 in Germany; 122 in Holland; 2 in Belgium; 509 in Switzerland. Six hundred and eighty-seven were born in British North America. This is an English or at least a European community, and not an American.

GOOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have enquired whether we keep them for sale. We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for sending them.

Conversion of St. Paul. By George Jarvis Geer, D. D. 12mo. fine edition, $1. Plain edition, 75 cents.

Footprints of Life; or, Faith and Nature Reconciled.—A Poem in three parts. The Body. The Soul. The Deity. By Philip Harvey, M. D. $1 25.

Fruit Culture for the Million. A Hand-book. being a Guide to the Cultivation and Management of Fruit Trees. Descriptions of the Best Varieties, and How to Propagate them. illustrated $1.00.

Hand-book for Home Improvement: comprising "How to Write," "How to Talk," How to Behave," and "How to do Business," in one vol. 2.25.

How to Live: Saving and Wasting, or Domestic Economy. By Solon Robinson. $1.50.

Hopes and Helps for the Young of both sexes, Relating to the Formation of Character. Choice of Avocation, Health, Conversation, Cultivation of Intellect, Moral Sentiments, Social Affection Courtship and Marriage. By Rev. G. S. Weaver. Muslin, $1.50.

Life at Home; or, The Family and its Members. Husbands, Wives, Parents, Children, Brothers, Sisters, Employers and Employed, etc. By Rev. William Aikman, D. D. A work which should be found in every family. $1.50. Extra gilt, $2.00.

Man and Woman: Considered in their Relations to each Other and to the World. By Henry C. Pedder. 12mo, Fancy cloth. Price $1.00.

Man, in Genesis and in Geology; or, the Biblical Account of Man's Creation, tested by Scientific Theories of his Origin and Antiquity. By Joseph P. Thompson, D. D., LL.D. One vol. 12mo, $1.00.

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VOL. 3 JAMES CREEK, PENNSYLVANIA. APRIL 9, 1872. NO. 15.

POETICAL.

LORD REMEMBER ME.

SELECTED BY MAGGIE COBLE.

O thou from whom all goodness flows,
I lift my heart to thee.
In all my sorrows, conflicts, woes,
Dear Lord remember me.

When groaning on my burdened heart,
My sins lie heavily,
My pardon speak, now peace impart,
In love remember me.

Temptations sore obstructs my way,
And ills I cannot flee.
O give me strength Lord as my day,
For good, remember me.

Distressed in pain, disease and grief,
This feeble body see,
Grant patience, rest and kind relief,
Here, and remember me.

Pour on my face for thy dear name,
Shame and reproaches be;
All hail! reproach and welcome shame,
If thou remember me.

The hour is near consigned to death,
I own the just decree,
Savior, with my last parting breath,
I'll cry, remember me.

TRUST IN JESUS.

"Looking unto Jesus the author and finisher of our faith."—Heb. 12: 2.

Christian! wherefore yield to sadness?
Fix thy heart and hopes above;
Look to Jesus—and with gladness,
Trust his gracious pardoning love;
Trials here will sorely press thee,
Let thy trust on him be stayed;
He will cheer, and guide, and bless thee,
With his ever present aid.

Think how kind, how condescending!
Jesus calls himself thy "Friend;"
From his throne in glory bending,
He will every prayer attend.
He will never, never leave thee,
Through thy pilgrim days below;
Then, at last, he will receive thee,
And a crown of life bestow.

—*S. S. Times.*

REMEMBER THY MOTHER.

Lead thy mother tenderly
Down life's steep decline;
Once her arm was thy support,
Now she leans on thine.
See upon her loving face
These deep lines of care;
Think—it was her toil for thee
Left that record there.

Ne'er forget her tireless watch
Kept by day and night,
Taking from her step the grace,
From her eye the light.
Cherish well her faithful heart
Which, through weary years,
Echoed with its sympathy
All thy smiles and tears.

Thank God for thy mother's love,
Guard the priceless boon;
For the bitter parting hour
Cometh all too soon.
When thy grateful tenderness
Loses power to save,
Earth will hold no dearer spot
Than thy mother's grave!

ESSAYS.

JESUS WEPT.

BY BROTHER FIDGELY.

Sadly He bowed His head, and as the tears of anguish rolled down His cheeks, forced from the quivering eye-lids at the thought of the loss of His friend, every heart bleeds in sympathy and every tongue is ready to exclaim "Oh how He loved Him." Yes, a love like this for a mere friend is rarely found in the world, for let the friendship be ever so dear there is no love such as the God-man exhibited on this occasion. It is the great climax of all friendship, the grand key-stone to all unity. But, we ask, what are tears, that they should express so much? A chemical analysis shows us a little chloride of sodium, water, and a trace of iron. It is not the tears that excite our sympathies, they are but the effect of a cause: but the feelings that bring them forth, those feelings of which we can but see a dim expression in that which the surface betrays.

First of all we shall notice those hard, we might almost say dry, tears; those which are wrung from the heart by the strongest depths of mortal anguish, and which roll down the cheek and leave not a trace of moisture behind them.—Terribly must the heart suffer that can force such as these from the eyes: and sad, indeed is the picture of such human agony. We can only feel and pray for Him, for God's voice must soothe the pain, and lull the soul to rest. Only the loss of a dearly loved one can cause such tears, and we cannot help but think that it is rebellious for God to give such strong impressions to our suffering at the execution of His holy Will.

Tears of sorrow, that fall like gentle rain-drops, serve to relieve the surcharged heart of a portion of its load of grief, and thus to calm the agitation of the soul. With such we can weep in sympathy, and by pouring cheering words into the ear of the sufferer, lead them from the contemplation of their sorrow, and point them to the all-healing Savior, who can drown all suffering by the power of his compassion. Lend your aid, then, to the sufferer, and God will bless you. Pour balm upon the troubled spirit, and gently lead the sorrowing one to the foot of the cross where the soul can be refreshed by the blood of the Lamb. This is a true christian duty, and God will look with joy upon the disciple who thus aids this good work upon earth. Make your hold stronger upon heaven by these deeds of charity and mercy upon earth.

There are also hypocritical tears, and I think there is no form of hypocrisy more despicable than that which feigns sympathy while the heart secretly rejoices at the suffering. Those who can be guilty of such an atrocity are lower in mind and sentiment than the beasts, for they never give expression for feelings that do not exist. Hard, indeed, must be the heart that can outwardly express grief, while within there is a feeling of vindictive joy at the anguish of another. For such we cannot help but pray, even without judgment. "God pity him, and teach him thy truth." Add a prayer for the hypocrite to thy petitions, Oh, christian, for they need God's aid.

Tears of joy diffuse themselves through the spirits of all who witness them; and well they may, for, as tears express the deepest anguish of the heart, they also show the greatest happiness, and they only flow when the heart is too full to hold more joy or sorrow, and thus gives vent to its surplus feeling. See that hitherto penitent sinner, sitting meekly at the foot of the cross, and as the shower falls and bedews it, we feel like embracing him, and, mingling our tears with his, giving expression to our joy in exclamations of praise and thanksgiving to the giver of all good things. Such must be the joy of the angels over one sinner that repenteth; and Oh! what a glorious sight: myriad's of heaven's host shedding holy tears of joy that there has been another soul added to the list of saints upon earth.

Beware, mortal, that Jesus does not weep tears of sorrow for your sins; for dearly will you be compelled to pray for every drop shed by the Savior of mankind. Rather let His heart be made glad by your repentance and a righteous life. Make His tears joyous ones, and He will bless you, for every drop will soothe a pang, and every sigh of happiness will prove a sin forgiven.

SOLITUDE.

BY JULIA LAKIN.

In the intercourse of the world man holds converse with his fellow man, but in the retirement of solitude he communes with himself and his Maker. In the busy whirl of active life he may live a stranger to himself, the wants of his higher nature unheeded; the noise and bustle of the world may drown the voices that speak to his inner consciousness—but in the retirement of solitude these disturbing influences pass away and the still, small voice speaks to his soul. The false views of life which society engenders, the ignoble ends for which man labors, are here seen in their true light.

Youth in the buoyancy and trustfulness of his nature seeks companionship, but as the years pass away and the reflective faculties are developed he learns to live more within himself. The old man loves solitude; the voices that in youth charmed him with their cunning witchery have lost their power, and he now hears only discord where all before was harmony. In some sunny nook he loves to sit alone, with no companionship but his own thoughts.

There are times in men's lives when they learn how powerless is human sympathy—some great bereavement, some crushing sorrow falls upon them, blinding them, staggering them

with its weight; then the man, with the strong yearning of his nature for sympathy which no finite creature can give, turns to the infinite. At such times the voice of the soul is prayer, and man supplicates his Maker, not with the formal words with which he often addresses the Deity in hours of prosperity, but the soul prays with an infinite longing that expresses itself in a few words, and often transcends the power of speech.

God speaks to man not in the crowded haunts of the world, but in the desert solitude, on the mountain heights, and on the lonely island.

All great characters have had the teachings of solitude. Forty years did Moses commune with God in the desert of Midian, as he watched the flocks of Jethro, his father-in-law. Jehovah spoke to his soul in storm and sunshine, in the verdure of spring and the decay of autumn, in the silence of midnight when the stars looked down on his lonely vigils, until he was prepared for that higher revelation of Himself which God made to him in the burning bush, when at eighty years of age he called him to his life-work.

Forty days of solitary journeying brought the prophet to Horeb's height, when he fled in bitterness of spirit from the wrath of Jezebel. Alone in a cave on the mountain he witnessed the manifestations of God in the whirlwind, in the earthquake, and the fire, until the still small voice spoke to his soul.

Among the solitary characters of the world our Savior stands pre-eminent. His contemporaries were utterly unable to comprehend his character and mission, and as a necessity, he lived a life of isolation. At the close of the day's labors, when, weary, he felt that virtue had gone out of Him, He loved to seek the solitude of the mountain sanctuary, or the lonely desert for communion with His God.—*The Christian Standard.*

THE APPROACHING JOURNEY.

"When a few years are come, then I shall go the way whence I shall not return."—Job. 16:22.

I have traveled much up and down this world, 'till the evening of this life is upon me. I am an old pilgrim, and my journey on earth must soon end,—indeed I am unable to travel here any more. But there is still a journey before me. I must go from time to eternity, from this world to the next. I know not precisely when I shall hear the summons to start, but I know that "the time of my departure is at hand." A few days—or possibly a few years, it is no great difference which, "the time is short"—the journey is just before me, and how many things there are to make it one of deepest interest.

1st. *It is unavoidable.* I have often found ways of putting off, and even escaping entirely, some of this life's hardest travels, and nothing was lost to any one by it. But there is no chance here, no escape. Even now in my old age, I seem to hear the words sounding from the Master above. "Arise and depart hence, for this is not your rest." In a little while I shall have a message "The Master is come, and calleth for thee." He told me long ago to "watch" for His coming: to "be ready" to have my "loins girded, my lamp trimmed, and brightly burning." So when the supreme moment comes, I must set off.

2nd. *It is unknown.* Much indeed has been said in the Bible about it, and blessed be God for all I have learned there on the subject, but personally, experimentally, it is utterly unknown. I have never passed that way. I have no practical acquaintance with it.—those of my friends who have traveled that road, have never come back to tell their experience. "It is appointed unto men once to die," only once.

3rd. *It is a solitary journey.* I must take it alone, entirely alone, so so far as my fellow mortals are concerned. I shall love to have dear Christian friends around me, to comfort me when I set off, but not one of them can go with me further than the gate. They may think of me, feel for me, pray for me,—but they cannot go beyond that. We must separate, they must stay. I must depart, and alone.

4th. *A momentous journey.* Is there one ever taken by mortal man upon earth, that can, for a moment, be compared to it? It fixes my everlasting destiny. The moment when I cross the boundary, I am in a world where there is no change.—"There is a great gulf fixed." "He that is unjust let him be unjust still, and he that is righteous let him be righteous still."

5th. *A final journey.* "I shall go the way whence I shall not return." The pilgrimage of life will be over. No more partings, no more change, no more toil, no more fatigue. It will be my last journey.

Oh, how welcome this fact! I shall then have done forever with sin and sorrow. The road I shall take will lead me to my home, to my Father's house, and into which no enemy shall ever enter, and from which no friend shall ever depart, "they shall go no more out."

Then let me not be dismayed at this approaching journey. The way may be painful in some things, but O, how pleasant the end! "To die is gain." "To depart and be with Christ is far better," than being always here. It is a solemn journey, but it is a safe one to Christ's people. For, let me remember, He will not only receive me at the end, but be with me while passing through. And what if no earthly friend can be with me? It will not be lonely if my Heavenly friend, my elder Brother, my Savior is with me. He knows the way, He has trodden it Himself, and I see the marks of His footsteps there still. He can smooth its difficulties, clear its dangers, disperse its terrors. Therefore—"Though I walk through the valley and shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me."

"I'm a lonely traveller here.
Weary oppressed.
But my journey's end is near—
Soon shall I rest!
Dark and dreary is the way.
Toiling I've come;
Ask me not with you to stay.
Yonder's my home.

I'm a weary traveller here.
I must go on.
For my journey's end is near.
I must be gone
Brighter joys than earth can give.
Win me away:
Pleasures that forever live—
I cannot stay.

I'm a traveller to a land
Where all is fair,
Where is seen no broken band—
All, all are there.
Where no tear shall ever fall.
Nor heart be sad;
Where the glory is for all.
And all are glad.

I'm a traveller—call me not—
Upward's my way;
Yonder is my rest and lot.
I cannot stay.
Farewell earthly pleasures, all.
Pilgrim I'll roam;
Hail me not—in vain you call,
Yonder's my home."

AN OLD PILGRIM.

For the Pilgrim.

LABORING.

1. Tim. 4: 10.

3rd. *Religious Labor.* In our last article we tried to notice Physical and Mental labor. Physical labor, which seemed to us primary or simple labor; next mental labor—the labor of the mind, which is a degree higher as well as nobler in its nature; being more complex in its workings, and in conclusion, we design noticing Religious labor, the highest and most glorious labor which man can perform in this life. Paul reasons with respect to the different kinds of labor. He says bodily exercise profiteth little, but godliness is profitable unto all things, having the promise of the life which now is, and that which is to come." 1. Tim. 4: 8. Truly indeed is the profit of bodily exercise little, when compared with the rewards of the soul in the service of God. The contrast is as great as the difference between heaven and earth, the imperishable crown and the crown that passeth away, the present life and the life which is to come.

Religious labor is the work of the soul in glorifying God as God and for its own promotion in happiness. It is a labor that must be performed in the name of Jesus to secure triumphant success, and meet the approbation of God. It is a labor that cannot be exhausted, though the whole world should lay hold, and enter into the vineyard of the Lord, and work with all our mind, soul and strength, each one will always have plenty to do. It is holy labor because its works are works of righteousness. It is a labor in which the workman shall be made perfect, a labor that is not rewarded so much on account of the amount of work done, nor the time employed, but on account of the motive which has been employed in the work.

Honor of Laboring. Man was created for the glory of his Maker, therefore he should glorify God in his body and in his spirit which are God's. Therefore he should present his body a living sacrifice, holy and acceptable unto Him which is His *reasonable service.* There is much service that is not reasonable service—labor that God does not require at the hands of His creature; physically, mentally and spiritually: labor that he has not promised to bless in the deed, nor reward in the end. Isaiah speaks thus: "Wherefore do ye spend money for that which is not bread? and your *labor* for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Isaiah 55: 2. Some men toil from morning till night, year after year in tilling the soil, yet die poor—go out of the world naked, not being clothed with righteousness and no treasure in heaven. Others labor by the light of the sun, and by the light of the lamp, in acquiring knowledge, in devising plans, and in searching the hidden mysteries of creation, and revelation, and die without hope or God in the world. Others in a spiritual point of view, are active, energetic and enthusiastic in doing what they call serving God, because they mean it good, yet are deluded and deceived, not being led by the Spirit of God, but by those who teach for doctrines the commandments of men, and who in that great day will hear that awful sound, depart I never knew you. While some labor from necessity, others labor voluntarily. This may be applied to all that we perform in relation to our duty to our God, to man, and so ourselves. The Apostle says relative to charity: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver," 2. Cor. 9: 7. Again Paul to Philemon. "But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly" Phil. 1: 14.

My brethren and sisters may we not take knowledge of the children of darkness by noting the manner in which they labor? There seem to be two classes, one laboring to obtain something which they have in view

giving themselves entirely up for that purpose, while the other seems to be of those who will not plow by reason of the cold; he therefore shall beg in harvest and have nothing," who seems to be working because somebody else happens to be working, or because he cannot help it and would rather do so than to starve, consequently such motives are not best. The willing laborer performs his duty on all occasions, it matters little whether the sun shines or not; cold or hot, he does whatsoever the Master saith, and whatsoever his hands find to do he goeth straightway and doeth it. Now I fear that many are too apt to confer with flesh and blood in relation to the service for the salvation of the immortal soul. Many will say one to another I will serve the Lord if you will go along. Others will desire company when duty stares them fairly in the face. Now I fear there may often be danger here, and all such should be instructed that Jesus has promised to be with them, and better company they cannot have and should not desire, for He is a friend that sticketh closer than a brother, and will be the only one desired when we come to die, and to pass through the valley of the shadow of death. So let all that labor in the vineyard of the Lord say with one of old, "as for me and my house we will serve the Lord." This looks like voluntary service, reasonable service, willing service, and not of necessity. No difference who points the finger of contempt, who utters the disparaging remark, who cries nonessential, or who stumbles because some unwatchful brother or sister has made a misstep, let us unflinchingly stand for the right, always desiring and daring to do that which God has commanded, knowing that the days are evil, and that we shall stand before the judgment seat of Christ, there to give an account of the labor which we have performed whilst in the body, whether it be good or evil, voluntarily or of necessity or not at all. Let us be "not slothful in business; fervent in spirit; serving the Lord." Rom. 12: 11.

The TIME to labor is in life, while the lamp holds out to burn; work while it is called day, before the night cometh wherein no man can work, for there is no knowledge, work nor device found in the grave where we are all hastening, but as the tree falls so shall it lay,—whether towards the north or south,—Heaven or hell. Now in conclusion I would say, let us who are of the day be sober and vigilant, "Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither *labored* in vain." Phil. 2: 16. And unto the idlers I would say in the language of Christ, "Why stand ye here all the day idle? Go ye also into the vineyard; and whatsoever is right, that shall ye receive. Mt. 20: 6, 7.

"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to *labor* and to wait."

JOHN ZUCK.

Shady Grove, Pa.

For the Pilgrim.

LOVE.

"Love is the fountain whence
All true obedience flows,
The Christian serves the God he loves,
And loves the God he knows."

Thou shalt love the "Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first and great commandment, and the second is like unto it: "Thou shalt love thy neighbor as thyself, on these two commandments hang all the law and the prophets." Matt. 22: 37, 38, 39, 40. The language of our Savior in these words show to us the great importance of cultivating the principle of love. If on these two commandments hang all the law and the prophets, how important that we let this divine attribute reign in our hearts; for says the Apostle, "seeing that ye have purified your souls in obeying the truth, through the spirit, unto unfeigned love of the brethren; see that ye love one another with a pure heart fervently." 1 Pet. 1: 22. Again love worketh no ill to his neighbor, therefore love is the fulfilling of the law. Rom. 13 Again a new commandment I give unto you that ye love one another as I have loved you, that ye also love one another. "By this shall all men know that ye are my disciples if ye have loved one for another." Matt. 13: 34, 35. What! is this to be the mark by which all men can know who are the disciples of Christ? And yet we so often see so little love manifested amongst the professed followers of our loving Savior who has loved us and given himself for us, an offering and sacrifice to God for a sweet smelling savor. Eph. 5: 2. Should we not earnestly strive to overcome all that is in opposition to the spirit of love. How many sorrows and troubles would never arise, did this attribute fully reign in our hearts? How different would many of our homes be, and how much more would the church prosper, did we all take the many advices of our blessed Savior and His holy Apostles to love one another? "I, therefore, says the Apostle, the prisoner of the Lord beseech you that ye walk worthy of the vocation where with ye are called, with all the lowliness and meekness, with longsuffering forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace." Eph. 4: 1, 2, 3. Let all bitterness, wrath and anger and clamor and evil speaking be put away from you with all malice, and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4: 31, 32. As we have said before how different would the family, the neighborhood, the church and the state be, did all their members fully comprehend the worth of loving our neighbor as ourself. And this is not all, it will not only secure happiness in this world, but there is no commandment in the holy Scriptures that is more binding than this. If love is the fulfilling of the law, and to be the mark by which all men can know who are the disciples of Christ, should we not examine our hearts closely whether we truly love our brethren and neighbors as ourselves? If we do not, it will be the means of debarring us from enjoying the bliss of the home in yonder world which has been prepared for all that love God and keep His commandments. "If a man say, I love God and hateth his brother he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." And this commandment have we from Him that he who loveth God will love his brother also." John, 4: 20, 21. And again, "For we know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life." John 3: 14, 15.

Here we perceive the love of God because He laid down His life for us, and we ought to lay down our lives for the brethren. "Whosoever hath this worlds goods and seeth his brother in need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? "My little children let us not love in word, neither in tongue, but in deed and in truth." John, 3: 16, 17, 18. Yes if we love God and the brethren it certainly will be manifested in our actions. We will not turn away from the cries and the wants of the poor, when we have wherewith in our possession to supply their wants.

But methinks we could do this and still not have the love of God shed abroad in our hearts, if our alms were given to be seen of men, and not for the love which we have for our fellowmen. We must remember that we must not love in word but in deed, and in truth, that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love may be able to comprehend with all saints what is the breadth and length, depth and height, and to know the love of Christ which passeth all knowledge, that ye might be filled with all the fulness of God." Eph. 3: 17, 18, 19. Let us be earnestly engaged in striving to attain unto that perfect love that casteth out fear. O! that we would all let love be without dissimulation, abhorring that which is evil, cleaving to that which is good. "Be kindly affectioned one to another with brotherly love in honor preferring one another." Rom. 12: 9, 10. For brethren ye have been called unto liberty, only use not your liberty for an occasion to the flesh, but by love serve one another. All the law is fulfilled in one word, even in this, "Thou shalt love thy neighbor as thyself."

MARY HOOVER.

Chatham, Ohio.

TO THE READERS OF THE PILGRIM.

Respected brethren and sisters. I see a communication by a member of Miami Co., Ohio, in the March No., of the *Vindicator*, present volume, page 35, headed: "Be not Led Astray.." which I wish to endorse and draw your attention to the same. The substance is full of good sense, and is so solemn and important to all, that I think it deserves notice, testimony and assent, believing that we are living in a dangerous age, where deceiving and being deceived is practiced wholesale and retail. Therefore our devotional exercises ought to be solemnly and earnestly attended to in behalf of poor bleeding Zion, and in behalf of each other, that we might be enabled to endure to the end of our mortal race, that with the apostle, we may have fought a good fight, kept the faith and receive the crown.

I am a subscriber for, and reader of the *Vindicator*, but as long as I am not convinced of the infallibility of mankind, I shall be in favor of hearing and being heard, and therefore do not write for it, although I read much there that meets attention.

Yours fraternally,
D. BOSSERMAN.

Gettysburg, Pa.

WISDOM.

CONCEIT and confidence are both of them cheats; the first always imposes on itself, and the second frequently deceives others too.

THERE are some great troubles which only time can heal, some perhaps which never can be healed at all; but all can be helped by the great panacea, work.

NARROW SOULS.—It is with narrow-souled people as with narrow-necked bottles—the less they have in them, the more noise they make in pouring out.

A GOLDEN rule for a young lady is to converse always with her female friends as if a gentleman were of the party; and with young men as if her female companions were present.

MEN'S lives should be like the days, more beautiful in the evening, or, like the spring, a glow with promise, and the autumn, rich with golden sheaves, where good works and deeds have ripened on the field.

"I HAVE lived," said Caroll, "to my ninety-sixth year; I have enjoyed continued health; I have been blessed with great wealth, prosperity, and most of the good things which the world could bestow; public approbation, esteem, applause,—but what I now look back on with greatest satisfaction to myself is, that I have practiced the duties of religion."

A LETTER OF CONDOLENCE.

By referring to the obituary column, it will be seen that death, the rider on the pale horse, came to our place, and of twenty-eight inclosed cases, there laid in the grave the bodies of four dear little girls, whose angel spirits have taken their flight to God who gave them, leaving sadness, sorrow and regret in the hearts of perhaps over anxious parents. And as the writer is so closely identified with at least, three of the families, —not only by the ties of relationship as father, uncle and cousin, but also by the ties of the Gospel, the Author of which sticketh closer than a brother. As your teacher, pastor and elder he feels to write a few lines of condolence, hoping God may bless it as such to your sorrow stricken hearts.

My dear children, nephew, niece and cousins, as such you are dear to me, and doubly dear as brethren and sisters in the Lord, and I know that your children were dear to you, and not only to you, but to all who came in contact with them, as each one had a special peculiarity of attraction and interest. This I well knew before your dear children were taken ill, and you know with what anxiety and concern I was with you by day and by night during the time of their suffering and death. Yet you have really no cause to mourn, as you sorrow not as those who have no hope. Joseph and Annie, weep when they think of the prattle of their dear interesting little Ella May, when she sat in her rocking chair, and by the peculiar gift God saw fit to endow her with so that with her musical voice would sing full tunes, though she could not pronounce the words, and sitting in her mother's lap would sing the tune to the words "Jesus comes to reign" so correctly that persons unacquainted with her attempt at talking could understand the words in the poetry. But, my dear children, is this really a cause for sorrowing? Do you think her angel spirit is less able to sing now in her heavenly Father's house than when in her body of clay? Have you not read that "out of the mouths of babes and sucklings God has perfected praise"? He has early trained her for the angel choir, where she is now with them sounding the high notes of perfect praise to God. Of this you are assured by the Word of the Lord when He says, "of such is the kingdom of God." She is gone to Him, weep not, dry your tears, and be sure to meet her there and you will understand the song, "Jesus comes to reign."

And when William and Lizzie think of their sprightly, active, and exceedingly apt Sallie, they mourn as though that active and ready-to-learn mind was all buried up with her in her little grave. Why my dear cousins, brother and sister, do you suppose that active and learning mind is less so in her spirit, angelic associations? It is true, you do not see her with your natural eyes, nor handle her with your parent-hands as you used to do. But with eyes of faith you may see her in her Heavenly Father's house with angel's tongue speak the Father's praise in full perfection in her Savior's free purchased salvation, for "of such is the kingdom of God." Then cease your mourning, my dear friends, for God will swallow up death in victory, and then He will wipe away all tears from all faces. Your Sallie, and Johnny who went before her, are gone to God and will return to you on earth no more; be sure you go to them, and while here train your remaining Cora for a home in heaven and you will constitute a family in heaven, where you will never, never weep again.

And here is Daniel and Sarah, how sad they feel when they think of their exceedingly interesting Mary Susan. My dear brother and sister, nephew and niece, I admit that with you I have been disappointed in my expectations; but it only teaches me the truth more fully, that the ways of the Lord are not our ways, and His thoughts are not our thoughts. Some of the extraordinary traits I saw in Mary, and others that sister Sarah, her mother, told me of as much as a year ago, attracted my attention to draw certain conclusions. One of these was that this world was not the place for such a spirit to tarry long in, "because it is polluted," so I marked her for a member in the church early in life. I even hoped to live myself to baptize her. But see how the higher thoughts of God looked on this subject. He took her to the church triumphant without passing through the church militant. And if he, out of the mouths of babes and sucklings, has perfected praise, surely He will have such from one upon whom He had put so much of His spirit. Some of her traits may have been the result of a pious mother's training; yet the governing principle was *instinct*. Christian parents know how readily children will forget their evening and morning prayers which they had taught them, and that it is needful to remind them of it again and again. But Mary would under no circumstance be persuaded to retire without the regular family prayer. And she would not kneel in prayer without having something to cover her head, and if it must be the skirt of her little dress drawn over the head. We are satisfied the spirit of God was there. St. Paul says a woman praying must have a cover on her head because of the angels. So this little worshipper was an associate of angels and she will be covered. Let some older Christians learn from this perfect little worshipper. Her mother tells me this trait in Mary was no part of her training, she never having called her attention to it. With so much of God in this child, need we wonder that she so often told her parents since the death of her little cousin Johnny, (son of the above, Wm. and Lizzie) who died some eight months ago, that the "good man" had one pretty baby, and she would like to go to Him too. And when on her death bed she said, "I don't like to leave papa and mama, and Ella, (her sister) but I do want to go to the "good man" and be where Johnny is.' My dear brother and sister, all tell you the spirit God gave to your Mary was not to tarry long in this polluted world, and you have no just cause to sorrow nor weep. For could you see her to-night while I am penning these lines, as she is in the angelic band, not with the skirt of her dress drawn over her head for a covering, but with diadems of glory and immortality purchased for her by the Son of God, your tears of sorrow would be tears of joy and gladness in the thought, our Mary is safe with God. Come, my dear fellow members in the body of Christ, cease your sorrowing and strive to meet your angel spirits in purer climes above.

And to Lewis and Margie Carb, and Jesse F. and Mary A Lambert, I will only say that as I am not as intimate with you as I am with my relations and religious brethren and sisters, I did not learn the peculiarities of your children as I did the others. Yet I can assure you that whatever lovely or interesting may have been in them, it was God who gave it, and it was God who took it again. And that you may humbly bow to His will, and be enabled to say, blessed be the name of the Lord, and prepare yourselves to meet your children in heaven, is my wish and prayer for you. D. P. SAYLER.

Visitor please copy and oblige.

BEAR YE ONE ANOTHER'S BURDENS.

So writes the apostle in his epistle to the church at Galatia. It is a general direction to Christians to help each other in the divine life; and thus to fulfill the law of Christ, in doing good, especially to them who are of the household of faith.

But if thus broad in its application, is it not more worthy of the thoughtful consideration of those who have pledged their truth each to the other, to love and to cherish till death shall part them? Every man and every woman has peculiar temptations and trials, sometimes from within, and sometimes from without, which constitute a heavy burden. Now the husband may aid the wife, and the wife may help the husband in carrying, and getting rid of this burden by a loving interest in each other's happiness; or they may make the burden heavier and more unendurable by their want of sympathy and aid of the other in their peculiar trials, or their besetting sins. In fulfilling the law of love, such love as ought always to exist between husband and wife, there must be mutual forbearance, and mutual watchfulness. Let neither be too exacting of the other. Cultivate a good temper. Be not hasty to condemn. Avoid those things which excite a bad temper, and ever seek the things which make for peace.

Remember that the greatest of all virtues is charity. It is the possession and exercise of this divine love, which covereth a multitude of sins, and which is so acceptable in the sight of God, because it produces such blessed results in all the relations of life.

Therefore follow after charity.—Bear ye one another's burdens. Let the strong bear the infirmities of the weak. Sometimes the wife may be stronger to endure than the husband. Oh, how many wives have blessed their husbands and their households, when the burden of sin or suffering had made the husband weak. But, wherever the strength or weakness may lie, blessed is the husband, and blessed the wife who, in helping the other in seasons of physical, or of mental suffering, bears the burden, and thus fulfills the law of Christ.—*The Christian.*

THE MEMORY OF A MOTHER.

When temptation assails, and when we are almost persuaded to do wrong, how often a mother's word of warning will call to mind vows that are rarely broken! Yes, the memory of a mother has saved many a poor wretch from going astray. Tall grass may be growing over the hallowed spot where her earthly remains repose; the dying leaves of autumn may be whirled over them, or the white mantle of winter may cover them from sight; yet her spirit appears when he walks in the right path, and gently, softly, mournfully calls to him when wandering off into the ways of error.

Lines by a Mother in Her Son's Bible.

Remember, love, who gave thee this,
When other days shall come;
When she who had thy earliest kiss,
Sleeps in her narrow home:
Remember 'twas a mother gave
The gift to one she'd die to save.

That mother sought a pledge of love,
The holiest for her son,
And from the gift of God above,
She chose a goodly one:
She chose for her beloved boy,
The source of life and light and joy.

And bade him keep the gift, and when
The parting hour might come,
They might have hope to meet again,
In her eternal home;
She said her faith in that should be
Sweet incense to her memory.

And should the scoffer in his pride,
Laugh that fond gift to scorn,
And bid him cast that gift aside,
That he from youth had borne,
She bade him pause and ask his breast
If he or she had loved him best.

A parent's blessing on her son,
Goes with this holy thing;
The love that would retain the one,
Must to the other cling;
Remember 'tis no idle toy,
A mother's gift—remember boy!

Youth's Department.

WHEN TO STAND, AND WHEN TO RUN.

FOR THE LITTLE ONES.

BY ELD. J. S. FLORY.

Little readers of the PILGRIM, I don't get to talk with you as often as I should like to, but hope you will excuse me when I tell you I have much to attend to, and many others to write to, I just thought now I would say something about when to stand your ground and when to run.

It is not always a sign of cowardice to run, but is often real courage. That boy is a brave boy that runs away from every "appearance of evil." The boy that runs when he sees a quarrel getting up in the street, is a brave boy, he runs away to get out of trouble because he thinks more of a good name than to be caught in a street fight.

Run away boys from the dram shop, for it is a bad place, about as near the worst of all places as any one can get in this life. there is often heard "knashing of teeth" "wailing" and swearing, and the steam of thier "torment" is smelt there. Run from such places as for life, for "satan" is there! Run from the boy that swears and tells lies. for if you stay with him you may get a black stain, if not a "black eye."

You might say a brave boy will stand his ground and fight before he will run. No he won't, 'tis the cowardly boy that stands his ground in a quarrel or fight. If he was a brave boy he would rather be laughed at than do evil, rather please God than his carnal feelings. Yes, the brave boy will run at such times. He that is too cowardly to do right, will stand his ground. and though he come out best in the fight. has a black stain on his character and a conscience that tells him he has displeased God and Jesus.

Run when you are tempted to take fruit from an orchard or anything, though it be a trifle, it still will be *stealing*. If you are told to go and do anything, and are tempted to say you will not, smother down the rising answer and run and do it.

If you are tempted to stay from Sunday school and meeting, in order to have a "jolly time" with bad boys, run right off to where you will be in the least danger of doing wrong. Run from every evil thing, and you will thus prove that you are a brave boy or girl.

I have now told you of some of the times it is best to run, now I will tell you when to stand your ground. If boys, or girls either, try to get you to tell a lie to screen them from punishment, stand up to the truth like the boy that some years ago was drowned by his companion because he would not tell a lie, he stood his ground. though it cost him his life,—that was true bravery. When you do anything and fear punishment, stand your ground, own up all about it, and it will be much better, always stand firm for the truth.

Stand up for honesty and a good character, it will never fail, money and worldly honor may fail, if you can't get money without a sacrifice of honor or character, better do without. Poor in money and rich in conscience, is better than rich in money, and poor in conscience.

Stand for your word; and above all else stand for Jesus. If an associate should laugh at you because you pray, stand your ground, if he speak lightly of religion or Jesus, stand up for Christ, and He will stand in your behalf. If satan should tempt you to leave the narrow way, stand to your post and face him with the precious Word, and he will flee. Stand in the way of truth and holiness, and you will be counted a brave defender of Jesus and His Word.

Stand up for Jesus, that you may stand uncondemned at the judgment bar,—that you may stand with the bright angels in glory. I hope my dear little readers that we may all stand to our posts until we are all gathered together to stand amid the throng of angelic hosts in Heaven. So farewell once more, 'till we meet again.

WORK BY THE JOB.

If a woman undertakes to chop wood nobody is surprised that she does it awkwardly, and wastes her strength to very little purpose; but if a man works in the same way, we all cry "*clumsy fellow*," and wonder why he does not learn his business better. Work is sometimes put upon us for which we have had no training, and all that can be expected is that we do our best under the circumstances.

But what shall we say to people who go on day after day, year after year, doing the same kind of work, and yet doing it so carelessly and so clumsily, that half their strength is wasted, and the work never properly done. And that is just the case with about two-thirds of all the workers in the world. Why, the strength, and time, and money, thrown away by such work would go a long way towards helping the world out of its troubles.

I saw some men lately grading a street. They took gravel from a pile on one side, and carried it, by the shovelful, across to the other. "How stupid!" I said to my friend.

"Oh, they are working by the day," was the reply, "and only want to put in their time. That's the trouble mainly with this world—so many of its workers work by the day, and so few by the job."

Boys and girls, take my word for it that it pays to *work by the job*. You'll never in your lives know what real solid satisfaction is unless you make up your minds that whatever you undertake shall be done by the job; done in the best way; done as faithfully, thoroughly, and honestly as if you knew it was the one thing by which the great Inspector was to judge whether to enroll you with the good and faithful, or the unprofitable servant. Don't you believe it if any one tells you it does not pay to work in this way. It does pay. You may stand shoulder to shoulder with a shirk for years, drawing the same wages, yet there is sure to come a day when you will find it was worth while, after all, to work by the job. The reward comes every day in conscious self-respect, and a steady gain in power; and above all, it will come in being able to say as every Christian ought—"*I have fought a good fight*"—not crept like a miserable coward in the rear of the army. "*I have finished my course*"—not left my work undone to burden and disappoint those who come after me—"*I have kept the faith*"—and that grand summing up reaches over the whole of life's work, as done in His sight, who declared that those who are faithful in that which is *least* will be faithful also in much.—*Little Corporal.*

LOST IN THE WOODS.

BY CAROL.

"Don't cry, little sister, don't cry, we will find our way out of this lone wood before it is dark; don't cry, Lily."

"No, no," sobbed the little sister, "we are lost and the great bears will eat us up, and we will never see papa and mamma any more.

"Yes, we will, sissy, only see that little star. Often and often I've seen that very star right over papa's house, and if we follow it, it will take us straight home."

Taking the little tear-stained hand softly and tenderly, they fought their way out of the briers and bushes into the great open highway, still following their little guide, the star.

They reached the cottage, and were folded lovingly in a weeping mother's embrace.

"I never," said little Lily, "knew what God made the little stars for, and now I know, mamma. It is to light little children home when they get lost in the great wood. How good is God, mamma, how very good.' But the wise mother chose to tell the little girls all about the pretty stars. What bright worlds they are, like our own, how thousands of busy people live on them just as we do on the earth. How wonderfully they are made to revolve on an axis round and round; and how good is God.

Correspondence.

MORRISTOWN, Tenn., March 25th, 1872.

Dear Pilgrim: I will, through your columns, give a little church news, as I am always glad to hear of Zion's prosperity in other parts of the world. I took a short trip across French Broad River. Left home on Friday and returned Monday morning, having several appointments during my absence. There are a few scattered members on either side of the river, who are hungry for the Bread of Life, and who are alive to the work, standing up faithly to the cause, and who, I believe, are shining as bright lights in a dark place. But we do not generally have as comfortable synagogues to preach in as the brethren elsewhere have, though in a humble cot or lonely cabin we are glad to meet God's creatures and distribute to them the Bread of Life. Many for the first time heard the doctrine as understood and preached by the Brethren, and many, from their own acknowledgment, had their buildings much damaged by removing the props and braces, and thus exposing them to a storm of truth, which are easily overthrown when on a sandy foundation. Some with such purpose of heart, and interest in the subject of righteousness, spent nearly whole nights in searching the Scriptures, to see if these things be so.

How earnest the soul when once awakened to its responsibilities, and many away beyond where the Brethren have preached, are crying for spiritual food. Oh! how many precious souls are famishing—perishing for the Bread of life? Who will feed them? whose duty is it to feed them? Will the church lie upon its oars, fold its arms, and be at ease in Zion, while children are crying with hunger? Will the church still say, be ye warmed, and be ye filled, and yet give them not the things they need? Shall the cry of the sinner ascend the hill of the Lord, and reciprocate from the God of Sabbaoth, upon the church of Christ, because the stone that was started to roll, has not been rolled along with that rapidity that was designed? Shall not sinners be warned? Shall they go down to destruction without an invitation to the Mercy Seat? Oh, how many servants may be at ease in their comfortable homes, and never go out into the lonely hovels of the poor, to pour in the oil and the wine. I do not mean ministers directly, but all are the servants of God and can bear up the arms of the missionaries who should be sent into all regions of the country where good might be done in saving souls.

We start out on a little mission, having our heart turned to the cause of Jesus in preaching the Word—we receive such warm entreaties and so-

ilcitations to come to us and preach, come and preach for us. Oh, come, we heard the sound of the trumpet in the distance, we want you to come and preach that doctrine to us. It is what we have wanted to hear long ago. We have been taught, but not the whole truth. The shepherds that have been feeding us, lead us to the door of refuge, and leave us under the eaves of the roof to a more intense exposure to the storm. Come and preach for us, and so the servant might go on to the Gulf coast, carried along with solicitations, and leave his family and dear ones behind to the charity of a merciless world. But how can one cog drive the wheel alone? All the cogs in the wheel of God's Providence, in the church, must do their work in their turn. If any are broken out the wheel must stop, and if the wheel is stopped, the work ceases. I fear there are cogs wanting, or the power is not sufficient for the work, if the cogs in the wheel are all in order. I make this simple illustration to show that, though a minister is ever so willing and desirous of fulfilling the pleasure of so many outside solicitations, and filling so many Macedonia calls, he is but one cog in the wheel and cannot perform all the work alone, when there is work for all. Let us work while it is day with us. There is no organized church of the Brethren in the section where I was, and a great region on southward where the Brethren are not known, and where such missionaries would be hailed with gladness.

We expect soon to leave this section and go north-west, any who may wish to address us, can do so at Burnettsville, White Co., Ind., until further notice is given through the PILGRIM. S. MYERS.

Dear Pilgrim: I will give you a few thoughts that have been passing through my mind for some time. One thing is, I have seen it stated that the Brethren are doing well toward cleaving to the old land-marks that our fathers set up, considering the circumstances by which we are surrounded out here in the West. This would seem to say, we cannot worship God and keep His commandments, and keep ourselves unspotted from the world. Now, my dear brethren, what are we surrounded with outside of the church, that hinders us from being like our fathers and mothers were fifty years ago? I have not met with anything yet. The people of the world here are no worse than anywhere else. We have the same liberty to worship God here in the West that you have in the East, and we can dress as plain as we desire. No one says a word about our clothing except it be a few such individuals who know no better. We care not for their laughing at us, if the Lord is for us who can be against us? I am fearful that the idea has got amongst us that if we are not so particular about plain dressing &c., the Church will prosper better in the way of gaining members or numbers, and then after we get stronger, we can prune off those fashionable and unnecessary clothing, but dear brethren, I fear when we get to that, there will be too many that will not bear pruning, and consequently will suffer to be cut down. A nursery must be pruned when young, and all the unnecessary branches cut off while the trees are small, and be careful that there are no caterpillar webs on them, or they will never bear good fruit, and will finally die webbed all over.

The people here, are a church going people, paying the best attention to preaching I ever had the honor of preaching to, well behaved as any people can be and more so than in older settled countries. There is one mistake we are laboring under, as well as all other denominations, and that is this: we send preachers that are too young to those new countries.—They do not have the same influence over the people as a preacher of some age and experience even if he is not what is called a great preacher. In this our day, a man that will preach the truth and obey it himself—live up to all he preaches for others to do, is the man that will do some good here for himself and all that hear him. I had preached but a few times here when, after the close of one of our meetings, a Baptist gentleman came to me and said, "you are the man that the people of this country wanted long ago. If you preach the gospel as you did to-day, you will always have a large congregation here that will listen to what you tell them, for we are willing to be taught by age and experience, but mere striplings of boy preachers that the most of our denominations send out here in the West to preach, the people will not pay much attention to." At first I thought he was only a flatterer and so let it pass for what it was worth. Since that time, I have kept an eye in that direction and I see the gentleman's words are accompanied by a great deal of truth. The people pay better attention to any man that has the advantage of age and experience.

I will just say that the young man who comes out West and thinks he knows everything and can make the people believe it, will sell himself unbought, the first sermon he preaches; but if he uses wisdom and allows that the people know something too, and lives up to his profession, he cannot find a more friendly people in the world than he will find here in Holt Co., Mo., and other counties as far as I am able to judge. I have been trying to preach the gospel for twelve months and do not think I have made one enemy by preaching the Word, and our congregations are as large now, if not larger, than they were at the commencement of our meetings, and I hope, by strictly adhering to the preaching of the gospel and living up to its requirements, that God will pour out His blessings upon the church of Bethel in Holt Co., Mo., to cause a large ingathering of precious souls in the future. The present indications are for such an event to take place before many days. May God grant it, is my earnest prayer.

I have been here one year and God has blessed me and family with extra good health, so much so that I was able to fill all appointments, as many as four and five a month, myself, which is more than I did in what is called a healthy country. Let me tell you, my dear brethren, the Lord will make any country healthy when we trust and serve Him in sincerity and an honest purpose of heart. When we go to a new country to do the work of the Lord and not too much of our own work, the Lord will take care of us. Do not fear a sickly country if you feel at heart that your desire is to enrich the kingdom of the Lord. God will bless us with health in the midst of sickness and a sickly country. Don't fear, only believe, He will do it. God will keep us us from harm. I do think if we knew how much easier we live here in the West than one-half of the people do more East and South, the West would not be so dreaded on account of sickness. I see that lay members are not as fearful of getting sick as ministers. They are moving West everywhere and are calling for ministering brethren to come and help them to sow the good seed, but few calls are filled. Ought this so to be? Brethren, I have filled one call, I have come out here in my old days to labor in the vineyard of the Lord, and have a large field of labor for a man of my age. I do not intend to run over the whole field at once and half do the work, raw land is first broken up, the fenced, and then cultivated. It then produces a good crop. So it is in a spiritual point of view. We must not begin to preach the gospel in one township once, and then go to another and so on, and perhaps not get back to the place we first preached in 12 months, and thus do little good anywhere. The people in this country will come to hear the gospel preached. At every meeting there is some still coming who live farther off until all hear. The plan is to keep on at home and when we have no more sinners to preach to at, or close home, then we may have our meetings farther away. Some have meetings only once a month at home, all the other meetings so far off that those at home only get to hear preaching once a month. I think the better way is to have meeting from 5 to 15 miles apart that all can get to meeting every Sunday. In this way, the members will not grow lukewarm nor neglect the assembling of ourselves together as the manner of some is, but above all, let us preach the Word and let Ephraim alone, he is joined to his idol, and then let us live up to what we preach by being humble, meek and lowly in heart, and we have the promise of finding rest for our souls. May God grant this rest to all His people is my prayer.

Yours in the bonds of love.

A. J. CORRELL.

Editors of the Pilgrim: Please announce to the delegates and brethren coming to District Meeting of Middle Pa., that the meeting will be held, God willing, at Mohler's meeting house, three miles from Mechanicsburg, and two from Shiremanstown. Brethren coming by Railroad on the 29th of April, both East or West, will all stop off at Mechanicsburg. Those coming on the 30th will all stop off at Shiremanstown. Those coming by private conveyance will find Mohler's meeting house on the State Road, six miles south-west of Harrisburg. We also desire that some of our ministering brethren will come on Saturday, the 27th, at least as many as will enable us to hold meetings at some half dozen different points. Who will come? Let us hear by letter before the middle of April. All coming on the 27th will stop off at Mechanicsburg, on the Cumberland Valley R. R.

MOSES MILLER.

Mechanicsburg, Pa.

ANNOUNCEMENTS.

DISTRICT MEETING

The District Meeting of North Western Ohio, will be held, the Lord willing, in the Poplar Ridge Branch, Defiance county, in the meeting-house five miles north-east of Defiance, on the 19th day of April, 1872.

WM. NOFFSINGER.

Middle District of Iowa. May 6th.

West Virginia District. April 26th.

Middle District of Ind. April 12th.

North-western District of Ohio, April 19th.

North eastern District of Ohio, Thursday, May 7th. Stop off at West Salem and New Pittsburg.

Middle District of Pa., Lower Cumberland Branch, April 30th. A full representation desired.

First District of Va., West Arm, Floyd Co., April 19th.

Please announce that the District Meeting of Northern Ind. and Southern Mich. will be held in the Pine Creek congregation at their west meeting house, April 18th, 1872, by Divine permission. Those coming by railroad will stop at Walkerton.

JESSE CALVERT.

LOVEFEAST.

The Lord willing, the Brethren in the Waterloo Congregation, Blackhawk Co., Iowa, intend having a Lovefeast on Saturday and Sunday, 15th and 16th of June next, commencing on Saturday at 1 P M. A hearty invitation is hereby extended to all who please to favor us with a visit.

ELIAS K. BUECLEY.

MONEY LIST.

David B. Martin,	$2.00
Jonas Leedy,	1.25
Maggie Snider,	1.50
Hagerstown, Ind.,	3.50
Mary Shellenberger,	.80
Daniel Keller,	1.25
James A. Murray,	1.25
Jacob Bock,	2.75
Wm. Noffsinger,	.80
Joseph Kough,	1.25
Lewis Myers,	.60
Benjamin Rhodes,	1.25
John Grabill,	.80
Elihu Moore,	1.60
Samuel G. Hoover,	1.25
Abram Showalter,	1.00
Elias Miller,	1.00
Eli Beagle,	.92
Thomas D. Lyon,	7.50
J. D. Nicholson,	.95
Humphrey Talhelm,	2.00
Jacob S. Harshberger,	1.25
Catharine Tresler,	1.25
John Clapper,	4.00
Mathias Frantz,	8.50
D. B. Mentzer,	10.00
D. L. Replogle,	1.25
Daniel Bock,	1.55
George Worst,	23.50
Andrew Fees,	2.30
S. P. Brumbaugh,	1.25
Lewis W. Teeter,	2.00
George Wagoner,	8.50

Editor's Department.

CRITICISM.

We have in this week's issue by request, given the *Vindicator* the benefit of a commendatory notice which we think is not quite "tit for tat" or exactly in harmony with some of the insinuations thrown out against the PILGRIM in the colums of the *Vindicator* sometime ago, yet we believe it to be altogether in harmony with the spirit of Christ, and therefore do it cheerfully.

We will just here say to our brother of the *Vindicator*, do not admit or publish articles that are intended to undervalue or injure the character of your cotemporaries, it is not charitable, it is not edifying. You may think that you are getting along quite smoothly and without blame, but if we were to publish the darts that are hurled at the *Vindicator*, you might be surprised, but we do not suppose that it would make you or anybody else any better, therefore such communications are committed to the flames. We do not speak thus out of disrespect to the *Vindicator*, as we can say with Bro. Bosserman that in it, we read some very good things to which it would be well if our brethren would give heed, but we are weary and sick of this practice of throwing darts at each other, just as if we were enemies to each other, and to the Cross of Christ. Let us not forget that we are brethren, and that our mission is to labor for the welfare of the Church and the conversion of sinners. If we do this, we do *well*.

ANSWER TO QUERY.

What course is to be taken in regard to members who commune with another denomination? Is it not wrong, and should they not make an acknowledgment to the church and promise to do so no more? Information is requested as soon as possible, through the PILGRIM.

J. M. WELLS.

In this age of liberalism, the above query would seem radical and by popular christendom, considered narrow mindedness, &c., but nevertheless, there is but *one body*, and that is the Lord's body. The communion consists of emblems representing the broken body and shed blood of the Savior and to be prepared and partaken of by the Lord's people.

In the New Testament we have revealed who are, and how we are to become the Lord's people and what are their privileges, and no pope, any priest, clergy, nor anybody else has right to extend privileges that belong to God only, and the determination of every child of God should be that of Balaam. "If thou give me a house full of silver and gold, I cannot go beyond the commandment of the Lord." This "Linsy Woolsy" doctrine has ever been hateful in the eyes of the Lord and a dishonor to His Law. We, as a people, are noted for our liberality in things that belong to us, but when we come to the ordinances of the Lord's house we feel ourselves as servants and therefore cannot go beyond the commandments of the Lord, and the man who extends liberalities to all in partaking of the communion, usurps power and is a violator of the law. The emblems of the body and blood of Christ can only be partaken in His church and any brother or sister who eats with any other body, in this capacity, dishonoreth the Lord's body and is a transgressor and virtually dismember themselves from the church. All churches profess that their denomination is founded upon the oracles of God, and as a consequence all others cannot be founded *quite* on the truth.

This is a rational, reasonable and honorable conclusion, and therefore any church holding this position cannot consistently invite members of other churches who do not, in their estimation, obey the whole truth to commune with them. The idea of open communion being expressive of charity and liberality is false, deceptive and hypocritical, and is in all cases done for the gratification of carnal sympathies. Therefore let every man honor his profession. If he is convinced that Methodism, Lutheranism or Calvinism is founded upon the Gospel, let him become a member of the church of his religious convictions and enter their communions, or if he finds that it is his duty to be buried with Christ in baptism and obey all the commands and ordinances of God's house, let him enter the church that carries out these principles, and participate in its communions, but this thing of preaching up anything and everything having the garb of religion as being right, is simply ridiculous. We believe in no such doctrine. God has given us but one plan of salvation, and the soul that is not willing to obey the whole will, is not worthy and has no promise of being an heir. Therefore we are to be called a peculiar people and any brother or sister who persists in fellowshipping with any church that refuses to comply with the whole truth, let them be unto thee as an heathen man and publican. We believe this to be rational, charitable and according to the spirit of the Gospel and the order of the Brethren. "Come out from among them, be ye a separate people and I will receive you saith the Lord,"

REVIVALS.—The *Christian Advocate* reports extensive revivals in portions of New England, giving accounts of 200 and 300 being converted at one place. This is nothing remarkable or strange as thousands are daily converted from one theory to another, but it would be rather strange to hear of many being regenerated or born again. A man may be converted and yet live and die an unregenerated sinner. If such could have access to Eld. J. S. Flory's tracts, it might be the means of their salvation. Brethren, there was never a time that calls so loudly for this subject to be thoroughly ventilated as the present. Help us to spread them broadcast over the land and God will give a copious harvest.

OPEN COMMUNION. — Eighteen ministers of the Baptist Church have declared, during the past year, in favor of open communion.—*Christian Observer.*

Such news may be a pleasant dogma for pedo-baptists, but what kind of a bearing will it have on Baptist churches? Is it consistent for ministers to stand up and preach that nothing short of immersion is baptism and then turn around and commune with those who were never baptized, as brethren in Christ? If a man is a fit communicant to approach the Lord's Table without being immersed he is certainly prepared to die without it.

PERSONAL.

ELY KENTNER. A. J. Correll's address, is Forest City, Holt Co., Mo.

SARAH P. O. Pa. To the brethren and sisters of this place, we have an apology to offer. In our old books our lists were considerably crowded, and the Sarah office was on the same page with another office, and so closely connected, that in transcribing the upper office or list, Sarah was not noticed and the whole page was canceled, thus stopping the PILGRIM to our Sarah list. We confess this to be rather an awkward mistake, for which we are truly sorry and hope our readers at that place will bear with us. We have now booked the names and sent all the back Nos. that we cou'd find, If any of our readers papers stops coming, they should write us at once, as we gladly correct all mistakes,

GIVE US YOUR NAMES. There are a number of contributors sending us articles minus their names. We are willing to withold names when so requested, but feel ourselves under no obligations to publish any article without having the writers name. Please remember this.

THE LITTLE CORPORAL FOR APRIL is replete with good things for the boys and girls. The Prize story is continued with increasing interest; and Prudy resumes her inimitable sketches of the Life and Adventures of Tommy Bancroft. Olive Thorne in her "Tale of an X." describes the process of making Greenbacks;—and Mrs. Miller continues her Summer Days at Kirkwood. Julia F. Snow furnishes a very pretty story entitled "Winds and Waves," —and from Rev. J. D. Stong we have an interesting pen-picture of "Nang Chu," a specimun of the coming woman. The poetry in this number is from Mr. M. B. C. Slade, A. H. Poe and other: the editorials by Mrs. Miller, are "Old Doors and In." "Work by the Job"—"The Hill Difficulty," etc. Prudy's pocket has many spicy letters from the children; and Private Queer proposes many knotty questions to be answered and puzzles to be solved.

The Little Corporal has recently absorbed "Work and Play," formerly published at Springfield, Mass., another evidence of its prosperity and increasing popularity.

JOHN E. MILLER, Publisher.
Chicago, Ill.

ENCOURAGING —The large increase of names on our books the last few weeks Remember, it is never too late to solicit new subscribers. Our list of contributors are growing larger almost daily, and as a result, the PILGRIM is becoming more interesting. Only $1.00 to end of the year.

HYMN BOOKS.—We can fill no minor orders for Hymn Books, until the publishers get a new edition out, except a small number of German which we will dispose of to those wishing such books. We have both single and double.

ERRATA.—In Obituary Notice of PILGRIM No. 12, read Leannah Abshire, instead of Hannah Abshire. D. P. H.

MARRIED.

HOMAN—MILLER.—March 24th by Eld. George Hoover, at his residence near Sulphur Springs, Ind., David H. Homan and Hannah Miller both of Henry county, Ind

FRY—PAINTER.—March 21st, by Elder George Hoover, at the residence of the bride's parents, Joseph Fry and Mary J. Painter, both of Henry county, Ind.

DIED.

SANDERS.—Died in Henry county, Ind., March 25th, 1872. Lilly O. Sanders, daughter of George W. and Francis Sanders, aged 5 months and 11 days. Funeral service by the Brethren.

CASH.—At Double Pipe Creek, Monocacy Church, Md., on Thursday, March the 16th, of measles, Nannie E. daughter of Mr. Lewis and Maggie Cash, aged 8 yrs, 4 months and 12 days. Funeral services by Mr. Fair of the Lutheran church and the writer.

SAYLER.—On Wednesday the 18th, at the same place of same disease, Mary Susan, daughter of Elder D. R. and sister Sarah Sayler, aged 5 years and 23 days. Funeral services by the writer and brother Hoover.

RENNER.—On Thursday the 21st at the same place, and same disease, Sarah Catherine, daughter of brother Wm. H. and sister Lizzie Renner, aged 3 years, 8 mos. and 26 days. Funeral services by the writer.

EMMERT.—Near the same place on Friday the 22nd, of measles and whooping cough, Ella May, daughter of brother Jos. S. and sister Annie E. Emmert, and grand daughter of Elder D. P. and Sarah Sayler, aged 1 year, 4 months and 2 days. Funeral services by Elders D. R. Stiteley and Henry Sayler.

LAMBERT.—At the same place of spinal disease, on Sunday the 24th, Arthur Leon, son of Jesse F. and Mary A. Lambert, aged 4 years, 11 months and 8 days. Funeral services in New Windsor, Carroll county, by Mr. Watterman of the Presbyterian church and the writer.

D. P. SAYLER.

Visitor please copy

GENERAL INTELLIGENCE

APIARY FOR APRIL.

We presume all bees that have been kept in depositories and cellars, are now set out on their Summer stands. Some may show signs of dysentery, which destroyed a great many colonies the previous winter. This nasty disease may be known by a sickening smell emitting from the bees and combs, which is generally caused by consuming soured honey, and kept in long confinement. They may be cured by feeding them syrup made from coffee sugar, after they have been set out on their Summer stand. Bees should now be examinied, if not before this, and the exact condition of every stock noted. If any lack stores to carry them through till flowers produce a supply of honey, they should be fed. A few pounds of honey will land them safely through on the flowery banks of Spring when the industrious little fellows will richly repay all labor and expense. We may make use of the axiom right here, that what is worth doing at all, is worth doing well, and at the right time. To have early and large swarms, stimulate them to early breeding.

E. J. WORST.

New Pittsburg, Ohio.

TO GO OR NOT TO GO.

To go or not to go, that is the question.
Whether it is better to bear the ills we have,
Than fly to others that we know not of.
Thus conscience does make cowards of us all,
And thus, the native hue of resolution
Is sickled o'er with the pale cast of thought.
And enterprises of great pith and moment,
With this regard their currents turn awry.
And lose the name of action.

Such is the state of mind in which the unhappy Pope at Rome is, at the present moment. Every other week we are assured by telegraph that his trunk is packed, and he is about to go from the city to some part of the world not yet fixed upon. The intervening week brings another despatch, stating that he has finally determined not to go. So that we may safely say,—

"To go or not to go, that is the question."

In the meantime, Rome is going onward nobly. The Pope appears to be of the least possible account, and things are done daily in the city that must convince even him that the world moves, and with it, Rome. What with new Protestant churches, free schools, public schools, Sunday schools, newspapers, Bibles and oral debates, the city is fairly revolutionized, and the Pope deliberates,—

"Whether 'twere better to bear the ills we have,
Than fly to others that we know not of."

We will stick to the opinion that he will stick to Rome.—*New York Observer.*

ROMAN CATHOLICISM IN PHILADELPHIA.

One of our secular papers has recently published the following statement as exhibiting the present condition of the Roman Catholic Church in this city. It seems to have been made up with great care, and is probably very near the truth. The Roman Catholic population of Philadelphia is about 250,000. The number of children attending parochial schools about 20,000. Secular priests in the diocese, 249; priests of religious orders, 35—total number of priests, 183. Priests engaged in missionary duties, 161; priests engaged in ecclesiastical institutions, 16; absent, 7. Churches built, 109; churches in course of erection, 5; stations attended, 31, chapels, 35. Theological students in the Seminary of St. Charles Borromeo, 101, clerical students in the American College at Rome, 4, clerical students of religious orders, 46. Ecclesiasticel Institutions 2, colleges, 3, religious orders of wo men, 12, number of convents, 13, number of religious women, 565. Number of Brothers of the Christian Schools, 40. academies and parochial schools under the charge of the Christian Brothers, 7. number of scholars taught by the Christian Brothers, 3,000. Academies and select schools taught by religious women, 22, number of young ladies attending these academies and select schools, 1,692, parochial schools, 54. Orphan Asylums, 5, number of orphans therein, 805, hospitals, 2, widow's asylum, 1, home for the aged poor, 1, conferences of St. Vincent de Paul, 21.

PERSECUTION OF THE JEWS.—A correspondent writes to the London papers:

"The latest news from Roumania is truly heartrending. Great as have been the cruelties committed at Ismail, they were by far exceeded by the horrors perpetrated at Cahul. This is a town with a population of about 7,000. 1,000 of whom are jews. These were suddenly set upon by their fellow-townsmen, and for three days beaten, wounded, plundered driven out of their houses, which were battered to ruins and the tenants forced to take refuge in the barracks, where, instead of being defended, they were allowed again to be beaten, and for severl days left without food. One of the sufferes, named Gold, more courageous than the other victims, defended his house for three days, his four sons standing by him. He made them swear that, should he fall, they would continue to fight. The bands surrounding his house were for a considerable time held at bay by these brave men, but they were at last compelled to give way as the villians set fire to the premises. The two synagogues were devastated and polluted, and the sacred objects found scattered in all directions."

Trine Immersion.

A discussion on Trine Immersion, by letter between Elder B. F. Moomaw and Dr J. J. Jackson, to which is annexed a Treatise on the Lord's Supper, and on the necessity, character and evidences of the new birth, also a dialogue on the doc trine of non-resistance, by Elder B. F. Moomaw. Single copy 50 cents.

TRACTS.

Treatise on the Salutation, Feetwashing and the Lord's Supper, by Eld. David Bosserman, intended more especially for the Brotherhood. They are now offered for sale on the following terms; Single Copy, 10cts. Per Dozen, 80cts.
Address, D. Bosserman, Gettysburg, Pa.

TRACTS.

"ANXIOUS BENCH RELIGION EXAMINIED," by Elder J. S. Flory, is a Tract now ready for distribution, of which the following is a brief synopsis of the contents: A short and pointed address to the reader. The motive that prompted him to write, and his responsibilities as a minister: The peculiarities attending this type of religion; The feelings there experienced, not imaginary but real. The key that unlocks the wonderful mystery: It is not the workings of God after the order and plan of salvation: Man's endowment, his imitative principle—emanated from God; Spiritual influences and intercourse; Relation existing between man and God, and man and man; The fraternal bond and our natural affinities established by the "so called" sciences of Electro Biology; Mesmerism and Psychology or science of the soul, also, "Spiritualism" "Spiritual Rappings," &c. The causes by which the feelings are excited; Sympathy of the nervous system, and how that momentary feeling of joy is brought about, called, "Experimental Religion; Similar feelings may be brought about when there are no religious pretensions; Our reasons why we think this *modus operandi* of getting religion is not according to the Gospel, and then concludes by pointing out that form of doctrine as taught by Jesus Christ, and recorded by His faithful witness.

These tracts will be sent to all post paid, on the following terms: Single copy 10cts. 10 copies 80 cents, 20 copies $1.50, 50 copies $3.00, 100 copies $5.00.

1870 1872

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HUNTINGDON & BROAD TOP RAIL ROAD

Winter Arrangement.

On and after Saturday, November 25th, 1871, Passenger Trains will arrive and depart as follows:

Up Trains. Ex. P. M.	Mail A. M.	STAIONS.	Down Train. Ex. A. M.	Mail P. M.
Le 5 40	8 10	Huntingdon	9 00	Ar 4 38
5 47	8 20	Long Siding	8 49	4 29
6 00	8 34	McConellstown	8 34	4 13
6 07	8 41	PleasantGrove	8 27	4 06
6 20	8 53	Marklesburg	8 14	3 51
6 33	9 06	Coffee Run	8 02	3 36
6 40	9 14	Rough&Ready	7 53	3 28
6 54	9 28	Cove	7 38	3 13
7 00	9 33	FishersSum'it	7 33	3 08
Ar 7 15	9 48	Saxton	7 18	Le 2 52
Le 7 30	10 00		7 00	
7 47	10 18	Riddlesburg	6 43	2 34
7 54	10 26	Hopewell	6 37	2 26
8 12	10 46	Pipers Run	6 20	2 08
8 32	11 06	Tatesville	6 00	1 48
8 47	11 20	Bloody Run	5 48	1 34
8 52	11 25	Mount Dallas	5 44	1 30
8 59	11 32	Ashcom's Mills	5 37	1 22
9 04	11 36	Lutzville	5 33	1 18
9 09	11 40	Hartley's Mills	5 29	1 14
9 16	11 47	Jamesons	5 22	1 07
Ar 9 23	11 54	Bedford	5 15	1 00

JOHN M'KILLIPS, Supt.

SALEM COLLEGE.

The Spring session of Salem College will open for the reception of any number of students from all parts of the country, on the 20th. of March 1872.

Ample accommodations, and thorough instruction will be given all students who connect themselves with this College. Good board can be obtained in the best of families, at $2 50 to $3.00 per week; or students can board themselves, separately or in clubs, at from $1.25 to $1.50 per week, as large numbers are doing, with the consent of the faculty. An extensive boarding house is to be erected by a brother early in the season, to accommodate all children of brethren, who desire it. Parents and Guardians can rely on the location of the College at Bourbon, as being a *permanent arrangement*, and that the health of the locality is *unsurpassed*, by any place in the entire country.

Special care will be given to students who are far from home, that shall be satisfactory to parents. For Catalogues, Scholarships, and full particulars, address,

SALEM COLLEGE.

Jan, 23. 1y. *Bourbon Ind.*

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Jan. 15, 1872.

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" red, "	1.45
CORN	.80
RYE	1.05
OATS	.62

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" Extra	6.65
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" Hill "	1.60
" Winter red "	1.75
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OATS	.45
RYE	.49
BARLEY	.65

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THE PILGRIM,

Published by J. B. Brumbaugh, & Co.
Edited by H. B. & Geo. Brumbaugh.

CORRESPONDING EDITORS.

D. P. Sayler, Double Pipe Creek, Md.
Leonard Furry, New Enterprise, Pa.

The *Pilgrim* is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of *love* and *liberty*, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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Arkin Pilgrim.

"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

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POETICAL.

OVER THE RIVER.

Over the river they beckon to me—
Loved ones who've crossed to the further side;
The gleam of their snowy robes I see,
But their voices are lost in the dashing tide.
There's one with ringlets of sunny gold,
And eyes, the reflection of heaven's own blue;
He crossed in the twilight, gray and cold,
And the pale mist hid him from mortal view.
We saw not the angels that met him there,
The gate of the city we could not see:
Over the river, the mystic river,
My brother stands ready to welcome me!

Over the river the boatman pale
Carried another, the household pet;
Her brown curls waved in the gentle gale—
Darling Minnie! I see her yet!
She crossed on her bosom her dimpled hands,
And fearlessly entered the phantom bark;
We watched it glide from the silver sands
And all our sunshine grew strangely dark.
We know she is safe on the further side,
Where all the ransomed and angels be;
Over the river, the mystic river,
My childhood's idol is waiting for me.

For none return from those quiet shores
Who cross with the boatman cold and pale;
We hear a dip of the golden oars,
And catch a glimpse of the snowy sail,
And lo! they have passed from our yearning hearts;
They cross the stream and are gone for aye;
We may not sunder the veil apart
That hides from our vision the gates of day.
We only know that their barks no more
May sail with us o'er life's stormy sea,
Yet somewhere, I know, on the unseen shore,
They watch, and beckon, and wait for me!

And I sit and think when the sunset's gold
Is flushing river, and hill, and shore,
I shall one day stand by the water cold,
And list for the sound of the boatman's oar.
I shall watch for the gleam of the flapping sail;
I shall hear the boat as it gains the strand;
I shall pass from sight with the boatman pale,
To the better shore of the spirit land.
I shall know the loved who have gone before,
And joyfully sweet shall the meeting be,
When over the river, the peaceful river,
The Angel of Death shall carry me.

For the Pilgrim.

WISDOM.

This is a subject that is justly receiving a very considerable degree of attention at this time in the world, and also among the Brethren, as it stands in relation to ignorance, and feeling a decided interest in the subject I concluded to offer a few thoughts for the consideration of those who may be like myself, young pilgrims on the way to Zion.

There is nothing more clearly or explicitly defined than wisdom is as having two separate and distinct characteristics, aims and ends, and as we believe that the two kinds of wisdom are often interchanged and by complicating their meaning and characteristics one is often made to fill the office designed for the other, hence there is an obvious and great reason why we should watch the process and be able to distinguish between the two and keep them separate, as they were originally intended to be.

We read in Holy Writ of a wisdom that is called the "wisdom of the world," and we also learn that whatsoever is of the earth is "earthy and speaks of the earth." Then we must look to the world to find this wisdom, and in the world it is and has been in great profusion from time immemorial, for Christ and His apostles met with and had to contend against this thing in their day, and as the world claims to be progressing rapidly in the arts and sciences, and as we also learn that "in the time of the end many shall run to and fro and knowledge shall be increased," we have no reason to look for any diminution of worldly wisdom yet, and as the wisdom of this world is pronounced "foolishness in the sight of God" we think it very important that we be able to characterize each and distinguish the one from the other. Worldly wisdom is emphatically and exclusively embodied in that one word, science, and as almost every mechanical art, and almost every worldly profession has been, or is being, reduced to a science, these only professing to be of the "earth earthy," we consider the term as here used as being in its proper sphere, but when worldly wisdom seeks to enter the sacred precincts of Religion and threatens to subvert and spiritualize and literalize according to its own theory the Divine Laws of Heaven, we condemn it, and right upon the threshold of this Christian enclosure we ought all to meet it and battle with it until every such attempt shall cease.

That Science has entered the portals of different Churches in different ages of the world is a fact not to be denied, and it is also undeniable that whenever and wherever Heavenly wisdom and worldly wisdom became intermixed in the teachings of any particular sect, right then and right there you will find the beginning of a retrograde movement on the part of that Church, and how often do we find them degenerating until scarcely a vestige of their ancient principles remain.

And from among the ruins of just such fallen structures do we find springing up every species of Infidelity, Atheism, Deism, Materialism, Spiritualism, Millerism, Mormonism, and every other in the long catalogue of isms that are now harassing, contending against, and trying to obscure or obliterate the beautiful Scripture truths that are believed and practiced by the peculiar people of God. How often do we hear those scientific preachers, those eminent, popular, scholarly Doctors of Divinity, inveighing against the orthodoxy of the inspired writers; how often do we find them spiritualizing when literal, and literalizing when spiritual, the different commands of our Savior, and clothing their heretical ideas with a language that renders them barbarians to their congregations, and their congregations barbarians unto them, and all this simply in order that they may be able to harmonize the two antagonistic elements of worldly wisdom and Scriptural truth and prevent their followers from detecting the discrepancy between the two, and induce them to accept their fallacious doctrine and pay their princely salaries and pew rents, thus making merchandise of the people and win for themselves the just application of the language of the apostle James, "whose judgment now of a long time lingereth not and their damnation slumbereth not."

And these scientific religionists would also make us believe that worldly wisdom is necessary to enable us to attain to that sublime degree of happiness, that inward peace of mind intended to be received and enjoyed in consequence of an implicit faith in, and entire obedience to the Divine commands, thus repudiating or making of non-effect or of minor importance, the grace of Almighty God, and thus making man a partner with our Lord Jesus Christ in lifting man out of the slough of despondency and making him the beneficiary of that great peace and happiness which we believe is received only and entirely from our Divine Master.

But, brethren, while we believe that worldly wisdom is good and necessary in worldly business, in the religion of Jesus it is a hindrance and oftentimes, we are afraid, a curse, for Paul says "though an angel from Heaven preach any other Gospel than that ye have received let him be accursed."

And there is another idea obtaining, even among the Brethren, which is that, in these latter days when worldly wisdom has been increased to such a prodigious extent, and has been imbibed by the preachers of other denominations and been incorporated into their lives, writings, and teachings, that it is necessary that we follow their example in the preparation of our ministry in order that we be able to cope with them in argument and be able to defend our tenets from their attacks.

Brethren, this want was not felt in the earlier ages of the Church; the Word of God was the man of counsel then, and our Savior, the great Head of the Church, supplied necessary ability and wisdom for every time of need, and if we have so far degenerated that it requires a high school education to enable us to comprehend and teach the doctrines of Christ in their purity, I am very much afraid there is something else lacking that we can never find in musty books or be taught within the walls of a College or University, or that all the boasted wisdom of the world will ever be able to supply, and that something is the presence of the Holy Spirit, whose office and pleasure it is to lead us into all truth. And there is included in that word truth all the knowledge and wisdom needful for us to possess to fit us for our duty here and our happiness hereafter.

Oh! let us disabuse our minds of all such dangerous notions, and let us pray our Heavenly Father to give us grace, to give Heavenly wisdom that we may be able to understand His Word, that we may be able with singleness of heart to trust in that wisdom and practice what it teaches, for

by so doing we shall enjoy a far greater happiness in this world than can be derived from any other source, and by virtue of this wisdom, and this only, can we ever hope to enjoy the happiness enjoyed by the saints in Heaven.

May God in His infinite goodness enable us all to repel every advance made toward us by the wicked one, and to keep ourselves free from heresy in every form, and permit us all to meet at last around His shining throne in the spirit land, is the prayer of your unworthy brother

MARTIN J. McCLURE.

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A WORD TO YOUNG MEN AND WOMEN.

I take the liberty to copy the following, taken from *Hearth and Home*, as expressive of my own views on the subject on which it treats.

"A young Englishman of our acquaintance, who recently came to this country under the impression that he could make money more easily here, though he had no very distinct idea how, wrote to Mr. Greeley, after exhausting every other resource, asking his advice. He described himself as liberally educated, a graduate from Oxford, but without experience or skill in any particular business, and of course, out of money. Mr. Greeley's reply, which we have been allowed to decipher, begins by saying to the young man, 'I utterly detest and abhor the kind of education that you have received,' which, he says, embraces everything except that which it should embrace—the mastery of some business that will yield a support. Mr. Greeley thanks God that he himself graduated from "a New England common school," not that he undervalues the knowledge to be secured in universities, we take it, but because colleges fail to provide adequately for the future of the man by making him a skilled workman in some recognized business which will certainly yield him a support, and the suggestion is one well worthy of attention. Mr. Greeley thinks every man, no matter what his station in life may be, ought to know a business at which he can earn a livelihood *with his hands*—that every man should know a trade, in fact; and in a general way he is doubtless right.

But what do our colleges train men for? They give us incidentally doctors and lawyers in such abundance that the half of them never secure a footing in their professions, while the non-professional graduates are turned out liberally educated, as the phrase goes, but utterly destitute of any kind of fitness for life. They can read Greek and Latin and know the calculus, and have a limited acquaintance with the mixed mathematics and the sciences. But how many of them know how to make even ten dollars a week at any kind of business? How many can utilize their liberal education? How many could command a salary on their merits without influence and patronage? Men who are in journalism see more of the misery wrought by our defective educational system than others do, because men of education, out of money, invariably try literature, under the delusion that any man with an education can write for the press. They come by scores confident of their qualification, while they admit that they have no experience, and some of them even confess themselves void of an idea as to what they shall write about, imagining that the men who are to pay for their matter can afford also to supply them with its framework and spirit.

People talk a great deal about the miseries of the poor and the struggles of the working classes, but there is probably far more real suffering in the struggles of those who want to work but do not know how. We can conceive of no more unhappy person than the man whose ideas have been refined into almost morbid sensitiveness by a liberal education, without money, and with no skill at anything profitable. A complete education is a noble possession, but the education which does not embrace the mastery of some business is lamentably incomplete, and the parent who makes a blacksmith out of his son does him a much greater kindness than the one who makes a mere graduate of the boy and leaves him to battle with life wholly unqualified for the struggle.

The fault probably lies less with the colleges, which educate the man for the sake of the man, than with the parents who fail to add to what the college has done, the practical teachings necessary to fit the man for a life of usefulness. There is something also to be set down to the mistaken feeling that a profession is more honorable than a trade, and to the snobbishness which pushes into colleges and into the professions many men whom nature has intended to build houses, or to make machinery, or to till the soil. To most men, a collegiate education is very valuable when joined to a business education of some sort, but some are better without it; and no man is fitted for life who has nothing more than a diploma on which to rely."

Dear reader, there is so much truth in the above that I give it my approval, and submit it to the consideration of all. The disposition to give and to obtain more than a good common business education is prevalent among the people, and as like begets like, it is not at all strange if the Brethren be carried away with the delusion that their sons and daughters must be equal with their neighbors, and so seek the college to give them an education whether nature fitted them for it or not.

We do not know whether we understand Bro. Sayler or not, but we think nature has fitted every man, and every woman too, to be educated, unless deprived of their normal faculties. That thousands mistake their calling we admit, but we do not blame education for it, but a lack of it. True education will assist a man in choosing his calling and save him from blundering into a profession for which he has no qualifications.

It is well known that when a man has once gone through college, and has a diploma, it is seldom he returns to useful labor afterwards: some profession is sought after, whether nature has qualified him for it or not; nine times out of ten it has not, and failure is the sad result. We have many a quack doctor, petty lawyer, and hypocritical hireling preacher, who in nature had admirably fitted and qualified for carpenters, stone-masons, brick-layers or farmers, as the result of this thirst for college education. Our land is well filled with professional thieves, pickpockets, burglars, counterfeiters, forgers, &c.; I think the Brethren need not lend a helping hand to manufacture more.

I have a case just at hand. A very worthy citizen in our State gave his son a good college education. Nature had fitted him for labor on the farm, or at the forge; but this cannot be thought of, now he has gone through college and has a diploma; the practice of medicine must be his profession, but it would not go; nature had not cut him out for a doctor. The last time I saw him he was acting as agent for a Life Insurance Company in New York. A few days ago he, with two other college qualified men, were arrested in Baltimore as counterfeiters and "check raisers," and such is the evidence of their guilt that the prospect for the balance of their life to be spent in the Penitentiary is good, quite good. This is only one among the thousands of similar cases. It is known to all who wish to know, that our country is flooded with educated theives and scoundrels of every name and character, from the fact of there being at least ten times more learned men than there are positions for them.

Here is another idea that we cannot quite understand. We always thought that the advantages learned men have over unlearned, is that they are fitted to any position in life, while unlearned men are not. A liberal and proper education unfits a man for no profession in life. To-day some of our best and most successful farmers and mechanics are well informed and liberally educated men, but we are aware that Bro. Sayler does not object to this stamp of education but that which is generally obtained in Universities, Colleges, &c. Education, like religion, has been abused, but religion is religion still, and so is education, and because our popular institutions of learning have run things to excess, is no reason why we should discard everything outside of a common school education. Our Common Schools are not, and cannot be a standard, as many of them are a mere sham and have nothing in them but the name, therefore if our children are to know that the United States does not comprise the whole globe, or be able to read, write and speak the English language properly, they must be sent somewhere else. Where that place shall be we will let every brother and sister decide, but if we had children to educate we would send them to the Brethren's schools, if properly conducted.

Their education has made them too proud to beg, and too lazy to work, hence they employ their skill in stealing, defranding, counterfeiting, &c.

The brethren attribute this general depravity to the immoral, or irreligious influence of college training, and argue that our religion would exert a more healthy influence over the student. Brethren, this I deny. It is the principle in college education, and not the method of imparting it, that spoils the man. It matters but little whose hand holds the book, or whose ears hear the words when the student recites his lessons. Neither does it amount to much whose mouth utters the morning or evening prayers, the student's heart is seldom in it, and his soul hears it not. The brethren's boys and girls are, by nature, as bad as other people's, and if not properly and religiously trained and instructed at home they need not send them to college to get it, for the school discipline will not likely supply the defect.

Is brother Sayler then opposed to education? Surely not; but he contends that such an education as Horace Greeley has, is sufficient for all practical purposes. I mean, to begin life and business with, and if God has endowed the individual with special intellect it will most surely be developed. Mr. Greeley is a living monument of the fact. He is this day considered by the learned to be *among*, if not one of the *best* English scholars in America. And his mental faculties were developed in the hard knocks and struggles in life.

We have no disposition to disrespect, or underestimate Mr. Greely's scholarship, but Bro. Sayler should remember that his productions are never criticised, as no person is expected to read his writing. His manuscript is put it type, or transcribed, by men who think they know what he *wishes* to say, but if any get hold of it who *don't* know, he is made to say things that he never thought of, which by the public, is thought no crime as nothing better is expected. Although Bro. Sayler holds Mr. Greeley's education as a sample, we are glad that he was not one of his students in penmanship, at least.

These criticisms were not made out of any disrespect to the writer, nor in the spirit of fault-finding, but simply given as ideas suggested while reading the manuscript.

An educated man without natural gifts for professional pursuits is a nuisance, if not a downright bigoted fool, while to the mechanical vocations he might be an honor.

D. P. SAYLER.

LITTLE TEMPTATIONS. John Newton says:—"Satan seldom comes to a Christian with great temptations or with a temptation to commit a great sin. You bring a green log and a candle together, and they are very safe neighbors; but bring a few shavings and set them alight, and then bring a few small sticks and let them take fire, and the log be in the midst of them, and you will soon get rid of your log. And so it is with little sins. You will be startled with the idea of committing a great sin, and so the devil brings you a little temptation and leaves you to indulge yourself. 'There is no great harm in this,' 'no great peril in that,' and so by those little chips we are first easily lighted up, and at last the green log is burned. "Watch and pray that ye enter not into temptation."

The firmest friendships have been formed in mutual adversity, as iron is most strongly united by the fiercest flame.

To seek the redress of grievances by going to law is like sheep running for shelter to a bramble bush.

OUR NEXT ANNUAL MEETING.

Our approaching Annual Meeting is looked to by many, and should be looked to by the whole church, with interest. It should not be forgotten that matters of importance will be before the Council. Consequently, the church should avail itself of every means within its reach to be fully prepared to meet the responsible work that will devolve upon it. The work to be done will not devolve upon the Elders or official members, or upon any particular number of members of the church. Whatever active and public part some may take more than others, the views of our Brotherhood, in regard to the liberty and duty of all the members of the church in transacting the business of the church and our order of doing business, are such that no member is entirely exhonerated from duty or service. Every individual member, as a general rule, is permitted both to speak and vote in our Church Councils. This being the case, all the members of the church, both male and female, should feel a share of responsibility resting upon them. And any measure that is likely to effect the unity, the purity, and prosperity, and the efficiency of the church in converting sinners, should be regarded with interest by all the members of the church, and all should exercise their influence judiciously, to have every thing acted and settled by the church according to the Gospel. No member of the church should feel that he has no influence to put forth in doing the business of the church. Every real member of the body or church of Christ has an influence; and for that influence each will be held accountable. Does not and will not every member of the church feel a concern and care for the success of the church? And that care will, at times when the church has trouble and dfficulties to meet and dispose of, rest with weight upon the heart of every faithful disciple of Christ. And we are told what we are to do when we feel a burden of care upon the heart: "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time; casting all your care upon Him; for He careth for you." (Peter 5: 6, 7.)

Then, when we are troubled, or have great care and anxiety, we are to humble ourselves and cast our cares upon the Lord; that is, we are to go to the Lord, and unbosom to Him our grief and care, and ask Him to relieve us, or to help us to bear our trouble; and if we humble ourselves before Him, and trust in Him, He will help us. And how are we to humble ourselves? There are different ways of doing this. But our purpose at this time will be best answered by referring to the way in which David humbled himself. He was troubled at the unkind treatment of his enemies, and he humbled himself before the Lord, and cast his care upon Him; and he tells us how he did it: "I humbled myself with fasting." (Ps. 35: 13.

And as there is considerable anxiety felt by many of the brethren and sisters in relation to the business that will be before our next Annual Council, we trust they will humble themselves under the mighty hand of God, and cast their care upon Him. We kindly remind them of the privilege, and also their duty, under the circumstances under which we are brought, and hope that every brother and sister will be much engaged with the Lord in prayer for the presence of His Spirit and interposition of His Power at the Annual Council, that whatever is done may be done in harmony with the Gospel, that the blessing of God may crown the work of the meeting with success, that the church may be furthered on her glorious mission of Christian reformation. And that our prayers may be more likely to prove effectual, let us with David "humble ourselves with fasting." For uniting fasting with prayer we have divine authority and the sanction of the faithful in different ages of the world.

Our Brotherhood justly regards fasting as a duty, and our Annual Meeting of 1867 recommends the observance of it. The Twenty-Third Query and Answer read as follows: "Do not the Scriptures enjoin fasting in connection with prayer as a frequent service, and will not this Meeting recommend it as a means of promoting a higher degree of perfection and holiness? Answer. We think that according to the Scriptures fasting in connection with prayer is a service that is attended with great advantages to those who observe it, and we earnestly exhort the Brethren not to neglect this duty and privilege as a private institution, (Acts 10: 30,) and that in important cases it should be enjoined upon the members as a means of sanctification for important duties." (Acts 13: 1–3.

Dear brethren and sisters, we kindly remind you of this decision of our Annual Meeting, and hope it will receive due attention. And we think it is made the duty of the teachers in the churches, according to the closing words of the article, to enjoin it upon the members in *important cases*. We submit it to the consideration of our ministering brethren whether the *impending cases* are not important ones.

Perhaps it would have been well for some day to have been fixed as a day of fasting and prayer, but as this has not been done, we do not feel like specifying any particular day, but think it best to leave it with the members to choose the day which they may find most suitable to be observed in the manner recommended. But let it be, indeed, a day of humiliation and prayer; and let not the praying for the approaching Council be confined to one day. Let it be a prominent subject in our prayers, both before the time of the Council and while it is in session.

In one of the Parables the Savior says "The kingdom of Heaven is as a man traveling into a far country, who called his own servants and delivered unto them his goods." Matt. 25: 15. The goods, we presume, may represent, in general, the interests of the church or the Gospel, with it various doctrines and ordinances. If we, then, claim to be the servants of the Lord, we should be faithful to the trust committed to us. We hope we shall all realize our responsibility and act accordingly--with the caution, discretion and wisdom which the eternal character of the subjects involved so loudly call for.

Will our brethren conducting our other papers in our fraternity give the subject of prayer and fasting in the connection with our next Annual Meeting a thought, and if they agree with us upon the propriety of fasting, will they unite with us in calling the attention of the Brotherhood to it?—*Gospel Visitor.*

FOR THE CAUSE.

Prudence forbids that I should say anything touching the merits of those Tracts from my pen now being published by the editors of the PILGRIM But as to the motive that prompted me to prepare them for publication, I will say it was alone through a desire to do all in my power for the advancement of the cause of truth that caused me to make an attempt in that way. I have not nor shall not ask to be paid a dollar for my labor in getting them up. Have suggested that they be put at such figures, that the cost of publication and sending out, and that only, be the money consideration, and at the price they are put nothing more can be expected. Brethren and sisters if thus our time and means are given *gratuitously* for the cause we are all engaged in, that of building up Zion, will not every one of you do what is in your power to make all such efforts subservient to the prosperity of our blessed Master's Kingdom. You have it in your power, by the blessing of God, to distribute all such Tracts as savor of truth broadcast around you, and thus they will tend to counteract the influences of error that is so ripe in almost every community. Your children and your neighbors are surrounded with a religion and literature that savors more of this world than of Heaven. Use every effort in your power to "cast bread upon the waters" and you shall gather. Otherwise use your means that God has blessed you with to your own exclusive interest, and the day may come that you will see your children and friends worshipping at the shrine of idolatry or something kindred thereto, and in bitterness of soul exclaim, "I only am left to serve the Lord aright." May the Lord prompt within us all a spirit of energy and love.

J. S. FLORY.

THE BLESSEDNESS OF RELIGION.—If I could choose what of all things would be at the same time most delightful and useful to me, I should prefer a firm religious belief to every other blessing, for this makes life a discipline of goodness; creates new hopes when all earthly ones vanish; throws over the decay of existence the most gorgeous of all lights; awakens life even in death; makes even torture and shame the ladder of ascent to paradise; and far above all combinations of earthly hopes, calls up the most delightful visions of the future, the security of everlasting joys, where the sensualist and the skeptic view only gloom decay, annihilation and despair.

"WHAT THEN, SHALL I DO WITH JESUS?"

Sooner or later, to every one, comes the question which Pilate asked the Jews, "What then, shall I do with Jesus, which is called Christ?" If a man cares nothing for the principles of science or art, or takes no interest in politics, he simply lets the subject alone, giving no thought to it. But this question will be answered, and can be but in one of two ways. No one can settle the matter for you, each soul must make its own reply. Careless, indifferent fellow sinner, do you think to evade replying to this all important question while you live? If you pass your life thus, you have already answered it unconsciously to yourself, it may be, but it has had a reply in the rejection of Him. But when at the Judgment you stand before your despised Savior, you will then think, "What shall I do with Jesus?" The one thought will be, "Oh! what will He do with me?"

THREE SIEVES.—Before we allow ourselves to find fault with any person behind his back, we should ask ourselves—1. Is it true? 2, Is it kind? 3. Is it necessary?

To be at once in any great degree loved and praised is truly rare.

The follies of youth become the vices of manhood and the disgrace of old age.

WHOEVER wishes the welfare of others has already advanced towards securing his own.

THE world would be more happy if persons gave up more time to an intercourse of friendship.

It will afford sweeter happiness in the hour of death, to have wiped one tear from the cheek of sorrow, than to have ruled an empire, to have conquered millions, or to have enslaved the world.

The pleasantest things in the world are pleasant thoughts; and the greatest art in life is to have as many as possible.

IN MY FATHER'S HOUSE ARE MANY MANSIONS.

As I am at home to-day with my family and perhaps the first time for a year, that I was not at meeting. And as the time is fast approaching when many of our fellow beings change situations, some for the better, and others no doubt for the worse, my mind was led to the time when we must all move to that land of Spirits from whence no traveler ever returned; our long home the one in Heaven, that happy place where eye hath not seen, nor ear heard, and the other place, that place of torment where the rich man opened his eyes in flames and torment, and as already, said the time is nigh at hand when many have to leave their present homes, perhaps being lawfully warned out. This being the case, would it not be very unwise on the part the person being so warned out to rest easy and unconcerned in regard to securing a home? Experience has taught me and no doubt many others that being out of a house is very unpleasant and makes us much concern, but there can be homes obtained for all of us though not without a sacrifice. When we wish to secure a home we cannot make the terms ourselves. As a general thing, there is a written or verbal agreement entered into, and some hand money needed to secure the contract, and a title promised at some stated time when the purchaser complies with the conditions of said agreement, but it is very reasonable if the purchases fails to comply with the conditions, he forfeits his hand money and can not reasonably look for a title because the conditions will be null and void and the natural consequence will be, he loses his home and his last state will be worse than the first.

Now just so in a spiritual point of view. Our text says: "In my Father's house are many mansions." The sinner when he is convicted on account of his sins, feels homeless and as though he was warned, knowing that death is certain and the time very uncertain, he feels very uneasy, this house of clay is giving way, the seed of disease may already be sown in his body that will take him to his grave. When God speaks with thunder and lightning and the rains descend, the floods come and the winds blow and beat upon them, their hope fails, they feel that their house is not built upon the rock, Christ Jesus. He then feels as though he had no claim in the Heavenly mansions. This makes the weary, heavy laden sinner, and such the Savior invites to come to Him, and here it is that we must enter into an agreement for a home in the mansions of bliss.

With men, the terms for homes are very different but not so with God. As He is no respecter of persons, the terms are made, which is repentance toward God, faith in the Gospel of the Lord Jesus Christ and obedience to His will. By repentance we mean Godly sorrow such as would lead to newness of life. He that would come to God must believe that he is and that he is a rewarder of them that diligently seek Him. While in this condition, he will be found in the secret closet, and will be found in the house of God. The right kind of repentance will produce a hungering and thirsting after righteousness. His delight will be in the law of the Lord. Our mind will be changed as well as our conversation.

And in thus giving God our whole heart without any reserve on our part, we will be born again and a rest obtained. We now love God because He has loved us. We are now willing to accept the terms of salvation, we have now paid our hand money, we have a hope provided, we comply with the conditions, but we have no title yet. Now we have arrived to the point where we fear that thousands are led astray, claiming to have a title without complying with the agreement without which we forfeit our hand money, (or repentance) and lose our title. But says one, whence come this good feeling? I feel that my sins are pardoned, I have prayed the Lord that if there is anything more for me to do as regards being baptized, feet-washing, the Lord's supper &c., to reveal it to me, which in my humble opinion, is treating God with disrespect, and in this very way they will be likely to receive a spirit of delusions, and with all deceivableness of unrighteousness in them perish because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusions that they should believe a lie that they all might be damned, who believed, but had pleasure in unrighteousness. 2 Thes. 2: 10, 11, 12. "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven." Math. 7: 21. O! man who art thou that repliest against God. Rom. 9: 20. "Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it." Job, 40: 2.

"If our Gospel be hid it is to them that are lost, in whom the God of this world hath blinded the minds of them which believe not lest the light of the Glorious Gospel, which is the image of God, should shine unto them." 2 Cor. 40: 3, 4. Many other passages might be produced to show us plainly that we must comply with the agreement, the word of God to secure a title. I said we have no title yet. The commission says: "the people must be taught, of course to repent and believe the Gospel and comply with it." In Mark we read; "he that believeth and is baptized shall be saved, and he that believeth not shall be damned." And when the church was organized on the day of penticost, when inquiry was made what to do, they were told to repent and be baptized and none excepted, if they would be saved. Acts, 2 chap., and in Roman 6: 3, we read; "Know ye not that so many of you as have been baptized into Jesus Christ were baptized into His death," and follows by telling us we must be buried in baptism," and Gal. 3rd. we read; "for ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ. Now if our repentance, our faith and baptism is right, we can read our titles clear to mansions in the skies. But some times good titles to our earthly mansions are obtained, but by neglect of duty we lose them. So brethren and sisters, it may be with us in regard to our title to a mansion above. We should therefore watch and pray lest we fall into temptation. "Stand fast therefore in the liberty wherewith Christ has made us free and be not entangled again with the yoke of bondage.

When we look at the great difference that marks our final destiny which depends entirely upon our own actions, and see what our blessed Lord has done for us he was rich but for our sakes became poor that we, through His poverty might might become rich—should it not induce us to renew our baptismal covenant, as the crown is only promised unto them that hold out faithful unto the end? So, when our earthly house of this tabernacle is desolved, we then have a building not made with hands eternal in the heavens, a house more durable, that needs no repairs, no cleaning, no light because there will be no night there for the Glory of God and the Lamb will be the light thereof.—In the heavenly Jerusalem which John the Revelator saw, which is said to be four square with its pearly gates, its walls of Jasper, the streets lined with pure gold, 12000 square furlongs which according to reckoning would be 1500 miles, hence many mansions—room for all. Who should stay behind? There will be no more sorrow there, pain nor death, where the wicked shall cease from troubling and the weary shall forever be at rest, where we shall forever be happy with all the blood washed throng, "for in this we groan earnestly desiring to be clothed with our house which is from above, if so be that being clothed that we be not found naked."

ABRAHAM L. BOWMAN.

Griers Point.

THE CONVICT AUTHOR.

The following we take from the *American Journalist.* The sentiments are so touching and beautiful that they can not well help but be appreciated by every regenerated heart. How passingly strange that from a convict should emanate such gems of heavenly purity in regard to the history of a Divine Savior, while from the pen of the learned and polished Renen should come forth such burning sarcasm and skepticism.

Although his "Life of the Nazarene" was decked with the flowers of language, it fell upon the believing soul as a blasting curse, and will leave the impress of infidelity upon thousands yet unborn.

The idiosyncracies of the human intellect are as remarkable as its powers are illimitable. It seems possible for a man to be at the same time a saint and a sinner, a preacher and a forger, a religious enthusiast and yet a thief. Many persons have attempted to write the "Life of Christ," but we believe the most eloquent and remarkable work on this theme was written, not by a clergyman, but by a convict in the Massachusetts State Prison, sent there for forgery in altering checks, by which the banks of Boston were defrauded of large sums. Mr. Haynes, the warden of the prison, describes it as "a volume of more than 300 pages, of the common duodecimo size, with title page, contents, chapter headings, margins, etc., executed in the neatest style, and with an accuracy and beauty simply wonderful. It has a beautiful pen-and-ink sketch representing the flight of the Holy Family, drawn by a fellow-convict. It is bound in elaborately carved black walnut covers, with raised letters and scroll work, and with a velvet back." The following is a short extract from the chapter on the Resurrection:

"The dawning of the third day after the crucifixion was looked for with fervent and hopeful solicitude by the apostles. The time dragged slowly and heavily as they watched for the realization of the last prophecy of Christ; 'After three days I shall rise again.' Twice had the Sun gone down on the earth, and all as yet was quiet at the sepulcher. Death held his scepter over the Son of God.

Still and silent the hours passed on; the Roman guards still stood by their posts, while the rays of the midnight moon gleamed on their helmets and on their spears. The enemies of Christ exulted in their success; the hearts of His followers were sunk in despondency and sorrow, all unconcious of the angels of Heaven hovering near to behold the approaching event. At length, the morning star, rising in the East, announced the approach of light. The third day began to dawn on the world, when, on a sudden, the earth trembled to its center, the powers of Heaven were shaken, and an angel of God descended to the holy sepulcher. The guards shrank back in terror at his presence, and fell prostrate to the ground. 'His countenance was like lightning, his raiment was white as snow.' He rolled away the stone from the door, and sat upon it. But who is this that comes from the tomb, from the bed of death—He that is so glorious in His appearance, walking in the greatness of His strength?

"It is thy prince, oh, Zion! Christian! it is your Lord who rises from the grave a conqueror, to meet the morning's resurrection. He returns from the world of spirits, bringing salvation to the sons of men. Never did the returning Sun usher in a day so glorious. Let it be proclaimed the jubilee of the Universe; let the earth and all that is within it, all nations and all people, shout for joy! Ye clouds with jarring thunders, ye deeps with roaring billows, lend your voices! Wake ye soaring throngs and feathered warblers, whose glittering wings are tipped with gold; tune your voices to unite with the angelic hosts in a sublime Hosanna to the Highest! Swell the inspiring theme, until Heaven's high arch shall echo back the sound—Hosanna in the Highest."

We know there are many clergymen, and we suspect there are a few editors, even of religious papers, who could not sustain a flight of eloquence like that. M. Renan's book, "La Vie de Jesus," came to the notice of this convict, and he addressed him a letter, wanting some information on important points which the Frenchman, who wrote his book to prove that Jesus was not the Christ, has not yet had time to communicate. The following is the conclusion of the convict author's letter:

"I was taught that the prophecies which relate to the Messiah were literally fulfilled in Christ. In the books of the Old Testament it is distinctly foretold of Him what He is to be, of whom descended, what kind of a life He is to lead; what sorrows he should endure; how He should sustain Himself under them; what should be the manner of His death; what indignities should attend it; and that the Jews, of which nation He should come, should reject Him. All these things are clearly written, and if they do not mean Christ, will you please tell me whom they do mean? But, perhaps, it is all an allegory. If so, will you be so kind as to tell me where the allegories commence, and where end, and how to distinguish them from the balance of the writings? I wish to be a consistent man. Will you have the kindness to tell me how I can be consistent in accepting certain portions of the Bible and rejecting the balance? Will the same rule of consistency, which I doubt not you will be able to give me, be a proper one for one of my friends, who may chose to make a sweeping rejection of all but that one paragraph, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities?"

"You say that Jesus of Nazareth was but a common man; tell me, were the twelve apostles, and Saul of Tarsus (a pupil of Gamaliel), and the countless early martyrs, all addled pated men, who laid down their lives for an idle infatuation?

"Whence but from heaven could men unskilled in arts,
In several ages born—in several parts,
Weave such agreeing truth? Or how, or why
Should all conspire to cheat us with a lie?
Unasked their pains, ungrateful their advice,
Starving their gains and martyrdom their price."

"And those seven churches—Ephesus, Smyrna, Pergamos, Thyatira, Philadelphia and Laodicea—referred to in the prophecy of St. John—are they still extant and unchanged, or did they meet their doom as literally as it was pronounced? I ask this of you, because I suppose you to be acquainted with the facts, having visited those scenes.

Anxiously awaiting your reply, I am respectfully,"

"PRISONER 201, M. S. P."

IS YOUR HEART SATISFIED?

Dear friendly reader I offer you a question. I know not who you are, or what is the history of your life, but this I do know, the question deserves your serious attention. Are you happy? Is your heart satisfied? Rich or poor, master or servant, young or old, here is a question that deserves an answer. Man of the world, thou who art caring for nothing but things of the world, neglecting the Bible, making a god of business or money, providing for everything but the day of judgment, scheming and planning about everything but eternity, is your heart satisfied? I am afraid it is not. Worldly woman, thou who art trifling away life in levity and frivolity, spending hours after hours on that poor frail body which must soon feed the worms; making an idol of dress, fashion, excitement and human praise, as if this world was your all. Is your heart satisfied? You know it is not. You are not happy, and in your own conscience you know it well. You may not acknowledge it, but it is sadly true, there is a sore place in your concience, and nothing will heal it but that which at present you have not used—simply the gospel of Christ or means of salvation. Take warning this day, that you never will be happy and have a satisfied heart till you are converted. Stop and think before it is too late. Oh that God may show you your folly—awake from your dreams I entreat you. Think of the uselessness of living a life you will be ashamed of when you come to die. Tell me, who was ever really happy without God and Christ and the holy Spirit. Not one. Look at the road you are traveling, dear reader; if you are not a Christian you will miss happiness in this world and in the world to come. Oh believe me, the way of happiness and the way of salvation are one and the same. If you will refuse to serve God you will never be happy; but he that serves God has the promise of happiness on earth, and will still be happier in heaven. You have everything to encourage you. The Lord Jesus himself invites you; He says, "come unto me all ye that labor and are heavy laden and I will give you rest." Oh reader, wait not. You may feel unworthy, but you must come to Him confessing you are weary of your own ways and want rest, don't put off seeking Jesus, wait no longer, for now is the acceptable time.

CHARLOTTE I. MASTERS.
Ravens Eye, W. Va.

Youth's Department.

SNOW BALLS.

BY J. S. FLORY.

See the little boys rolling snow balls down the hill. They commence up near the top of the hill; at first they are very small, but as they keep rolling and rolling them over they get bigger and bigger, because a layer of snow keeps sticking to the ball while it is rolling. See there, little Henry has got away down the hill and the ball he is pushing is as high as he is; it hides him almost from view. Others are coming on down the hill rolling their balls with their hands. It is fine fun boys, is it not? "Yes" says Johnny "it is glorious play." Yes boys that is a nice play. And now I want to tell our little readers what it puts me in mind of. Don't you think my dear little children it is a little like forming characters in this life. Every boy and girl is doing that in some way or other. We might say the little child stands on the top of the hill and is going down, down every day toward the grave, as it goes down it grows in character every day. How are you starting boys? The first disobedient act to your parents is the first turn of that "ball" and every time you disobey it is another and another turn until it gets to be a very large thing;—yes a bad sin. So with every bad habit. The first story or lie may look little but it is a start, and if kept on rolling in that way it will get larger and larger so that everybody that knows you, can see that "ball." So with swearing, commencing with a bad word, then a word "almost" swearing, the next "turn" an oath, and so on worse and worse until the "ball" has got to be very large. At first you may think no matter your parents did not hear you or no one heard you, but some one did hear you and that was God. After a while it got so large by often "turning" that everybody could see it, and it hid your self respect and hid you from respectable society. This we say of the boy that took such a course; we hope none of our little readers are engaged in pushing such "balls." Smoking and chewing tobacco is a "ball" that keeps getting larger and larger the longer it is rolled. Boys if you have not yet done the like let me advise you to never take the first "turn" at that. And as to the first "turn of the brandy glass *never, never* put your hand to that or it may get to be such a big "ball as to hide you from sight in some "gutter" or house with *iron windows.* And now boys if you have been taking turns of naughtiness or rolling up "balls" of bad habits stop right now and lay your hand on your heart and say "If God will help me I will never do the like again." Now you know when the warm Sun shines on the big cold snow balls they all melt away and can't be seen. Now the warmth of Jesus' love can melt the cold and hardened heart so that naughtiness and evil habits will disappear, and in their place will grow lovely flowers,—that is, habits of beauty such as love to parents, brothers, sisters—kindness to all,—good temper, obedient disposition and a heart resigned to God. If you would have Jesus shed His love in your hearts, you must invite Him in by prayer and a willingness to obey Him and love Him because He first loved you and died for you that you might go to Heaven when you die, and be a bright angel up there to dwell forever with all the blessed children of God. Many little children have gone to Heaven; oh what a lovely company they make there—so many angels singing the sweet songs of joy—so many voices praising God—so many bright ones in glory that seem to say to us "come up hither." Will you go? Dear children will you go to dwell with that bright throng in Heaven? Love Jesus, and the answer will be, Amen! Amen!

Correspondence.

PYEMONT IND., }
April 5th 1872. }

Dear Pilgrim:—The District Meeting for Southern Indiana came off in this Arm of the church according to previous announcement. The meeting was announced for the 28th of March, but it continued until about noon of the 29th, a large congregation of members assembled on the 28th, I believe the churches were all represented. Bro. Robert H Miller was appointed Moderator, Bro. Hiel Hamilton reading, and Bro. Jacob Rife writing clerk. The business of the meeting was conducted in a Christian like manner, and apparently to the satisfaction of all present.

Elder R. H. Miller was chosen to represent this District at the next A. M. Bro. Miller came to us several days previous to the meeting and held several meetings in the neighborhood. A general interest seemed to be taken in those meetings, and no doubt many good impressions were made on the minds of our members, neighbors and friends.

A sad and fatal accident occurred in this neighborhood on last Monday, resulting in the death of one of our best citizens, Mr Francis M. Murphy. While engaged in hauling saw logs on a log wagon, being seated on the log on the wagon, the log not being fastened on, rolled off and caught him in such a manner as almost to crush him to death on the spot. He however lingered in much pain until yesterday when death came to his relief. The funeral sermon was preached in the Brethren's meeting house. His age was 34 years, six months and 20 days. This sad occurrence has cast a gloom over our entire neighborhood.

I believe I have no more items, and fearing that I may be tresspassing on your columns I will close my letter for this time. Wishing the PILGRIM success beyond all your expectations, I remain your brother in Christ. JOSEPH ZAHN.

Brother Brumbaugh:—I perceive from the PILGRIM you sent me, that there is still dissatisfaction in the way our Annual Meetings are held. Now in what respect these dissatisfactions may arise in the minds of our brethren, each one only knows for himself, but in order that some plan may be adopted that would be satisfactory to the brethren generally, let the following course be taken: Let all the brethren that feel interested in this matter, give their views through the PILGRIM, *Companion* and *Visitor* as they feel, pointing out the present defects of our plan of holding Annual Meetings, and also prepare some plan that would be satisfactory to them. "In the multitude of counsel there is safety."

C. F. WIRT.

Lewiston, Minn.

HAMILTON, Mo., April 1st, 1872.

Dear Brethren. I will try and give a short account of our trip to Harrison Co., Mo. On the 21st of March, I left home, walked 13 miles north to Bro. Petleys' where we were made welcome and kindly cared for.

The next morning Bro. Petley furnished us with a conveyance, and then Bro Robins, father and I, left for Harrison county. Traveled about 10 miles to Martinsville, arrived there at 8 o'clock. We then found that we had four miles yet, to brother Fry's, so we concluded to stop over night in Martinsville—went to the hotel to engage nights lodging, found none at home but the servant girl, the others had gone to hear a ———minister lecture on the subject of temperance. While we were eating they came flocking in and the preacher along with the rest. While listening to their conversation, we were amused at the minister who seemed much gratified at the amount of nickels he had received for the labor he had performed, yet he found fault with some of his members. for he made the remark "When the Lord converted brother S.——he did not convert his pocket." This expression gave us enough of the minister as money was his object,—he was a hireling.

On the morning of the 23d left for C. Fausler's where we arrived at 9 o'clock. There we met with a hearty welcome by our beloved brother Fry, who resides with his son-in-law, Christian Fausler, formerly from Va. and Ind. As our visit was not expected, of course there were no appointments out, but as our friend Fausler took much interest in arranging for meeting, he succeeded in getting a full house that evening, who gave us good attention and good order. After meeting we returned home again with C. Fausler, who spared no pains to maks us comfortable. On the 24th had meeting at the same place, order and attention good. After meeting again returned to Fauslers. Here we formed an acquaintance with sister Fadley who was glad to meet us.—Brother Jacob Fry and sister Fadley are all the members residing at this place. We learned that there are some six members residing twelve miles north. Our time being too short, we could not visit them. We had appointed an evening meeting, but could not fill it on account of rain. These were the first meetings held at this point by the Brethren, and, in our opinion, this is a good point, as we learned while there, that there were a good many that thought of becoming members of the Church of the Brethren. On the 25th, we again returned homeward. Reached brother Petley's at 9 o'clock at night, were received very kindly. Next morning, 26th, brother Petley brought us homeward five miles. We then took it afoot and arrived home at 1 P. M., found all well, for which blessing we feel thankful to God our Heavenly Father.

W. B. SELL.

The author of "Anxious Bench Religion Examined" has made a bold stroke at the giant and disarmed him. If any man, or even an angel from heaven bring a doctrine not founded upon the Bible receive it not. Read and circulate the tract.

Announcements.

DISTRICT MEETINGS

Middle District of Iowa. May 6th.

West Virginia District. April 26th.

North-western District of Ohio, April 19th.

North-eastern District of Ohio, Thursday, May 7th. Stop off at West Salem and New Pittsburg.

Middle District of Pa., Lower Cumberland Branch, April 30th. A full representation desired.

First District of Va., West Arm, Floyd Co., April 19th.

Please announce that the District Meeting of Northern Ind. and Southern Mich. will be held in the Pine Creek congregation at their west meeting house, April 18th, 1872, by Divine permission. Those coming by railroad will stop at Walkerton.

JESSE CALVERT.

The District Meeting of North Western Ohio, will be held, the Lord willing, in the Poplar Ridge Branch, Defiance county, in the meeting-house five miles north-east of Defiance, on the 19th day of April, 1872.

WM. NOFFSINGER.

LOVEFEASTS.

The Lord willing, the Brethren in the Waterloo Congregation, Blackhawk Co., Iowa, intend having a Lovefeast on Saturday and Sunday, 15th and 16th of June next, commencing on Saturday at 1 P. M. A hearty invitation is hereby extended to all who please to favor us with a visit.

ELIAS K. BUECHLEY.

The brethren of Cerrogorda Dist. Ill., expect to hold a Lovefeast, God willing, on the 14th and 15th of June, commencing 10 o'clock a. m. An invitation to all the brethren and sisters and especially the ministering brethren.

By order of the church.

JACOB TROXEL.

Editors of the Pilgrim: Please announce to the delegates and brethren coming to District Meeting of Middle Pa., that the meeting will be held, God willing, at Mohler's meeting house, three miles from Mechanicsburg, and two from Shiremanstown. Brethren coming by Railroad on the 29th of April, both East or West, will all stop off at Mechanicsburg. Those coming on the 30th will all stop off at Shiremanstown. Those coming by private conveyance will find Mohler's meeting house on the State Road, six miles south-west of Harrisburg. We also desire that some of our ministering brethren will come on Saturday, the 27th, at least as many as will enable us to hold meetings at some half dozen different points. Who will come? Let us hear by letter before the middle of April. All coming on the 27th will stop off at Mechanicsburg, on the Cumberland Valley R. R.

MOSES MILLER.

Mechanicsburg, Pa.

Bro. J. Brindle informs us that they intend to have preaching in the upper Comberland Church over Sabbath prior to the District meeting and will be pleased to have some of the laboring brethren come and labor for them. Those attending this meeting will come on Saturday and remain over Sunday when conveyances will be prepared to take them to D. M. Any stopping at this meeting will inform by letter, John Brindle, Greason, Cumberland county, Pa.

There will also be a meeting with the brethren at Green Spring, above Newville. Brethren stopping there will write to Samuel or Jacob Miller, Newville, Green Spring Box, Cumberland Co., Pa.

We wish to have it understood that Eld. J. S. Flory has given us a permit to copy any of his papers wherever found, the same as if written directly for us, therefore if we may think it to the interest of our readers to copy some of his productions we do not wish to be branded literary thieves as we do it fully authorized. Bro. Flory does not write for the building up of some special periodical, but for the church, the advancement of the cause and the salvation of sinners. Such charity thinketh no evil.

DIED.

HUFFORD.—In the Middle Fork Church, Clinton county, Ind., Feb. 23rd., 1872, sister Sarah Ann Hufford, aged 52 years, 10 months and 6 days. She leaves a husband and 12 children to mourn her loss. Funeral services by Eld. Daniel Nehr and others from Rev. 14: 12, 13.

SKILES.—In the same place, March 15th, infant daughter of John J. and Mary Skiles, aged 20 days. Funeral services by the brethren. J. N. CRIPE

ZUCK—In the Falling Spring congregation near Greencastle, Pa., Feb. 13th, 1872, Jacob Martin, infant son of brother John and sister Lydia Zuck, aged 11 months and 13 days. Funeral services by J. F. Oller and J. A. Stoves,

HOOVER.—In Woodcock Valley, in the bounds of Snakespring Valley Church, Pa., on the 4th of April, 1872, sister Mary wife of Jonas Hoover, in her 28th year. Leaving behind a baby 8 days old, and a sorrowing husband. We truly sympathize with our dear brother, as he has buried now two wives in less than two years. Funeral services on the 6th, from John 14: 1, 2, 3, by the writer and Jacob Steel. LEONARD FURRY.

MYERS.—In Germany Valley, Huntingdon county, Pa., Clarence A. youngest son of Reuben and Louisa Myers, aged 1 year and six days. The occasion improved by the brethren from 4th chapter and part of the 14th verse of James.

These feeble frames my power shall raise,
And mould with heavenly skill;
I'll give them tongues to sing my praise,
And hands to do my will.

JAMES R. LANE.

SHUCK.—I the Root River Church, near Preston, Minn., March 27th, 1872, Catharine Shuck, aged 74 years, 7 months and 13 days. Funeral services by Eld. Jos. Ogg, from 2nd Cor: 5, 1.

She went to bed as well as usual, but in the night her little grand-daughter who was sleeping with her, heard her breathing hardly and called to her, when she asked for some water and died in a few minutes. She was a member of the Church for 37 years and remained faithful until death. She was born in Elklick, Somerset county, Pa., leaves 6 children, 33 grand children and 6 great grand children. As a ripe sheaf she was gathered into the garner of the Lord.

S. M. SHUCK.

CASH.—At Double Pipe Creek, Md., Apr. 4th, of the effects of measles with whoopingcough, William Thomas, son of Lewis and Margie Cash, aged 3 years, 5 mos. and 11 days. Funeral by M. Fair of the Lutheran church and D. P. Saylor.

Editorial.

INFORMATION WANTED.

1-t. A brother wants a short but plain article written on baptism, adapted especially to the comprehension of the general reader. If any of our brethren who are competent will give us an article of this kind, we shall accept it. We have a Tract under preparation "The Counterfeit Detector." that will answer this and a great many other questions relative to that subject.

2d. Why cannot a man receive the Holy Ghost before baptism?

We do wish that people generally had a more definite idea in regard to this subject. God convicts the sinner and leads him to Christ, who has paid the price of his redemption, and therefore reconciles, or saves him. The office of the Holy Ghost is to lead him into truth, or to teach him his duties as a servant in the Vineyard of the Lord. Every unregenerated or unborn sinner is *dead*, and outside of the Vineyard. While the sinner is yet unborn, he is dead, and therefore the office of the Holy Ghost cannot reach him. Baptism is the outward figure of an inward regeneration, and no man can be visibly born into Christ's Kingdom until he has underwent the new birth, hence a man does not receive the Holy Ghost until after baptism; because he is yet visibly unborn and therefore cannot be taught or led.

3rd. An explanation wanted on the latter part of the 10th chapter of Acts, 44:48.

If every sinner was to delay his return to God until He would crush him to the ground, like He did Paul there would be few to enter the Kingdom, yet it can be just as reasonably expected, as that God will now pour out the gift of the Holy Ghost before baptism. Both were miraculous dispensations to accomplish special ends, and when God finds men under similar circumstances He may do the same thing again. Have we not Christ for our example in the plan of salvation? Straightway coming up out of the water, the Holy Ghost descended upon Him. Again, "Be baptized every one of you, for the remission of your sins, and *ye shall* receive the gift of the Holy Ghost." Is this not sufficient, and cannot we abide the time, or must we be forever begging God to do things He has not promised, and at the same time refuse to comply with the terms upon which He has promised? Surely God will not do less than what He has promised.

4th. Is it right for a lay member to preach when a minister is present, or is it proper for a minister to have a lay member select a text, the minister read it and then invite the lay member to preach from the text read?

These are rather strange questions, and yet more strange that there should be a cause for them. Preachers are called by *the Church*, and not by ministers. If a church has a minister who cannot preach and lay members who can and ought to preach, the church should call them according to the established order, but if the church is not willing that they should be called, ministers should not supercede its authority by having them to preach uncalled. Deacons may preach by request of ministers, as this is embodied in their charge.

5th. Will some one give us an explanation, or the full meaning of the apostle Paul in the 1st Corrinthians, 6:18-18?

The apostle is here speaking to believers, or to those who have been regenerated—born again. The body is the workmanship of God, intended for the indwelling of the soul which is from God and originally, unpolluted, hence God associated with the soul in the body and thus it became a temple for him. Through sin the body became polluted by admitting into it the spirit of sin, or satan, and thus it became the temple of satan.

In regeneration the power of sin is destroyed and satan is driven out and the spirit of God enters, and it again becomes the temple of God. Paul says; "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." This is about the same as expressed in the query. Knowing this fact, it should cause us to have an exceeding zealous care over our bodies that we in no way defile the temple of God. A special reference is made to fornication because it is a sin against the body, defiles it, and thus disqualifies it for the indwelling of the Holy Spirit. We are not our own, because by sin our heirship was taken from us, and we became the subjects of satan's kingdom and remained such until redeemed by Jesus Christ, who purchased our freedom at a great price, even the shedding of His own precious blood, hence, "we are bought with a price." Then let us glorify God in our bodies and in our spirits for all come from God and therefore are His.

Miscellaneous.

J. A. Stover. David Bucks name is on the book and his paper has been sent regularly since ordered.

From the *Gospel Visitor* we learn that there are arrangements made with the Cincinati, Sandusky and Cleve and R. R. to return free, from Forest, where the Road crosses the Pittsburg, Ft Wayne & Chicago R. R., all those attending the next Annual Meeting.

The Brethren of Mineral Creek Church, Johnson county, Mo., have now completed a comfortable house for worship and acknowledge their gratefulness to brethren and friends who lent a helping hand.

Bro. Quinter of the *Visitor* has written a paper on "Our Next Annual Meeting," that so fully accords with our views that we have copied it for the benefit of those who have not had the advantage of reading it. It forcibly occurs to our mind, that if all our dear brethren, especially those who take an active part, would go up to the meeting after a season of fasting and prayer that it would be visited with a double portion of the Holy Spirit. Brethren and sisters let us *all* try it. We cannot all go, but we can all pray for those who do go. The field is warmly contested, the host of hell are pressing hard and our lovely Zion is compassed about. Then let us be a unit in the great battle and fight for Jesus only through the flesh should be slain in the conflict.

Some of our agents think we should urge delinquents to pay their subscriptions. The paying part would suit us very well, but the *urging* is what we do not like to do, but for fear that our readers may think that we are not needy, we would inform them that we will be pleased to receive it at any time especially from those who have it and can pay as well now as at some future time. Those who are in arrears for Hymn Books &c, will please remit us soon as possible, as that should be a cash business.

Please Notice. For the encouragement of new subscribers, we will send each one free, a copy of Elder J. S. Flory's "Anxious Bench Religion Examined." Subscriptions may either run to the end of the year, or one year from date of commencement. Brethren and sisters, please let this be known and thus increase the "Pilgrim Band."

For the encouragement of those who wish to do something in the way of distributing Tracts, we have put down the price, except on single copies. The following are our present prices, and all the orders sent us have been filled according to these prices.

10 copies,	$ .70
20,	1.20
50,	2.50
100,	4.00

If any have ordered Tracts, and do not receive them, please let us know, and we will send them.

Excitement in Rome.—One of the great wonders of the age was the debate in Rome between Catholicism and Protestantism. The question was, whether or not St. Peter was ever in Rome. The subject was warmly contested, but this was not so much the cause of excitement as the great revolution of popular sentiment in regard to religious tolerance. Only a short time ago the papal power was supreme, and to be a Protestant was to be persecuted, but now he stands with equal privileges as a public debatant, sapping the very foundation of Popedom.

Errata.—In the obituary notice of Brother Henry Sanger, No. 12 of Pilgrim, the type setters omitted a word or two, it should read: "He moved from Rockingham Co., Va., to Highland Co. Va., where he was instrumental in a great measure of seeing organized and flourish a considerable congregation of the household of Faith." J. S. F.

Mourners bench religion weighed in the scales of truth and justice and found wanting, see tract on the subject.

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TRACTS.

Treatise on the Salutation, Feet washing and the Lord's Supper, by Eld. David Bosserman, intended more especially for the Brotherhood. They are now offered for sale on the following terms; Single Copy, 10cts. Per Dozen, 80cts. Address, D. Bosserman, Gettysburg, Pa.

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SINGULAR RELIGIOUS EXCITEMENT.

Jacksonville (Ill.) correspondent of the St. Louis Democrat.

A most remarkable and unaccountble religious excitement has existed for some time past among a number of the citizens of Old Berlin, Sangamon county, and vicinity. It seems that the pastor of the Presbyterian church of that town became a convert to the religious dogma of perfect holiness and entire sanctification, and become so absorbed in the dogma, and excited in reference thereto, that the church dismissed him from the pastorate thereof. This minister then commenced holding "sanctification meetings" in his own dwelling, which were attended by a small congregation of sympathizers. These meetings, as they progressed, became more and more intensely exciting and boisterous. The attendants became more and more intensified in their faith in the doctrine of perfect holiness, and in the belief in the utter vanity of all earthly possessions. The minister at length claimed he was having revelations from God, one of which was that the marriage relation between a gentleman and his wife, of Berlin, was unholy, and that God had directed him to deliver a message to them, commanding their immediate separation.

Two wealthy farmers who resided near the town were so far carried away by the preaching of their minister, who they believed was God's oracle, that one of them executed a deed conveying to him his farm, and the instrument stated, "for Jesus," and the other gave him $1,000 "for Jesus." While the meetings were in progress at the preachers dwelling, and, with loud singing and loud shouts of the crazy fanatics ringing in her ears, the wife of the divine was confined and died, and it is believed of neglect. Finally the sensible people of Berlin became indignant at the proceedings and resolved to put a stop to them. To effect this they had, on Friday or Saturday of last week, the preacher taken into custody (believing him to be insane), for the purpose of having the question of this insanity tested before a jury. A brother of the farmer who executed the deed and of one who gave him the money "for Jesus" have taken steps to prevent the expenditure of the money or the recording of the deed.

ANOTHER OENTENARIAN.

On Wednesday morning Mr. John Hutchison died at his residence, 120 York street, Brooklyn, at the patriarchal age of 107 years. Mr. Hutchison was born in Ireland in 1765, and was of Scotch descent. He was reared to the linen bleaching business, and was engaged in it more or less up to the time of his emigration from the old country. At the hale old age of fifty-nine he married Hannah Millen, who was a young woman of twenty-four. The pair had three children. When in his seventy-first year the venerable gentleman was seized with a desire to visit foreign climes. He decided to come to the United States. On his arrival in New York he experienced much difficulty in obtaining employment on account of his advanced age. A few years later he was joined here by his wife and children, and they settled down to the weaving business.

The deceased centenarian led a regular life, being very temperate in his habits and diet. He retained his senses up to the time of his death, and could read, speak, and hear as well as any of those around him. He prided himself on his teeth, having lost but one of them during his lifetime. For many years Mr. Hutchison had habitually made a journey on foot, by way of Catharine Ferry, to Stanton and Allen streets, where some friends of his resided. Within the last six months he was obliged to discontinue this practice and content himself with tramping about the neighborhood, where he was well known. Mr. Hutchison leaves three children, fifteen grandchildren, and three great grandchildren. He also leaves a widow who is seventy-two years of age, looks about fifty, and has all the animation of a woman of forty. His aunt died at the age of 108.

EARTHQUAKE IN CALIFORNIA — An earthquake occurred in California on Tuesday morning of last week, which thoroughly destroyed Camp Independence, Inyo county. Other settlements are laid waste. The shock lasted from 2:20 to 6:30 A. M., and is said to have been the most severe ever known in that region. But few lives were lost.

GOOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have enquired whether we keep them for sale. We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for sending them.

Conversion of St. Paul. By George Jarvis Geer, D. D. 12mo. fine edition, $1. Plain edition, 75 cents.

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Fruit Culture for the Million. A Handbook. being a Guide to the Cultivation and Management of Fruit Trees. Descriptions of the Best Varieties, and How to Propagate them. illustrated $1.00.

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How to Live; Saving and Wasting, or Domestic Economy. By Solon Robinson. $1.50.

Hopes and Helps for the Young of both sexes, Relating to the Formation of Character. Choice of Avocation, Health, Conversation, Cultivation of Intellect, Moral Sentiments, Social Affection Courtship and Marriage. By Rev. G. S. Weaver. Muslin, $1.50.

Life at Home; or, The Family and its Members. Husbands, Wives, Parents, Children, Brothers, Sisters, Employers and Employed, etc. By Rev. William Aikman, D. D. A work which should be found in every family. $1.50. Extra gilt, $2.00.

Man and Woman: Considered in their Relations to each Other and to the World. By Henry C. Pedder. 12mo, Fancy cloth. Price $1.00.

Man, in Genesis and in Geology; or, the Biblical Account of Man's Creation, tested by Scientific Theories of his Origin and Antiquity. By Joseph P. Thompson, D. D., LL.D. One vol. 12mo, $1.00.

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The Emphatic, Diaglott; or The New Testament in Greek and English. Containing the Original Greek Text of the New Testament, with an Interlineary Word for-word English Translation. A Work for Students in Theology, and S. S. Teachers. By Benjamin Wilson. Price, $4,00; extra fine binding, $5.00.

The Right Word in the Right Place. A New Pocket Dictionary and Reference Book. Embracing Synonyms, Technical Terms, Abbreviations, Foreign Phrases, Writing for the Press, Punctuation, Proof-Reading, and other Valuable Information. Cloth, 75cts.

Weaver's Works for the Young. Comprising "Hopes and Helps for the Young of both Sexes," "Aids and Aims for Girls and Young Women," "Ways of Life; or, the Right Way and the Wrong Way," $3

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TRACTS.

"ANXIOUS BENCH RELIGION EXAMINIED," by Elder J. S. Flory, is a Tract now ready for distribution, of which the following is a brief synopsis of the contents: A short and pointed address to the reader. The motive that prompted him to write, and his responsibilities as a minister; The peculiarities attending this type of religion; The feelings there experienced, not imaginary but real, The key that unlocks the wonderful mystery; It is not the workings of God after the order and plan of salvation; Man's endowment, his imitative principle—emanated from God; Spiritual influences and intercourse; Relation existing between man and God, and man and man; The fraternal bond and our natural affinities established by the "so called" sciences of Electro Biology; Mesmerism and Psychology or science of the soul, also, "Spiritualism" "Spiritual Rappings," &c. The causes by which the feelings are excited; Sympathy of the nervous system, and how that momentary feeling of joy is brought about, called, "Experimental Religion; Similar feelings may be brought about when there are no religious pretensions; Our reasons why we think this *modus operandi* of getting religion is not according to the Gospel, and then concludes by pointing out that form of doctrine as taught by Jesus Christ, and recorded by His faithful witness.

These tracts will be sent to all post paid, on the following terms: Single copy 10cts, 10 copies 80 cents, 20 copies $1.50, 50 copies $3.00, 100 copies $5.00.

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The Spring session of Salem College will open for the reception of any number of students from all parts of the country, on the 20th, of March 1872.

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TRACTS.

Treatise on the Salutation, Feetwashing and the Lord's Supper, by Eld. David Bosserman, intended more especially for the Brotherhood. They are now offered for sale on the following terms; Single Copy, 10cts.
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Jan. 15, 1872.

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CORN.	.80
RYE.	1.05
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THE PILGRIM,

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The *Pilgrim* is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of *love* and *liberty*, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 3 JAMES CREEK, PENNSYLVANIA, APRIL 23, 1872. NO. 17.

POETICAL.

CHRIST THE WAY.

Just as I am, I take my stand,
With gates and bars on every hand;
And, with one look of faith and love,
Behold! the gates and bars remove,
And heaven comes brightly from above.

It was not done by books and creeds.
By tears, and prayers, and outward deeds:
I tried; but these could not control
The storms and tempests of the soul:
'Twas Christ that came and made me whole.

In Christ, who rules the stormy wave,
I found the arm with power to save;
He rent the gates and bars of sin;
He let celestial glory in,
And taught me God and heaven to win.

O sinning one! no more delay;
Christ is the true the living way;
BELIEVE, and Christ's celestial art
Shall bid thy sins and fears depart,
And heal and save thy bleeding heart.

ORIGINAL ESSAYS.

THOUGHTS ON ROM. 11 33.

"Oh the depths of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out."

Such is the sublime language of the apostle Paul, who had, as will appear by reading this, as also several previous chapters of this Epistle, been engaged in the most profound reasoning with the church at Rome.

The object of the apostle Paul was to reconcile the contending parties in this church, though there may not have been four divisions there, as at Coriuth, yet there were evidently two, and those were national divisions, a most unfortunate kind. The Corinthians were divided with regard to men, and though objectionable, yet not so pernicious, as when communities are divided by nationality. That such was the nature of the division of the church at Rome is evident from the tenor and scope of the Epistle to the Romans by Paul. It must be borne in mind that although Rome at the time, had the Jews, with many others under subjection, and was therefore for the time being "The minister of God to the Jews for good." The Jews could not realize it, the Christian portion of them could not be brought to submit kindly unto their pagan rulers. Wicked as they had been before, they embraced Christian principles, and still not fully divested of their carnal natures, they could not help entertaining a perfect contempt for them, deeming them as oppressors, and as for their religion that was beneath their contempt. It must be also remembered that the first Jews that went to Rome, those that constituted part of the church there were prisoners, like the apostle Paul believed to have perpetrated some great crime, who like the apostle had appealed to Caesar only to gain time and ward off their punishment. And though that punishment may not have been inflicted, because of the absence of crime, yet in their disputes afterwards their memories were refreshed in regard to their former relationship, and they evidently taunted each other in regard to their former state. Taking this view of the subject, we shall be prepared to appreciate the argument of the apostle in the chapter before us as well as in others previous.

At the conclusion of the 11th chapter, Paul has concluded his arguments to effect a reconciliation of the members of said church, presuming to have done so, he descends from his lofty flight of reasoning, by declaring, "For God hath concluded them all in unbelief, that he might have mercy upon all." And then reviewing his arguments and being convinced of their truth, confirms the whole by the language of the four last verses of the chapter, of which the one at the head of our article is included.

In those arguments of the apostle Paul (of which the apostle Peter says are sometimes hard to be understood, and which the unlearned wrest to their own destruction, we are not concerned personally because they are directed to the church at Rome. And indeed not to the church as a church, but as two constituent bodies constituting such church—each belonging to different nationalities. Would to God that we at this day had no divisions, yet we may thank God that they are not of the nature of those that were at Rome, necessitating the calling forth of such reasoning as that of the apostle Pauls.

But we have said Paul descended from those lofty flights, in one of which he says "he heard unspeakable words which it was not lawful for man to utter" and condescended to the practical part of religion, as will appear by reading the 12th chapter of the Epistle of Romans, as also the subsequent chapters of the same Epistle, but more especially the 12th, which I have often thought contained a summary of all the duties of a Christian, either direct or implied.

As there is a disposition in the human family to pry into things beyond their comprehension, I thought it prudent to present the experience of the apostls Paul, upon that subject and point of inquiry. Although he may have succeeded in bringing about peace, and concord in the church at Rome, through his natural acquired, and above all, his inspired wisdom, he may have been permitted to see the hidden mysteries of God himself, yet what was his conclusion after all "Oh the depths of the riches both of the wisdom and knowledge of God, how unsearchable are His judgments, and His ways past finding out."

If then a man, learned as was the apostle Paul, specially communicated with, by the Savior after His resurrection, selected for special purposes by Christ Himself, and was afterward enabled to say "I thank God I speak with tongues more than you all," and again he says "I knew a man who was caught up into Paradise and heard unspeakable words which it is not lawful for a man to utter." Yet amidst all those glorious privileges and supernatural gifts, he was constrained to use the language at the head of this article, what, are we to think of mere pigmies in intellect, making no pretentions to supernatural gifts, when they attempt to pry into the hidden things that belong to God? Is it not arrogance of the worst kind? It displays an ambition that will not be gratified. It was denied to God's chosen. It will be said to many, if indeed they do not get a worse rebuke, "What is that to thee, follow thou me." In this last quotation is a mild reproof to all such inquisitive spirits, at the same time a positive command, "follow thou Me." Here we have a duty imposed which all of us would do well to regard.

And now my dear readers, why should we perplex ourselves about passages of Scripture that have no reference to ourselves, and thus waste our precious time, whilst we should be engaged in attending to such things that are easy to comprehend? We should not only comprehend them, but perform the duty imposed. Here I will again refer to the 12th chapter of Romans. Oh, study that chapter well, and perform the duties therein taught, every one of which, belongs to the child of God. You will perceive they are enjoined upon brethren—not now Jews and Gentiles, two contending factions of the church at Rome, though still Jews and Gentiles but also brethren, being the church militant everywhere.

Many of my readers may not be entitled to that endearing appellation of brethren and sisters, yet whose fault is it that you are not? It surely is not the fault of your pious parents, who are anxious that you should be housed safely within the fold of God. It is not the fault of pious preachers to whom you have frequently listened and were sometimes almost persuaded to be a Christian. Nor do I believe it is the fault of many of your former unfortunate associates, who have died and come short of the glory of God, and who are now wreaking their fruitless cries in torment. They would relieve you now if they could, because they may have to some extent been the cause of your present relationship toward God. And surely it is not the fault of God that you are out of fellowship with Him, for "He wills all men to be saved and to come to the knowledge of truth." The Savior wept over Jerusalem because the people would not repent. He wept at the grave of Lazaros because of the unbelief of the people, hence the impenitent sinner is alone the cause of his own ultimate damnation. The Lord have mercy upon, and cause His spirit to influence them all for good.

E. SLIFER.

Resist the temptation of circulating ill reports; spread them not at all. If you cannot speak well of another, at least do not speak ill of him. Never speak ill of another behind his back. Why should you consider his character of less value than your own? Speak of others as you would were they present: speak of him as a friend of him who is absent, and cannot speak for himself.

ANNUAL MEETING.

Inasmuch as a Committee appointed in 1865, devised a plan to hold our Annual Meeting more satisfactory to the general Brotherhood, said plan being adopted at the A. M. of 1866, with this proviso: "*Resolved that we try the Committee's report for at least, a sufficient length of time to give it a fair trial.*" We have now done so for five years, and it seems still unsatisfactory to many. The writer having studied the subject carefully and prayerfully, suggests a plan for the serious consideration of the Brotherhood.

In the first place then we will consider the points wherein the present plan seems to be deficient. In order to lighten the burden of the previous plan, the public preaching at the place of the A. M. was to be dispensed, and no boarding houses to be put up to feed the mixed multitude. So far, if carried out, is satisfactory.

Further. "District meeting were to be formed by one or two representatives from each organized Church to be held in simplicity, as much so as the common council meetings as possible." "*They should endeavor to settle all questions of a* LOCAL CHARACTER. BUT THOSE *of a* GENERAL CHARACTER, *or those that concern the Brotherhood in general should be taken to the A. M.*" Here we see the business divided into *local* and *general* matter. Here is the difficulty. Can there be any local matter that affects the doctrine, or the general order of the Brethren, based upon the word of God? Certainly not. Yet such things are settled in the district meetings, and not allowed to reach the A. M., at least in some of them, and may be done so by a great minority of membership; and finally we may have as many different orders as districts. For instance, a query may be presented by a church of four or five hundred members, and in a district composing from 23 to 24 churches, might be voted down by a majority of one or two representatives, mostly representing only 10 or 60 members. The like inequality we find in the formation of districts. Some only five churches, others as high as twenty-four. And yet we see in this plan that ten churches send as many delegates to the A. M. as twenty churches. Hence we see unfairness and disproportion. Local matters, I understand, can only arise in an individual church, through self-willed, stubborn members, and if that church cannot reconcile differences, why not call disinterested members from other branches and have them investigated in the presence of the parties, where testimony can conveniently be had, and there settled according to the order laid down in the minutes of the Annual Council, which certainly can be done better, more satisfactorily, and with less expense, than by a district of an area of 150 miles, from one end to the other. If general matters are to be sent to the A. Council, why not dispense with district meetings, and send such queries there at once as before, but let no church burden the A. M. with local queries? Is there any burden lightened, when, instead of preparing for one general meeting, which still must be done with a prospect of very little decrease, the general Brotherhood, in addition to that one, has to provide for twenty-three or twenty-four district meetings, which apparently, soon will become as burdensome as A. M. thirty years ago? And is there any expense saved? Every district meeting, including traveling expenses, for the delegates, at the lowest calculation, will average $1,000, amounting together to more than $9,000, and may not make a difference in members attending A. M. of more than 500, if the former system of sub-dividing queries among delegates sent from individual churches which so far as that is concerned, met with general approval, where carried out.

THE CAUSES OF DISSATISFACTION.

FIRST. Because the present plan is not fairly carried out in District Meetings.

I. Queries have been voted down again and again, that belong to the general Brotherhood, because brethren differ in ideas.

II. Because a few brethren, smooth talkers, and of popular standing, may easily sway the minds of brethren inexperienced, defective in sharpness and stability.

III. Because, when queries of a general character are thus crushed, how can we reach the Annual Council, for all queries must first pass through the District Meeting.

SECOND. Because it fails to answer its design to facilitate business, and lighten the burden.

I. Districts, carrying out fairly the present plan, must forward all queries of a general character with an answer attached to the A. M. for discussion at the general Council.

II. Because if answers are not formed to the satisfaction of that Council it has a tendency to retard rather than facilitate.

LASTLY. Because of the inequality in numbers of representatives in Districts as well as in Annual Meetings.

PROPOSED PLAN.

FIRST. Let District Meetings be dispensed with, and all local matters be settled at home where they originated, by the help of strange disinterested brethren, if it cannot otherwise be done, and not let the Annual Meeting be burdened with such queries.

SECOND. Let public preaching be done away at the place for Annual Council, and no provision made to feed a mixed multitude, as done in the present plan.

THIRD. Let each individual organized church send one or two delegates, chosen by the church, as her representatives, those representatives formed into sub-committees, and the queries divided among them for the formation of answers. Let it be done by the standing Committee as they in their wisdom see proper. Let each sub-committee retire to respective places to form answers to the best of their ability and as near to the Scripture as possible, and then to be disposed at A. M.

FOURTH. Let the delegates, through instruction from their church, out of the ordained elders present, appoint the standing Committee from each state equally proportioned and districted according to the number of membership as near as possible; members of the preceding yearly standing Committee as many as are present are to preside over these appointments.

FIFTH. Let the standing Committee, thus appoint and organize among themselves

LASTLY. Let all queries be decided in General Council by unanimity. The writer has attended twenty-three Annual Councils and was a close observer of the proceedings thereof, may thereby have a little experience, therefore claims of the Brotherhood, to give the foregoing article a serious, impartial, unprejudiced and prayerful consideration.

Yours in the bonds of fraternity.

LEONARD FURRY.

[Editors of the *Gospel Visitor* please copy.]

SABBATH SCHOOLS.

Dear Pilgrim:—Being alone this Sabbath afternoon with Him who has promised to never leave no forsake us, my mind has been wandering over this wide extended world, and I was made to think of my friends and relatives who are scattered in many directions over the face of the earth, also those that have gone the way of all the earth—gone through the valley of the shadow of death, and in my meditations, the thought of Sabbath schools came to my mind and aroused me out of my drowsiness. Knowing that the time is fast approaching that the summer terms of Sabbath Schools will commence again if the Lord permit them, I thought by the help of God I would write a few lines for your columns on the subject.

I was a regular attendant of a Sabbath school last Summer, and I am glad and thankful that I can say of a truth, I had a better knowledge of the Bible at the close of it than I had at the beginning. Much good may be done in these schools if they are properly conducted. But there is one thing in some of our Sabbath schools that I am a little opposed to, but perhaps those who allow it are better judges than I, and if I judge wrong I hope I may see my short sightedness in time to take the beam out of my own eye. What I am opposed to is having other books in the school besides the Bible and Hymn Book. These schools are, or should be, designed to teach the rising generations the will of God as He has revealed it to us by His Son Jesus Christ. But sometimes I think we do not take the right plan, when we give them those books to read which are kept in so many Sabbath school libraries. Brethren and sisters, is it not a little like selecting a useful lesson for pupils to learn, then giving them a novel or some other useless story to read during the time they should study the useful lesson? Well we meet every Sabbath day, (I do not mean all Sabbath schools,) sing and pray, read a chapter in the Bible, and ask the scholars some questions from the chapter read, and others, which I think is all right so far, but at the close, we give them books to read during the coming week, which contain as much as many children at the age of twelve years and upwards get time to read during the Summer weeks, and therefore they have no time to search the Scriptures. I think children and all will learn sooner what their duty to God is by reading the Scriptures than by reading those Sunday school books mentioned. I used to read them, but never to my recollection did I read in them that I must be born again, be born of water and the Spirit to enter into the Kingdom of God. Nor did I read in them that Jesus washed His disciples feet, and told them they ought to wash one another's feet. I think Sabbath schools might be improved if parents would take more interest in them. Come fathers, mothers, brothers, sisters and friends, come up to the help of the Lord.

HANNAH E. SMITH.

TOO TRUE.—A few friends will go and bury us. Affection will rear a stone and plant a few flowers over our grave; in a brief period the little hillock will be smoothed down, and the stone will fall, and neither friends nor strangers will be concerned to ask which one of the forgotten millions of the earth was buried there. Every vestige that we ever lived upon earth will have vanished away. All the little memorials of our remembrance—the lock of hair encased in gold or the portrait that hung in our dwelling, will cease to have the slightest interest to any living being.

SECRET SOCIETIES.

The following I clip from the *Church Advocate*, printed in Lancaster Pa., which agrees so well with my views, and what I know about these societies, that I give it my approval, and as a warning to the young; I desire it to be published in the PILGRIM. L. FURRY.

THEIR OATHS. "It is becoming a mooted question with theologians and thinkers, whether it is *Christian* under any circumstances to take an *oath*. This serious doubt, (no doubt with the Brethren) is based upon what seems to be very plain, unequivocal, Scriptural testimony. In Christs' sermon on the Mount, He said emphatically, "*Swear not at all.*" These sweeping words seem to cover the whole ground, and set aside their import and evade the honest and legitimate conclusions, so as to bolster up "*legal swearing*" requires a more charitable stretch of latitude than is consistent with moderate Christian integrity. James says, "But above all things my brethren, swear not, neither by Heaven, nor by the earth, nor by *any other oath*."

What does it mean? To say that it does not mean all manner of swearing may silence dispute, but it will not satisfy the conscience of a high toned man. But even should we admit the propriety of a legal oath, so called, what excuse can be offered in extenuation of those horrible oaths which are imposed by secret societies? These oaths are administered without the sanction, consent or intervention of the "*powers that be*," by bodies of men, professedly benevolent, who take this method of binding themselves together for protection and interest. It is easily seen therefore, that all these oaths are voluntary, and in consequence are more sinful. How Christian men can reconcile this free swearing with the religion of Jesus, is more than I can comprehend. When we read of the first Christian martyrs being compelled by persecutors to blaspheme the name of God, our finer sensibilities are shocked and outraged, and shall we complacently contemplate the free, voluntary and heart-sickening oaths of Christian men, without rebuke or protest? As Masonry is the most prominent of this strict order, I propose to give the oath of an entered apprentice, as quoted from "Light on Masonry, 8th edition, page 27.

"I, A. B., of my own free will and accord, in the *presence of Almighty God* and the worshipful lodge of Free and accepted Masonry, dedicated to God and held forth to the holy order of St. John, do hereby and hereon most sincerely promise and swear that I will always hail, *ever conceal, and never reveal* any part or parts, art or arts, and mysteries of ancient Free Masonry, which I have received, am about to receive, or may hereafter be instructed in, to any person or persons in the known world, except it be a true and lawful brother Mason, or within the body of a just and lawfully constituted lodge of such, and not unto him or unto them whom I shall hear so to be, but unto him and them only whom I shall find so to be after strict trial and due examination or lawful information.

Furthermore do I promise and swear that I will not write, print, stamp, stain, hew, cut, carve, indent, paint or engrave it on anything movable or immovable, under the whole canopy of Heaven, whereby or wherein the least letter, figure, character, mark, stain, shadow or resemblance may become legible or intelligible to myself or to any other person in the known world, whereby the secret of Masonry may be unlawfully obtained through my unworthiness. To all of which I do most solemnly and sincerely promise and swear, without the equivocation, mental reservation, or self-evasion of mind in me whatever; binding myself under no less penalty than to have my throat cut, my tongue torn out by the roots, and my body buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours. So help me God, and keep me steadfast in the due performance of the same."

Here the entered apprentice swears to conceal what he has received, what he is now receiving, and all that he shall receive in the future, when as yet he knows absolutely nothing of *what he is swearing to*. What does he know of the arts, the points, the parts and the degrees of ancient Free Masonry; and yet he swears to it all in the very first oath of the Institution. If this is not a snare to the soul, it looks like one. The barbarious penalty attached to this oath requires no comment. Let every one examine it carefully.

In the oath of a Master Mason the following occurs: "Furthermore do I promise and swear that I will not speak evil of a brother Master Mason, neither behind his back nor before his face, but will apprise him of all approaching danger, if in my power." Supposing he is guilty of theft and the officers are on his track, does the oath apply then? Again in the same oath we have the following: Furthermore do I promise that I will go on a Master Mason's errand whenever required, even should I have to go bare-foot and bare headed, if within the length of any cable-tour." This is understood to be three miles. In another section of this oath we have this language; "Furthermore do I promise and swear that a Master Mason's secrets given to me in my charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, murder and treason excepted, and they left to my own election." What is to be the disposition of other crimes among Masons? Certainly society at large is interested in this matter, and I cannot be censured for asking this information. In the oath of the Royal Arch Degree, "treason and murder" are not excepted, and it is reasonable to suppose that those upwards in the degrees these two crimes are not mentioned specifically. In the degrees of Templer and Knights of Malta, as found in the 7th edition of "Light on Masonry," page 182, in a lecture in which the candidate is giving an account of what he has passed through, he says, "I then took the cup (the upper part of the human skull) in my hand, and repeated after the Grand Commander the following obligation: "This pure wine I now take in testimony of my belief in the mortality of the body, and the immortality of the soul—and may this libation appear as a witness against me, both here and hereafter,—and as the sins of the world were laid upon the head of the Savior, so may all the sins committed by the person whose skull this was, be heaped upon my head in addition to my own. Should I ever knowingly or willfully violate or transgress any obligation that I have heretofore taken, take at at this time, or shall at any future period take in relation to any degree of Masonry or order of Knight-hood. *So help me God.*"

Now I feel satisfied that there are thousands of Masons in the lower degrees who never dream of any such oaths in the upper degrees, but they have sworn in the very first oath, to take it when it comes. It is but reasonable to suppose that when a man once takes the first obligation, the "pressure" of the body is brought to bear to induce him to advance to another and higher degree, something mysterious, inexplicable and sublime is fancifully portrayed to his mind, as being in store for him if he will only go on. No doubt many are sick of there *terrible oaths*, but conscience is stifled by the hopes presented of the future, and they go on from one degree to another heaping up these fearful imprecations to an almost unlimited extent. *I remark upon these oaths*, 1st. They are voluntary, uncalled for and selfish, and are therefore sinful.

2d. They are contrary to the express commands of God, and therefore must be sinful in His sight.

3rd. The penalties attached to them involve a degree of barbarity that is fearfully obnoxious to every sentiment of the Christian religion, and consequently sinful.

4th. They weaken the moral perceptions, harden the heart and sear the conscience, and therefore they must destroy spirituality, retard a growth in grace, and work ruin in churches.

5th. If they do not cover up crime it is plain that they may, as well as arrest justice, bribe jurors, buy judges, open jails, control elections, and thus shield rascals from laws, righteousness and judgment. *Are they not sinful?*

For the Pilgrim.

COVERING THE HEAD.

"Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head."—1st. Cor., 11:4-5.

Now it is not a question, whether the head be covered in prayer or not, but what is it that constitutes that *covering*? Is the covering to be natural or artificial? And the dispute is altogether in reference to the female? Is her hair sufficient to fill the design of the apostle? See 1st Corinthians, 11 15 "But if a woman have long hair, it is a glory to her for her hair is given her for a *covering*." Now this seems to satisfy a number of people, that there is no other covering required. But we cannot see it so. And in order to show you why we cannot see it, I will show the reader the view I have. It: "For a man indeed ought not to cover his head." If the hair is the covering alluded to here, how can man put that on, or cover his head with that? The hair is the natural covering, and not put on by man, hence we conclude that the apostle had reference to a covering independent of the hair when he says "A man indeed ought not to cover his head," for the putting on of the hair is the work of nature, and not of man. Again, if the hair is the covering spoken of by the apostle, what are those to do who are so unfortunate as to have no hair? They are uncovered, and cannot pray without dishonoring their head. There are many such in the world, and you with me, will say the apostle never intended to say that they were unfit to pray, hence the necessity of looking somewhere else for the meaning of this apostle. Now let us look at another verse of the same chapter. "For if the woman be not covered, let her also be shorn." Now it necessarily follows, that if the hair is the covering alluded to in this place, he is covered if she have hair, but if she have no hair she is uncovered, and how is she to be shorn if she have no hair. Here is a question for those who say the hair is the covering required. "If she be not covered let her also be shorn." Now you see that if the woman be not covered, according to the popular theory, she is without hair, and yet she must be shorn, how will that work? rather badly we think. Then my readers may wish to know what I will do with the 15th verse as quoted above. Well, I will tell you. In this language we think the apostle refers to the custom of Corinth, which we think you will find was to make the hair the covering. But the apostle immediately tells them that "If any man seem to be contentious, we have no such custom." That is the custom, the custom of the world or of Corinth, but not our custom in the Church of God.

Yours in love for the cause of Jesus.

A. HUTCHISON.

Oak Hill, W. Va.

Each drop in the bitter cup is measured out by the unerring hand of the heavenly Physician, who never makes mistakes, nor ceases to watch his patient for one moment.

God can feed us with himself without either ministers or church; and it is well worth being deprived of the comfort of either or both, to be driven to Him, the fountain of living waters.

PLAIN REMARKS ON PLAIN THINGS.

It is just 25 years this April since I joined the Church of the Brethren. As I was raised among the descendants of the Puritan fathers, (being myself a descendant) I had imbibed a notion that theirs was the purest religion on earth. I must confess I did did not receive this impression from the Bible, though they are great Bible readers. The doctrine was handed down from father to son and virtually became the Law. No one enquired farther; taking for granted, that if such a religion answered their fathers it would do for their successors. So much for tradition, or commandments of men. Matthew says, 15th chapter 6th verse, the commandments of God become of none effect by tradition. Again Paul says, Col. 2: 22, 23, speaking of certain ordinances, all are to perish after the commandments and doctrines of men. "Which things have a show of wisdom in will-worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh." Here, I wish to say, I am firm in the faith; neither received I it from men. From a child my mind was not satisfied with the explanation of some passages of scripture which presented themselves to my mind. One was the washing of the saints' feet. The more I studied about it the more was I impressed with its literal signification. At last, at the age of 20, residing in Philadelphia, I accidentally found a people who actually practiced this ordinance. My heart was all aglow with love for that people. I rested not day nor night until I became one of them, though more than two years elapsed before I could accomplish my purpose. I was opposed by a host of friends, among them my husband. At length, I triumphed over all when they saw my health failing, and was received into the church, being baptized by brother John Price, of Eastern Penn'a, when I could exclaim,

"O, happy day that fixed my choice
On thee my Savior and my God."

After waiting and praying ten years my husband begged to come with me. Shortly after my daughter Hattie, (sweet child as she was) came too. Then, as soon as she was old enough, our dear Nettie, who is now in Heaven, came to me weeping and desiring to be baptized, when the door of Bro. Major's church was opened to her. Her dying testimony was, "Ma, I well remember the day." I now have but one more, little Mamie, in her 13th year. I do not for one moment doubt but that the Lord will bring her also in His own good time. A mother's prayers and tears come up before Him as incense and He will not suffer them to be lost. Mothers, who have children out of the church pray and wait in patient hope and your fondest wishes will, after awhile, be realized. Sometimes

"God moves in a mysterious way
His wonders to perform."

Before I came to the church I was very gay, for I had been raised in a place of fashion, no one thinking this any harm. I am often surprised that the Brethren received me. And even after I joined the church, no one spoke to me about dress. Of myself, I saw the inconsistency of carrying the foolish fashions of the world into the church, and really felt that I was now dead to the world, and that my life was hid with Christ in God. Yet it was a long time before I left off many things which some may have thought superfluous, for dress was the least of my concern, and in a thoughtless way I may have annoyed some. I pay so little regard to what others wear that I may now neglect some outside appendage which another, by tradition, may think a part of religion. There are two extremes in every proportion, and if we multiply the means, we will find them just equal to the product of these extremes. So it is in the church, if we could, or would, reckon according to the principles of science. I am sorry to say it, though the truthfulness, I presume, none will deny. In the church we have covetousness. In the church we have intemperance, and in the church we have back-biting. I do not mean that these things are either desired or cherished, nevertheless, they are tolerated, and is there any reason why a sister should be excommunicated for not wearing some simple article of dress which tradition alone requires? "I trow not." I was very much censured on one occasion, by a sister in the West, for sewing my sleeve in with a cord. I said but little at the time, but on learning afterward, that the preceding season the same family had sold all the grain they raised, only for family use, to the distiller, and used the beautiful fields on their farm for raising that filthy weed, tobacco, I thought it my duty to make some plain remarks, for which my conscience never troubled me. How easily we can look at things from a different standpoint when dollars heave in view. That it is right to guard against foolish extravagances and worldly frivolities I have no hesitancy in acquiescing. But that some should attempt to lord it over God's heritage and bar the doors of the church against those who may happen to differ in some minor points which they have received only by tradition, seems extravagance to the extreme acceptance of the term. I really think if we could find it in our hearts to look, each one, at ourselves more, and not view our brethren and sisters with a critic's eye, but do as the apostle Paul advises in Col. 3: 14. "Above all these things put on charity, which is the bond of perfectness," then would we be complete in Him who is the head of all principality and power, even Christ. Then would we be circumcised with the circumcision made without hands, being risen with Christ through the operation of faith in God who hath raised Him from the dead.

We are living in an age which requires more than at any other period of which I have any knowledge. We live in a current of events and of ideas the most impetuous that has ever swept along the Nations; and at an epoch when a year may effect the work of a century gone by. We have a mission to perform which our forefathers had not. It belongs to us to know how that mission can best be performed. We cannot fold our hands and sit down in idleness. It requires weapons of greater strength in this day, to cope with the enemy, than at any former time. Then with the vastness of the work before us, let us not stop by the way to pick up every straw that may come in our path, but set to work to strengthen the stakes and enlarge the borders of our beloved Zion. The Gospel places religion not in abstruse speculations, and metaphysical subtleties; not in outward show and tedious ceremony; not in superstitious austerities, and enthusiastic visions; but in purity of heart and holiness of life. The sum of our duty (according to our great Master himself) consists in the love of our God and the love of our neighbor. According to St. Paul, "in denying ungodliness and worldly lusts, and in living soberly, righteously and godly in this world." According to St. James, "in visiting the fatherless and widow in affliction, and in keeping ourselves unspotted from the world." This is the constant strain and tenor of the Gospel. This it inculcates most earnestly, and on this it lays the greatest stress. Let us, therefore, who live under the Gospel, the most gracious dispensation bestowed by God to mankind, "count all things but loss, for the excellency of the knowledge of Christ Jesus our Lord;" and not suffer ourselves, by slight cavils, to be moved away from the hope within us. Let us show that we are christians in deed and in truth; not by endless disputes about trifles, and the transports of a blind zeal, but by abounding in those "fruits of righteousness, which are, through Christ, to the praise and glory of God our Father. And let us adore Him because He hath given us of His spirit to shine in our hearts to give us the knowledge of His glory, as reflected from the face of His Son our Savior.

I have penned these lines from convictions of duty and not to give offence to any one. And I feel to say with Pilate, "What I have written I have written." And I have endeavored to do so in the spirit of love.

Your unworthy sister in Christ,
C. A. BUZARD.

Warsaw, Ind.

For the Pilgrim.

PRONOUNCING BENEDICTIONS.

With surprise and grief have I learned that some ministering brethren have been tampering with this outgrowth of Rome. What! shall mortal man assume a prerogative which belongs to God only? Jesus lifted up His hands and blessed His disciples before ascending to heaven; but where in all the New Testament, church, and church history, do we find authority or precedent for a ceremony so priest-like and papistical, save in the Church of Rome? Have some of the brethren indeed been courting the "Mother" and her Daughters? The voice from Heaven proclaims, "Come out of her, my people, that ye be not partakers of her plagues.'

We are indeed in the midst of times which are to try men's souls. Innovations are creeping in with smooth tongue and pleasing countenance which would rob the church of its power. I call upon the brethren everywhere to stand up boldly and firmly in defence of the distinctive features of primitive christianity, that the Church may present a united front against the corruptions of the age. "Vain repetitions" are condemned by the Savior in unmeasured terms; and it is a characteristic of the age to multiply forms and ceremonies of man's invention, and pronouncing a benediction, as it is called, is one of them. A little "holy water" is all that is wanting to make it a real papal performance. Oh, when will man learn that the right way is the easiest way at last! But man would be heard for his much speaking, and all the various performances for making converts, impressing the minds of the people with the sanctity of the minister, &c, is the result. In conclusion, I would say, let us be careful that we remove not the ancient landmarks which our fathers have set, nor suffer ourselves to be entangled in those chains which a corrupt christendom has been forging for the last eighteen hundred years.

DANIEL HAYS.

For the Pilgrim.

THE PASSWORD.

"The place where I had to go, was only just the other side of this wall, and I had but to pass through the gateway before me, and I should arrive at my destination, but at this gateway I found a policeman stationed who opened and shut the door as the people passed to and fro, and I noticed that he spoke to each person as he came up before he let him through. On coming up to the gateway the policeman stopped me and accosted me:

"The password, if you please sir."

"The password? I have no password to give you."

"Then I cannot allow you to pass."

"But my business is urgent and I have but to go to these docks, you'll let me out surely?"

"No, sir, I cannot."

I tried to persuade him but he was inflexible.

"It is more than my place is worth?"

"I dare not let any one through without the password."

Seeing that all expostulation was useless I turned round with no other alternative than that of going all the way back and walking round, altogether a walk of some distance. As I returned my mortification was not a little increased at seeing others coming up and on giving the password, at once allowed to go through.

In this simple incident, what an illustration we have of another journey, and the gateway at the entrance of the Heavenly City? How important that we should know the password, let us try to picture the scene, the gate is guarded, people are coming to seek for admittance. Here is one who with a confident step marches up to the gate and loudly knocking demands an entrance—the password is required. "O says he, don't you know who I am? why I'm well known as a man of generosity, I have made good use of my wealth in relieving distress, promoting the cause of religion and establishing churches, and thank God I can say I never offended against the laws of my country or the commands of my God. I am not one of those who have sunk into sin, so undo the gates and let me enter, but the answer is, "the gates cannot be opened as you have not given the password." Then up comes another; he is not so respectable a man as the former, no, says he, I cannot justify myself, for I am a sinner, indeed my soul is guilty and I have no good works to bring, but I've repented of my sin; behold my tears, my sighs, my groans, my prayers. O, sir, are not these enough to gain for me an entrance into the celestial city?

Ah, the gates are still fast closed because he cannot give the password. But look again; there is one coming with trembling step and eyes cast down he is afraid almost to approach the gate, at last he gives a gentle rap, it is asked; "Who art thou?" "I'm a poor undone sinner, said he, I come for mercy.

"What is your plea, do you know the password?" "Jesus, only," cries the penitent, and no sooner do the words escape his lips, than the pearly portals fly open, and ten thousand voices fill the air: "*Come in, come in,* poor man, thrice welcome."

Thus it is, dear reader, until we have been enabled to say from our inmost soul, "Jesus only," we have not yet learned heaven's password. It is not merely taking these words upon our lips or even having a head knowledge of the fact that "Jesus only can save the soul," that will admit us into the heavenly city, but it is a real heartfelt experience of the truth that we as sinners can do nothing either to cleanse from sin, or to clothe with righteousness, but that from all this we must trust in "Jesus only." N. E. W.

Defiance, O.

YOUTHS' DEPARTMENT.

OUTSIDE THE GATE.

SELECTED BY ANNIE BRUMBAUGH.

I stood outside the gate.
A poor wayfaring child.
Within my heart there beat
A tempest loud and wild,
A fear oppressed my soul
That I might be too late;
And Oh! I trembled sore,
And pray'd outside the gate.

Mercy, I loudly cried,
Oh! give me rest from sin.
I will, a voice replied,
And Mercy let me in.
She bound my bleeding wounds,
She soothed my aching head,
She eased my burden'd soul,
And bore the load instead.

In Mercy's guise I knew
The Savior long abused;
Who often sought my heart,
And wept when I refused.
Oh! what a blest return
For ignorance and sin:
I stood outside the gate,
And Jesus let me in.

ALL ABOUT JOSHUA

Dear Pilgrim; I am but a young girl, only in my 15th year, yet I feel like writing a little for the young PILGRIM readers. You may publish the following if worthy.

Dear children; would you not like to know who led the children out of Israel after Moses and Aaron and Miriam were dead? You know they had not got into that pleasant land which God had promised them when Moses died. God said Joshua should take them into that land. He was the son of Num, and had been a great deal of the time with Moses. When Moses went up mount Sinai, Joshua went farther up than any of the rest, except Moses. Once when Moses sent twelve men to spy out the land before the people went into it, Joshua and Caleb who were among them, were the only men who brought a true account of it. The names of the twelve men are all found in the 13th. chap. of Numbers, and the things they were sent to find out were, whether the people were few or many, strong or weak, whether the land was good or bad, whether the inhabitants dwelt in tents or in strongholds, and whether there was wood therein or not. Ten of the men brought back word that the people were very strong and of great size, they said there were giants there, in whose sight they were like grasshoppers. The other two gave a good account of the land and said let us go up at once and possess it, for we are well able to overcome it. They had trust in God, and expected to get the victory through His help. "If the Lord delight in us, then He will bring us into this land, and give it to us, a land which flows with milk and honey, only rebel not ye against the Lord, neither fear ye the people of the land, for they are bread for us. Their defence is departed from them, and the Lord is with us, fear them not." God blessed them for this, and punished the others. The Lord told the people to mind what Joshua said to them, and He would be with him as he was with Moses. The Lord helped Joshua to do great things, as He had helped Moses. Once when he was leading the people over the river Jordan, God made the waters stand all in a heap, on each side, so that they passed over on dry ground. Another time when he led them to the city of Jericho to fight against their enemies there, God made the walls of Jericho fall down, when the priests sounded the trumpets, so that the people of Israel got in without any trouble, and took the City.

The people who lived in the country of Canaan, which God had promised to Israel were very wicked and had sinned so much against Him that He determined to destroy many of them. God told the Israelites to fight against them, and when they minded what He said, He always helped them to get the victory over their enemies. Once when they were fighting against a great many of these wicked people, God made the sun to stand still a whole day on the hill of Gideon, and the moon also for a number of hours, to give them light till they had got the victory. At last when Joshua had led them safely into the promised land of Canaan, the time came for him to die. He had fought many battles for the Lord and Israel, and been a faithful servant of God. Before he died, he gathered all the elders of Israel together and repeated to them the great things God had done for them, and charged them to obey His word. Joshua died at the age of one hundred and ten years, and the people buried him on Mount Ephraim.

Now, dear children, what can you tell about Joshua, whose son was he? What report did the ten men make of the land which they went to search? What report did the two others bring? What made them think they could take the land? What did Joshua do for Israel? Did he take Israel into the land of Canaan? How old was he when he died, and what did he do just before his death?

ANNA VARNER.

Covington, Ohio.

For the Pilgrim.

A WORD TO THE YOUNG.

My dear young friends, I feel as if I should say a few words to you as I see so many of you idling and trifling your time away as though you could live always, but remember your time is short.

Do you not see daily, the old and the young called suddenly away without time to reflect on their state, but die they must, prepared or unprepared. Happy are they who have made their peace with God, they are in a happy state, their dying bed is easy and calm. They fear not death, but rejoice to leave this troublesome world. They see their kind Jesus waiting to receive them in His blessed abode with all the purified saints in their glory. But, O, my loving young friends, how is it with you that have not made peace with God, it is quite different to the christian state.

They dread death because they know they have no happiness to hope for, they know that they have to appear before an Almighty God, to be judged according to their deeds, be deprived of all happiness and be cast where the devil and his angels are. O, come young friends, do not let your soul go to ruin. It is your own fault if you don't get to Heaven. God sent his only begotten Son to die for us to save us all. He is no respecter of person, we have our free will to choose death or life. He wants us to come out like good volunteers, to serve him in deed and in truth. Our hearts must be changed and we must not be spending our time in the vanities of this world's goods and fashions, but let us see that we do the one thing needful. When Jesus knocks at our hearts give him possession to rule over us, and he will guide us safely to our journey's end.

A. BRINDLE.

Shirmanstown, Pa.

THINK OF THE POOR.

Dear Little Pilgrim: I have been spending many thoughts about conversing with you, as I did not get to meeting this beautiful Sabbath morning. The cause of me not going to meeting, a place to which I love to go, is, I gave my conveyance to a widowed sister; which, I think I will justify in staying at home and reading my Bible. I think we ought to do all we can for the poor. It makes me feel happy when I can do something for the poor people that are trying to gain a sweet rest in that beautiful mansion above where all is love.

SUSIE A. COFFMAN.

CORRESPONDENCE.

CEARLOSS, Md., March 31st.

Dear Editors:—Having been a reader of the PILGRIM, I can truly say I think it worthy of patronage, as it opens a channel for correspondents to express their sentiments on subjects of the greatest importance, and brings to view the various errors which now abound in professing christendom. This I consider to be highly necessary for it must be confessed by every enlightened and candid mind that error, at this time, has become popular by enrolling itself in the garb of truth, insomuch that if it were possible it would deceive the very elect, or the best men. Witness the merchandise now carried on under pretence of preaching the gospel to the triumph of the deists and the dishonor of the christian name. Yet these very men profess to believe the scriptures and say they are their rule of practice. But by this rule they are condemned for they are the very persons which all the prophets, Christ, and the apostles testified against. Error does not stop here, for we may see its baneful effects in a great variety of cases, and even in the most enlightened and spacious undertakings and institutions of the present day. There is evidently too much selfish gratification and the indulgence of worldly desires, so that it appears to me to be an exceeding dark and degenerate time. Nevertheless light has gone forth, but as it is said in John, 15th chap. 'the light shineth in darkness and the darkness comprehendeth not.' And again Christ saith 'if the light in you become darkness, how great is that darkness.' Therefore it is nothing strange that mankind should be in the state they are at present, for when that light which bringeth salvation is neglected, or men disrespect it, it prepares the way for delusions of the most subtle nature, and of the most destructive tendency.

I feel an earnest desire that all may be rightly informed in regard to those numerous errors, which now so much abound in the world, and that they may withdraw their minds from the rules, the maxims and the institutions of men, and place them on God alone, who then and not till then, will give them His Holy Spirit and be their sure guide and director in all things, inspiring their minds with all holy tempers and desires, thereby they will become visible members of the true church of Christ, and adorn the gospel of God their Savior, for we can only become members of the true Church of Christ by coming to be partakers of the mind of Christ. And as we yield ourselves up to the governments of the Holy Spirit, we shall advance in all godliness and uprightness until we arrive to that state in which we shall be as a city set on a hill that cannot be hid.

A PILGRIM.

Dear Pilgrim: Inasmuch as the time is drawing near when the Brethren are to assemble together, to settle one of the weightiest questions that has agitated the Brotherhood since its establishment in America, namely, Feet-washing, and as I live at a remote distance from the place where the question will be considered, it is not likely that California will be represented. This and other reasons I will endeavor to give in this article, for the cause of none attendance.

My mind has been directed to this subject, from an article in the PILGRIM, Vol. 3, No. 4, page 26, headed Old Reminiscence. I concur with the writer of that article, "That the plan adopted," by A. M. of 1871, to settle this grave question, does not honor the Author of our blessed religion. I, like brother C. S., embraced the faith in the West, and when counted worthy by the brethren there to be put in the ministry of the Word, and afterwards ordained by the laying on of hands, the Word of God was put in my hands by the officiating Elder, and charged to teach what it taught me, that was my text book, and to guide me in my religious duties. Receiving my early instructions from the scriptures, I am led to believe that He is the head of the church, even Christ Jesus. The decisions of any power that has risen since the Savior was here on earth, who taught us how to do, and gave the example, should not be taken in preference to the example and command of our blessed Lord. The sending of these brethren into Penn'a to ascertain what the first practice of feet-washing was, or how observed by the Brethren in America, does not argue well for the high esteem we have for the teachings of God's Word, and if these facts can be satisfactorially ascertained, what has that to do with the right or wrong of the mode at issue? We should through prayer and searching ascertain what the mind of the Lord is, in the teaching of the living oracles. If a union and oneness in feet-washing could be effected on a Gospel basis, there is no one who would rejoice more than I would. And if the custom of casting out brethren and their names without a Gospel cause, thereby going forth to the different churches as bad and stubborn members, would no longer be indulged in, and love to God and one another adopted instead, union and peace would soon reign all over the Brotherhood, and love, joy and peace, the fruit of the spirit, would be felt and enjoyed from sea to sea, for God, in His Word, has promised to bless the effort directed by the spirit of prayer.

The counsel of A. M. of 1871 was, that, between then and the day set forth to settle the feet-washing question there should not be any churches organized on the single mode, or any change from the double to the single. Now, brethren, judge ye whether this is liberal enough to bring your California brethren over 3000 miles to sit in that council. The call for the assembling of the Elders to settle that grave question is Apostolic, but the basis prescribed on which it is to be settled is what we object to.

Another error we may fall into. That is, in settling this question, a majority in favor of one or the other modes would call it right because of their majority. To this we object, from the fact that the law of ordinances in the Government of our Lord Jesus Christ is a theocracy and not a democracy. We admit, that in local matters the majority of a church must rule, but where is it to be found in God's Word that a majority has a right to alter, change, add to, or take from, the pattern and commands Jesus has given us? Now, brethren, I have spoken my mind in few words. In conclusion, permit me to say, that my prayers ascend up to the Great Head of the Church to protect and strengthen us, His weak children, for humility to bow in submission to His Word.

ELD. GEORGE WOLFE.

Lathrop, Cal.

VINELAND, CUMBERLAND CO., N. J.
April 12th, 1872.

Dear Brs. Brumbaugh, Eds. Weekly PILGRIM: I have been receiving your excellent WEEKLY PILGRIM since December 1870, my brother Levi first subscribing for me. I am induced to subscribe again, seeing the paper has been enlarged considerably. I live remote from any church of the Brethren, none nearer than Philadelphia, about thirty-five miles. I frankly admit that the PILGRIM is a great satisfaction to me since receiving it, and greatly assists me in the Divine life. In it, weekly, I hear something that is encouraging to me. I will herein enclose $1.25 for another year for the PILGRIM, and greatly thank you for sending it to me without advance payment thus far. You know best when my last years subscription ended. Long may its visits continue to bless the hearts and homes of the humble Christian Pilgrim. God bless your noble endeavors to extend the circulation of the W. PILGRIM. Farewell brethren in Christ.

J. H. B.

NO HALF FARE.

After conferring with both agents of the railroads running through the Middle District of Iowa, in relation to half fare tickets, as requested by the last A. M. I now inform the members that there will be none granted.

G. R. BAKER.

Altoona, Polk Co., Iowa.

INFORMATION WANTED.

Will the readers of the PILGRIM that know of the whereabouts of James P. Allshouse, a boy 15 years old, please give me his address?

DAVID SWINEHART.

Bowerston, Harrison Co., Ohio.

Announcements.

DISTRICT MEETINGS

Middle District of Iowa. May 6th.

West Virginia District. April 26th.

North eastern District of Ohio, Thursday, May 7th. Stop off at West Salem and New Pittsburg.

Middle District of Pa., Lower Cumberland Branch, April 30th. A full representation desired.

DIED.

GROBY.—In the Lower Miami Church, Montgomery county, Ohio, March 22nd, Catharine Idella, daughter of brother Adam and sister Susanna Groby, aged 2 yrs, 6 months and 8 days. Funeral service by the brethren from 1st Epistle of Peter, 1st chapter, 24, 25.

This is the fourth one of their tender offsprings that has been conveyed to the silent tomb and they truly have our sympathies. Inasmuch as you have been bereft of your dear children, try and bear up, they have only gone a little while before you. Soon we too must go. Then be faithful a few more days and you can meet your darling ones again, where you can dwell together as an unbroken family.

NEIDICH.—In the Lower Miami Church, Montgomery county, Ohio, April 9th, William Neidich, aged 23 years and 4 months. Funeral services by the brethren and the writer from John 5th ch 25, 28, 29 verses.

The subject of this notice was ailing for some time, and a little over a week before his death he sent for the ministering brethren to pray for him and desired to become a member of the church, but too weak to have his wishes fully accomplished. This is another warning to those that delay and wait for a more convenient season to commence the good work.

DANIEL BOCK.

SMALL.—In the Falling Spring Church, March 9th, George Small. Funeral services by Eld. Henry Koontz and the writer.

GROVE.—In the same church April 5th, sister Ann Rebecca Grove, aged 24 years and 1 mo. Funeral services by Eld Henry Koontz and the writer.

Sister Grove was the daughter of Bro. Christian Deardorf, dec'd., of Franklin Co., Pa. She was prostrated for about five weeks, but bore her affliction throughout her illness as becometh the saints, with such patience as is rarely found, and in much assurance. Her relatives have lost a kind friend, her husband, (John S. Grove) and affectionate wife, and the church a consistent and praiseworthy member. Although she was young in years, she was rich in faith, hope and love.

JOHN ZUCK.

(*Companion* and *Visitor* please copy.

IMLER.—On the 12th inst., in the Yellow Creek Church, near New Enterprise, Bedford county, Pa., Bro. John Imler, aged 32 years, 3 months and 13 days, disease, fever and hemorrhage. Occasion improved by the brethren from James 1: 23. He leaves a sorrowful sister (widow) and 3 children to mourn their loss. *Visitor* and *Companion* please copy.

LEONARD FURRY.

WHITEHEAD.—Near Milford, Kosciusko county, Ind., Adaliza Whitehead of bleeding of Lungs, aged 29 years and 11 days. She was beloved by all, and a large concourse of mourning friends followed her to the grave. Funeral services by the writer, 1 Cor. 15th ch. 19 ver.

JESSE CALVERT.

TOMBOUGH.—In Tenmile congregation Washington county, Pa., Jan. 12th, 1872, of Cancer of the Stomach, our beloved sister Barbara, wife of Bro. John Tomlough, aged nearly 24 years. She was under medical treatment nearly 4 years, but passed away like an expiring vapor. Funeral text, Phil. 1: 21, by

JOHN WISE.

TASHER.—In Marshall county, Ind., Feb. 25, 1872, Henry Tasher, aged 27 years and 11 mos., lacking 2 days. Funeral services by the writer, John Hoover and Adam Appleman,

JOHN KNISELY.

EDITORIAL.

OUR SAY.

As we have refused a number of articles on the subject of feetwashing, it may be proper for us to give our reasons for admitting Bro. Wolf's article, although it is not intended as an argument on that subject, but rather as a protest against the plan which A. M. originated to settle this much mooted question.

1st. Bro. Wolf seems to stand as a representative of the Church of the Brethren in California, and as they will not be represented at A. M. it seems charity in us to let them be heard.

2d. They stand isolated from the general brotherhood and simply contend for that liberty of conscience which God has granted to every regenerated soul.

3d. They are in the minority in practice and not oppressive but stand in defence of that mode which they think was taught and exemplified by their Divine Master, which is certainly no crime, when it must be admitted that they have, at least, as much scripture for their position as those who differ from them. Our hearts were made to rejoice ever since we knew that we had brethren away out on the Pacific coast, and far would it be from us to say or do anything that might have a tendency to sever that cord which binds our glowing hearts together and unites us as the mystical body of Christ.

Although we were always favorable to that mode generally established by the Church, and never, to our knowledge, saw it practiced any other way, yet we feel quite sure if what is called the single mode was established, we would feel just as well in observing it in that way, because we believe that the ordinance is washing feet and that it is observed in either mode, if done in the *right spirit* and with the *true design*. Right here brethren, we fear is where the danger comes in. While we are jan gling and disputing about the letter, we may lose the spiritual import. We are often made to fear that many perform this significant ordinance as a dead letter, and to such it matters but little how it is performed. If the time and writing that is spent in discussing the mode was spent in enlightening our dear members of its spiritual signification, perhaps it would be better for the Church.

For any set of elders to excommunicate members for this simple difference in practice, is presumption, and overstepping their privileges, as no such authority ever was, nor never should be given, and we have more confidence in our dear brethren than to believe that they will ever be guilty of committing such a blunder.

As to the Committee sent out to investigate this matter we have but little to say, and less yet to expect, from the fact that the information thus gained cannot add one iota in favor of either mode. The "old landmarks" are so clearly set forth in the Bible that a wayfaring man, though he were a fool, cannot err therein, and if nothing can be found there to settle this mooted question, we fear we will not gather much light outside of it. Brethren, let us stick to the truth and let tradition go, so did our old brethren who are long since gone to rest. The Bible was the only guide that they had, and surely it should not be less ours. This is the oldest, the best and the *only* authority we have on which to base our hopes of eternal life, and we do well if we take heed thereto. Our predictions are, that if our brethren or elders meet in the fear of the Lord, having nothing in view but the welfare of our beloved Zion, this question will be disposed of just as it should be, allowing each branch of the Church to observe this ordinance in the way that they can do it with a clear conscience as dictated by the Holy Spirit, as we believe that in either way, the ordinance is observed, and that the benefit to be derived therefrom, depends more in the spirit in which it is done, than in the mode. In conclusion we will say, that we do not wish, neither will we allow this question to be discussed in our columns for the present as it only engenders strife. Nothing but charity and Christian forbearance can or will settle it satisfactory.

PETITION TO A. M. A few days ago we received several petitions which are intended to be presented to A. M., but from whom or whence they came, we know not. The spirit of them appears to be ortl odox, protesting against the proceedings of certain elders who are accused of lording over God' sheritage, and excommunicating all who refuse to toe the mark, also asks A. M. to divest elders of power to act in the absence of positive Gospel law, and to accept the New Testament to be our only rule of faith, practice and Church government.

We feel to have much to say in regard to these things, but shall wait for further developments. We are truly sorry that there should be a cause for such things and look upon them as omens of no good. Brethren, let us earnestly pray and labor for the promotion of peace, exercising charity and christian forbearance towards each other as fellow heirs of the Kingdom of God.

Miscellaneous.

ELD. GEO. WOLF, of Lathrop, Cal., informs us that the prospects are cheering and that the crops promise a large harvest. They expect harvest to commence by the first of June.

JOSEPH ZAHN.—We will allow you the percentage on all that you will be pleased to send us.

JACOB HOLSOPPLE.—There is due us from J. P. $1.40. We have cancelled C. P's, name if not right inform us.

SAMUEL MOORE.—The PILGRIM, from now to the end of the year will cost 85cts common paper, or $1.00 book paper. Send the money in a registered letter or get a postal order.

JOSIAH HORNING AND OTHERS.—The promised debate has not yet been sent us. We had a letter from Bro. Calvert, the other day, and he says it will be sent as soon as they get it ready. Have a little patience, it will be forthcoming as soon as received.

DON'T FORGET.—Every new subscriber gets a copy of Eld. Flory's "Anxions Bench Religion" free of charge. Now is the time to subscribe. Will not our agents still continue their efforts in enlarging the PILGRIM's field of labor? Now is the time to subscribe as there are movements afloat in the church upon which every brother and sister should be posted. Annual Conference is also approaching, of which we expect to give as full a report as circumstances will admit. The promised debate is also another prospective inducement On a whole, the PILGRIM is now all that the Brotherhood can reasonably expect, and with its daily increasing list of new subscribers and many valuable new and old, contributors we certainly can reasonably expect to make it more interesting, useful and instructive. Hitherto God has been mindful of us and abundantly blessed us, whereby we have been enabled to labor for the peace and prosperity of the Church and we hope by His good pleasure our future pages may be the imprint of that christian charity which our blessed Master says "thinketh no evil."

ORNAMENTAL AND USEFUL.—Briggs & Bro's catalogue of flowers and vegetable seeds for 1872. As the time for purchasing flowers and vegetable seed is now here, we will call the attention of our readers to one of the most extensive and prettiest catalogues that we ever had the pleasure of examining. It is a perfect album of pretty flowers and is really worth the price asked for it for that alone. It also contains useful hints upon the growth and raising of flowers and vegetables, which are the results of years of practical experience, and a complete price list of all the flowers and vegetables that are cultivated. No person interested in flowers, house or garden plants, or engeged in the raising of vegetables should be without one of these beautiful and valuable illustrated catalogues. Enclose twenty-five cents and have one at once. After receiving the catalogue you order seeds to the amount of $1.00 the price of the catalogue is returned to you again, in seeds.

Address, BRIGGS & BRO.,
Rochester, N. Y.

LOVEFEASTS.

The Lord willing, the Brethren in the Waterloo Congregation, Blackhawk Co., Iowa, intend having a Lovefeast on Saturday and Sunday, 15th and 16th of June next, commencing on Saturday at 1 P. M. A hearty invitation is hereby extended to all who please to favor us with a visit.

ELIAS K. BUECHLEY.

DEAR PILGRIM: Please announce that we, the brethren of the Union District, Marshall Co., Ind., intend to hold a Lovefeast in our new Church House, 5½ miles southswest of Plymouth, on the 14th of June, 1872. If any come on the mail train they can stop off at the Summit, 3 miles west of Plymouth. We do hope that some of our laboring brethren will be with us, and as many others as wish to come will be heartily welcome. Meeting commences at 10 o'clock.

JOHN KNISELY.

Dear Pilgrim: Please announce that the District Meeting of Western, Pa., will be held at the Pigeon Creek Meeting House, Washington Co., Pa., on the 1st day of May 1872, and on the evening of the 2nd, there will be a communion meeting at the same place. The usual invitation extended.

JOHN WISE.

Please announce that the brethren in Falling Spring Church, will hold, the Lord willing, their Love Feast at Hades meeting house on the 14th day of May next. A cordial invitation to all. JOHN ZUCK.

A WONDERFUL REMEDY!

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A certain remedy for Liver Complaint, Dyspepsia, Scrofula, Headache, in fact all diseases arising from a torpid liver, or impure blood, a great thing to build up the system and prevent disease.

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TESTIMONIALS.

Hear what ministering brethren and others say about it:

BRO. RENNER, your medicines have the best name of any medicine ever sold in this country. A. HUTCHISON, Oak Hill, Va.

BRO. RENNER:—Your Liver Tonic cured my disease, I thank God for the great discovery. It has also cured a remarkable case of Scrofula near here. WM. H. BAILY, Raleigh, Va.

BRO. RENNER:—Your remedies are just what we need. I had the Dyspepsia, and tried Fahrney's, Shenk's and others, and lastly the *Liver Tonic*. I used but two bottles and am happy to say that I am heavier now than I ever was. My neighbors are surprised at my healty appearance. D. S. STAYER, New Enterprise, Pa.

DR. RENNER:—Your remedies are doing wonders here. WM. H. GANT, Cool Springs, S. C.

GENERAL INTELLIGENCE.

ANTIOCH DESTROYED.

The destruction of one-half of the city of Antioch in Syria, by an earthquake, and the loss of fifteen hundred lives, is announced by cable dispatches. No particulars have been received further than that great distress prevails in that portion of the city not demolished, and the remaining inhabitants are sadly in need of assistance. This is the fifth or sixth time during the Christian era, that Antioch has suffered such a calamity. In the year 115 while the Roman Emperor, Trajan, was visiting the city—then called from its wealth and influence, the "Queen of the East," an earthquake leveled almost the entire city to the ground, burying thousands of its inhabitants beneath the surface of the earth. The city was rebuilt, but in the year 458 was again visited by a shock almost as severe as the first. But a worse fate was yet to come to it, for in the year 265, while the inhabitants and multitudes of people from the surrounding country were celebrating the Feast of the Ascension, the earth opened and engulfed a large part of the city, shattering and destroying the remainder. It is impossible to calculate the amount of suffering occasioned by that single disaster, but it is known that more than 250,000 lives were lost. About sixty years later the city was again the scene of a like calamity, and again in the year 1822.

New Sect in England.—Another kind of religionists have sprung up in England from which country a large part of the recruits of Mormons came. A sect calling itself (very properly) "Peculiar People" has taken possession of one of the arches of the London and Dover Railway, near the Walworth-road. In this dreary vault the Peculiars have fitted up a chapel with benches and a platform. There is a space left for dancing, which, it appears, is one of the ceremonies. The brethren and sisters, upon meeting, kiss each other. Then they sing a hymn. Then somebody makes a long prayer. Then either a sister or a brother preaches from the book of Revelations. Then some boy or girl has convulsions, apparently epileptic. Then the meeting breaks up with what appears to be a "general break-down," with much kicking and leaping, furious gesticulations and maniacal exertions.

Popish "Miraculous Water."—Apropos to the miracles which the Bishop of Laval is making known to the world, the waters of Nanterre, near Paris, which were deprived of their virtues during the war, have now begun anew to work marvels under the auspices of St. Catharine. The cure of Nanterre has charge of the well, and derives from it an annual revenue ten times as large as his sacerdotal remuneration. The trade in this water is very curious. It is bottled, corked, stamped, and sold to believers in all parts of the country. Hundreds of bottles are daily sent to the more fervent regions of Brittany. La Champagne also consumes the miraculous water largely; Chalons, Rheims, and Vitry-le-Francais being the cure's best customers.

The Great Brooklin Bridge Company has already expended upward of $2,200,000 on the work, including the amount paid for right of way. The entire cost is estimated at $12,000,000. It is stated that steam-cars will run across the bridge at the rate of twenty miles an hour.

A frightful tornado swept over Brownsville, Tenn., on the 9th. inst., blowing down many dwellings and outhouses, and injuring a number of persons—one, Mrs. Burteo, fatally. A cabin, containing a dozen negroes, was turned over several times without hurting any body.

Advertisements.

GOOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have enquired whether we keep them for sale. We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for sending them.

Conversion of St. Paul. By George Jarvis Geer, D. D. 12mo. fine edition, $1. Plain edition,75 cents.

Footprints of Life; or, Faith and Nature Reconciled.—A Poem in three parts. The Body. The Soul. The Deity. By Philip Harvey, M. D. $1.25.

Fruit Culture for the Million. A Handbook. being a Guide to the Cultivation and Management of Fruit Trees. Descriptions of the Best Varieties, and How to Propagate them. illustrated $1.00.

Hand-book for Home Improvement: comprising "How to Write," "How to Talk," How to Behave," and "How to do Business," in one vol. 2.25.

How to Live; Saving and Wasting, or Domestic Economy. By Solon Robinson. $1.50.

Hopes and Helps for the Young of both sexes, Relating to the Formation of Character. Choice of Avocation, Health, Conversation, Cultivation of Intellect, Moral Sentiments, Social Affection Courtship and Marriage. By Rev. G. S. Weaver. Muslin, $1.50.

Life at Home; or, The Family and its Members. Husbands, Wives, Parents, Children, Brothers, Sisters, Employers and Employed, etc. By Rev. William Aikman, D. D. A work which should be found in every family. $1.50. Extra gilt, $2.00.

Man and Woman: Considered in their Relations to each Other and to the World. By Henry C. Pedder. 12mo, Fancy cloth. Price $1.00.

Man, in Genesis and in Geology; or, the Biblical Account of Man's Creation, tested by Scientific Theories of his Origin and Antiquity. By Joseph P. Thompson, D. D., LL.D. One vol. 12mo, $1.00.

Oratory—Sacred and Secular; or, the Extemporaneous Speaker. Including Chairman's Guide for conducting Public Meetings according to the best Parliamentary forms. By Wm. Pittenger. $1.50.

The Emphatic, Diaglott; or The New Testament in Greek and English. Containing the Original Greek Text of the New Testament, with an Interlineary Word for-word English Translation. A Work for Students in Theology, and S. S. Teachers. By Benjamin Wilson. Price, $4,00; extra fine binding, $5.00.

The Right Word in the Right Place. A New Pocket Dictionary and Reference Book. Embracing Synonyms, Technical Terms, Abbreviations, Foreign Phrases, Writing for the Press, Punctuation, Proof-Reading, and other Valuable Information. Cloth, 75cts.

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TRACTS.

"ANXIOUS BENCH RELIGION EXAMINIED." by Elder J. S. Flory, is a Tract now ready for distribution, of which the following is a brief synopsis of the contents: A short and pointed address to the reader. The motive that prompted him to write, and his responsibilities as a minister; The peculiarities attending this type of religion; The feelings there experienced, not imaginary but real. The key that unlocks the wonderful mystery: It is not the workings of God after the order and plan of salvation; Man's endowment, his imitative principle—emanated from God; Spiritual influences and intercourse; Relation existing between man and God, and man and man; The fraternal bond and our natural affinities established by the "so called" sciences of Electro Biology; Mesmerism and Psychology or science of the soul, also, "Spiritualism" "Spiritual Rappings," &c. The causes by which the feelings are excited; Sympathy of the nervous system, and how that momentary feeling of joy is brought about, called, "Experimental Religion; Similar feelings may be brought about when there are no religious pretensions; Our reasons why we think this *modus operandi* of getting religion is not according to the Gospel, and then concludes by pointing out that form of doctrine as taught by Jesus Christ, and recorded by His faithful witness.

These tracts will be sent to all post paid, on the following terms: Single copy 10cts, 10 copies 70 cents, 20 copies $1.20, 50 copies $2.50, 100 copies $4.00.

TRACTS.

Treatise on the Salutation, Feetwashing and the Lord's Supper, by Eld. David Bosserman, intended more especially for the Brotherhood. They are now offered for sale on the following terms; Single Copy, 10cts. Per Dozen, 80cts.
Address, D. Bosserman, Gettysburg, Pa

Trine Immersion.

A discussion on Trine Immersion, by letter between Elder B. F. Moomaw and Dr J. J. Jackson, to which is annexed a Treatise on the Lord's Supper, and on the necessity, character and evidences of the new birth, also a dialogue on the doctrine of non-resistance, by Elder B. F. Moomaw. Single copy 50 cents.

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The Spring session of Salem College will open for the reception of any number of students from all parts of the country, on the 20th, of March 1872.

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Apl. 13, 1872.

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CORN.	.80
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THE PILGRIM,

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CORRESPONDING EDITORS.
D. P. Sayler, Double Pipe Creek, Md.
Leonard Furry, New Enterprise, Pa.

The *Pilgrim* is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of *love* and *liberty*, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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Merkly Pilgrim.

"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 3 JAMES CREEK, PENNSYLVANIA, APRIL 30, 1872. NO. 18.

POETICAL.

LITTLE GREEN GRAVES.

There's many a green and grassy grave
In yonder burial-ground,
And many a child lies sleeping there
Under the swelling mound.

And many a parent's heart has ached
In anguish and despair,
When laid away in the silent grave,
They left them mouldering there.

The heart and home were desolate
When the prattler's voice was still,
For, alas! no sound of merriment
Comes out from yon green hill.

There willows wave their graceful boughs,
And swing in the summer breeze;
Flowers bloom in the grassy beds,
And birdies sing in the trees.

The willow weeps and the summer breeze
Sighs in passing along;
The flowers bloom with a hectic flush,
The birds but murmur their song.

Then who can carol a cheerful note,
As softly there they tread
'Mong the grass that waves over the graves
Of children early dead?

Ah, weary and sad it is to think
How soon they passed away,
How the fairy form and rosy cheek
Mouldered again to clay!

And now they sleep in their dreary beds,
Nor heed the falling rain;
Though thunders roll in the mighty sky,
Ne'er shall they wake again.

List! I hear a whispering spirit say
That angels watch their clay,
And when the night of the grave is gone
They'll wake in endless day!

ORIGINAL ESSAYS.

LIFE.

BY BROTHER RIDGELY.

What is that to which we all cling with such a firm tenacity? We call it *Life*; and in that one simple word give expression to a thousand ideas as different as it is possible for language to convey, and many of them so vague that the most astute philosopher can neither understand nor explain them. Did I say we all cling to it with a firm tenacity? Aye, we make it everything in our voyage through the world, and are willing to sacrifice all else for a few more years, often a few more days. Queen Elizabeth was known to exclaim upon her dying bed, "A million for a moment."

How firmly the shipwrecked Mariner clings to his floating piece of timber, and even when his tongue, swollen from the lack of moisture, fills his parched and burning mouth and throat almost to suffocation, and his paralyzed limbs refuse longer to allow the nourishing blood to course through his veins, thus making his sufferings tenfold more horrible than death itself, he still hopes on for a little more of life, a few more days upon earth. It must indeed be sweet, when mortals can cling so fondly to a mere hope of its short continuance.

A couple of years ago, one bitter cold night, I witnessed the burning of a large planing mill in the city of Chicago. The Fire Marshall after examining the roof of the burning building, sent four fireman up to endeavor to suppress the flames. They had just reached the place of duty, when it fell with a crash, burying three of the men in the flame, but the fourth, making one desperate effort for life grasped the telegraph wire, which was extended over the roof, with his hands, and when the wire had cut through and rendered them powerless, he clutched it in his teeth, and thus supported himself above the raging fire until he was rescued from his terrible position. What man would suffer the terrible agony which he endured but to save his life? Not one. "Self-preservation is truly, the first law of nature."

The poor maimed wretch who has lost hands and feet from the effects of the terrible winters which visit our plains, still cries plaintively for life, though he knows that he will be compelled to be dependent during the remainder of his days upon others, for everything which he can have, for every comfort he enjoys, every pleasure he knows. But with all this weight of sorrow pressing so heavily upon him, he cries, "Give me but life, and I will suffer a thousand times more." Truly to live must be worth much that we would pay so high a price therefor.

The criminal condemned to the scaffold cries in the midst of his despair for the Bastile, the deepest dungeon of which he will cheerfully inhabit, deprived of light, companionship, everything in fact, that could make imprisment bearable, so that the precious boon is granted him. Precious most life be that it would be purchased at such cost. Then what is life that we should all cling to it with such firm tenacity? Is it the mere existence of the body upon earth? Much of it is not enjoyable, in fact many lives are made up more of sorrow and cares than of pleasure and happiness. 'Tis a mystery which philosophers have tried in vain to solve.

We have its counterpart, and at the same time termination, death. We all know that it is the severing of all ties that bind us to earth; the breaking up of all relations formed with the world. It is a dark shadow which lies across our path, and which we all must traverse, either to a more bright and joyous life beyond, or to eternal darkness.

There is another life then, one of which this in its most joyous time is but a poor type, a life which knows no end, a life of eternal happiness. There is no fear of death there, no dark shadow to threaten our passage, for all is clear and bright, one day of neverending bliss. We cling so fondly to this, how much more enjoyable is that. Is it not worth more powerful efforts than that which we know must sooner or later terminate?

Then we have an eternal death, a death which is neverending, but attacks us even more fiercely, and brings with it the dread consciousness that it will ever be recurring, that we must always die anew, and yet we are never dead. The most terrible anguish is this, dying, dying for ages, and yet the dissolution does not come. And so on, the prospect darkens as we gaze ahead, for we can see nothing but death in store for us, and yet we must suffer on.

Oh reader, can you pause to think? Can there be a choice between situations like these? No, no, you must take the narrow way that leads to eternal life. Though you may not know so much of what this world calls pleasure, your happiness will be far greater from the consciousness that you have an eternal life awaiting you, that there are unending joys in the world to come. Follow the steps of our dear Savior, for they lead you to this life. Pursue the narrow way, for it leads you to eternal day, a glorious life in Heaven.

Chicago, Ill.

A BLESSED PRIVILEGE.

BY D. B. MENTZER.

What is a blessed privilege? you ask. We all enjoy privileges, but there are few which we may call blessed. This privilege is a holy work, and is followed often with the most glorious of consequences. But what is it? I will tell you.

The Apostle James says, "Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death and hide a multitude of sins." That is it brother, sister. Now have you used this holy privilege? Have you "converted a sinner from the error of his way?" Have you tried? Or can you sit at ease and feel unmoved while you know many souls are going fast on their ruinous way down to the chambers of dark despair and death in the pit. Can you "stand all the day idle," and not "save a soul from death," when it is your blessed privilege to engage in a work so holy? Do you ever speak a kind word for Jesus to those who are His by right of the purchase of His precious blood? Have you tried to convert, or change a sinner from his error, for every one commits a most grievous error who follows the pernicious ways of Satan? If you have you are working for Jesus, and He will reward you at the last day, and I should not wonder if you would receive some reward in this life. But I trust you do not do it *for a reward*. This must not be the motive. We must be actuated by the "love of Christ" in us. If we love Christ, we will love our neighbor, and be interested in his soul's condition. But now it is our privilege also to convert our neighbor whose thoughts, and words and acts are in the way of error and sin, and need to be changed. He needs to be converted from loving the follies and vanities of the world, to loving God and His Word, and His people. Blessed are they who are en-

For the Pilgrim.

THE HOUSE OF THE LORD.

"I was glad when they said unto me, Let us go into the House of the Lord.

Our feet shall stand within thy gates, O, Jerusalem. Jerusalem is builded as a City that is compact together. Pray for the peace of Jerusalem they shall prosper that love thee.

For my brethren and companions sake, I will say peace be within thee.

Because of the house of the Lord thy God, I will seek thy good.

I have selected this subject from the fact it is the dearest place on earth to me. Within its walls I can sit and listen to the truths of the Scriptures as they are explained to us. There we meet with our dear brethren and sisters, and I sincerely feel that it is good for us to be there. There it is that we can mingle our voices together in singing God's praises. None of us should enter that house carelessly or unconcernedly, but rather should come, each one with an offering, and all should pray in behalf of our ministering brethren, and lend our efforts to promote the good cause.

We should pray for our dear young friends that are living strangers to God and His grace, and induce them to turn from their evil ways, and search the Scriptures, for in them they find eternal life.

We should not let any disagreeable weather prevent attending at the house of the Lord. Nothing but sickness should hinder us from going, for there is none of us that feel what a great blessing we are deprived of, until we are obliged to stay away in consequence of affliction, or of being removed so far from the place of worship that it is impossible for us to get there. I can tell from experience that it is the greatest disappointment I ever realized to be obliged to remain at home from church.

Again we should always be careful and examine ourselves very closely, when we enter the house of the Lord, and ascertain if we ourselves are right, before we examine our brethren and sisters. I am sorry to say that some of our brethren and sisters seem to examine each other in the church too closely, and it has caused me some bitter tears; and not only myself but many of our younger sisters. We cannot expect babes in Christ to live as closely as the older ones of the church, and when we see wherein they err we should point out their fault to them privately, and admonish them. We should have a better motive in view, we should be thinking more about heavenly and divine things, than the apparel of any of our sisters. We should not follow after the fashions of the present age, but rather appear in the house of the Lord in neat, modest apparel, as we are commanded.

I wish to speak in particular to the young sisters that they should never absent themselves from church to go visiting, for if we are indolent and negligent, how can we expect our neighbors and young friends to attend worship, we should set the example for others to follow, for there is nothing affords me greater pleasure than to see a large attendance at church, and I know it affords the ministering brethren great pleasure to address a large congregation. I have been to the house of the Lord when there was no ministering brethren present, and I was very much disappointed, and I know that when they are present, and not many people there, they feel sorry to see that people are so negligent. If we absent ourselves one Sunday it will not be hard for us to stay away two, and finally we would rather stay at home or visit a friend than go to meeting. Therefore let us resolve that nothing shall allow us to absent ourselves from meeting, save affliction, and "surely goodness and mercy shall follow us all the days of our life, and I will dwell in the house of the Lord forever." Always bear in mind that when we are attending the house of the Lord, we are laying up treasures where neither moth nor rust can corrupt, and then we will be ready to exclaim with the Poet:

"Ever hail, blessed temple, abode of the Lord,
I will turn to thee often to hear from His word,
I will walk to thine altar, with these that I love,
And rejoice in the prospects revealed from above.

LIZZIE BUSSARD.

Fairplay, Md.

For the Pilgrim.

THE PILGRIM'S PROGRESS.

But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. 2 Pet. 3:18.

There is nothing so desirable, nothing so much sought and studied by active humanity as a right speedy progress. All, in whatever pursuit, desire a speedy progression, a thrifty growth, a healthy condition of things, as regards the object of man's concern. The pilgrim as he journeys along in a strange land, sees to his right and to his left that all humanity is in a great struggle and bustle after some object or other. He watches some and sees some obtain their objects sought. He sees their end and the result of their struggle. They heap to themselves riches, some great human honor, others fail altogether. All having brought nothing into the world and can take nothing out; all pass away, both them that were successful and them that made little or no progress in life. But the pilgrim well knows that he has a point to reach in just so much time, so he passes steadily on, and as he proceeds he falls in with enemies. He feels his strength to fail him, and while others have progress of substance of earth which success ends on earth, and he viewing his reward in heaven. He necessarily seeks his strength of substance of heaven, namely, the Word of God. He feeds thereon, grows in grace, and in the knowledge of our Lord and Savior Jesus Christ. Finally by adding to one grace another, to faith virtue, to virtue knowledge, to knowledge temperance, &c., he attains the full stature of the measure of a man in Christ Jesus. And when he leaves this mortal stage of his existence does his progression end as did that of those he noticed to end in death before him? Oh, no. He takes all the substance with him that he accumulated except what he distributes among the children of men here, and for that "he shall in nowise lose his reward." No, he will still progress on unto all eternity. He shall find "joys ever new." For the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes. Now that He *will lead them* is a promise which implies an advancement from his table in his kingdom, where he shall have come forth, and girded himself, and served unto them living fountains of water. And other promises still imply a farther advancement in heaven. But had the pilgrim been persuaded by any one on the way to give up his "mad pursuit" "of things not seen," and taken interest only in "things which are seen," or especially yielded when his strength began to fail him, just as thousands do, then where would he be? If he had, and had gained the whole world, and by it "lost his soul; what would he give in exchange for it?" Why all he had gained if he had kept it, but at the end of his wild career he had to leave it to the use and the abuse of others; and now what will he give? What has he to give? So fellow pilgrims, as we are pilgrims and strangers we can tarry but to-night; but when the hour of bustle comes on, away we must speed, onward, and upward, and look at the course of the wicked only long enough to learn the moral therof and then onward march. "But" at the beginning of the text, implies that something preceded it, which is a warning that we take heed how we learn morals of things by the way "lest ye also being led away by the error of the wicked, fall from your own steadfastness." "But grow in grace, and in the knowledge of our Lord Jesus Christ. To Him be glory both now and forever, Amen.

C. C. ROOT.

Mirabile, Mo.

For the Pilgrim.

MAN A FREE AGENT.

"For in Him we live, and move and have our being." Acts 27: 28.

Man is the highest order of God's creation, and the noblest workmanship of His hands. He was highly favored in that that he was stamped with the image of his Creator, and endowed with knowledge sufficient to enable him to know the right, and to labor for his own happiness, as well as to glorify the name of God. As man was created in the image of his Creator, he was created a complete man, and not as a machine to be acted upon by his Creator whether to weal or woe. A free thinker, a free actor is God and man is created like him in this respect, a free being, otherwise he would not be man but a mere machine. Then as man was created free to act for himself, God gave unto him a law to abide by, in order that he might use his freedom in either direction by strictly adhering to the laws of God, or a straight out rebellion against the injunctions of his Creator. Alas, for man the latter proved too true. He takes the power or liberty that God had given him and used it in promoting the cause of the devil. We often hear it said why did not God interfere? Why did he not withhold the power that he had given to man that caused him to sin? The reason why I believe is, because man was free and God does not force his claims upon any one. This would destroy the free agency of man. He was created free and intelligent. The Law was given in plain language, and in consequence disobedience he knew his reward. He was not in ignorance concerning this matter. Where is the reason for giving a law, and not the power to keep or break. Man had the power to do this, and he uses the power, and the effects of that power we feel to deny. Man's condition thus far has never been changed. We still live and move by the power that God giveth, and how often we take the advantage of this power in dishonoring Him. Without God we can do nothing, it matters not what. Then unthinking mortal will not God hold you responsible for the way you are using this power? Be honest with Him in glorifying his name by walking with Him aright.

SAMUEL C. BASHOA.

Whitesville, Mo.

"During my long commercial experience," says Girard, "I have noticed that no advantage results from telling one's business to others, except to create jealousy or competition when we are fortunate, and to gratify our enemies when we are otherwise."

Justice consists in doing no injury to men; decency in giving them no offense.

Many false things have more appearance of truth than things that be most true.

YOUTHS' DEPARTMENT.

THE GREAT TEACHER.

I asked the little joyous Bird who taught
him how to fly,
And sing such pretty songs in the bright
blue morning sky;
And he told me it was God who had given
to him his wing,
And taught him how to build his nest, and
taught him how to sing.

I asked the little lovely Flower who gave
her perfume sweet,
And dressed her in her velvet coat so beau-
tiful and neat,
And taught her how to breathe so sweet up-
on the evening air;
And she told me it was God who had cloth-
ed her with such care.

I asked the little twinkling Star who taught
him how to shine,
And run with such a steady pace along his
proper line;
And he told me it was God who bade him
shine so bright
And trim his tiny little lamp to cheer the
winter night.

Since all things, then, look up to God, the
Flower, the Star, the Bird,
And all obey His holy laws, and listen to
His word,
I too, although a child, will try His bidding
to obey,
That I may learn to please Him too, and
serve as well as they.

A BROKEN SAW.

A boy went to live with a man who was accounted a hard master. He never kept his boys; they ran away or gave notice they meant to quit; so he was half his time without and in search of a boy. The work was not very hard—opening and sweeping out the shop, chopping wood, going errands and helping around. At last Sam Fisher went to live with him. "Sam's a good boy," said his mother. "I should like to see a boy now-a-days that has a spark of goodness in him," growled the new master.

It is always bad to begin with a man who has no confidence in you; because, do your best, you are likely to have little credit for it. However, Sam thought he would try; the wages were good, and his mother wanted him to go. Sam had been there but three days before, in sawing a cross-grained stick of wood, he broke the saw. He was a little frightened. He knew he was careful, and he knew he was a pretty good sawyer, too, for a boy of his age; nevertheless, the saw broke in his hands.

"And Mr. Jones will thrash you for it," said another boy who was in the wood-house with him. "Why, of course I didn't mean it, and accidents will happen to the best of folks," said Sam, looking with a sorrowful air on the broken saw. "Mr. Jones never makes allowances," said the other boy; I never saw anything like him. That Bill might have stayed, only that he jumped into a hen's nest and broke her eggs. He darn't tell of it; but Mr. Jones kept suspecting and suspecting, and laid everything out of the way to Bill, whether Bill was to blame or not, till Bill couldn't stand it and wouldn't.

"Did he tell Mr. Jones about the eggs?" asked Sam. "No," said the boy, "he was 'fraid; Mr. Jones has got such a temper." "I think he'd better owned it just at once," said Sam. "I suspect you'll find it easier to preach than to practice," said the boy. I'd run away before I'd tell him;" and he soon turned on his heel and left poor Sam alone with his broken saw.

The poor boy did not feel very comfortable or happy. He shut up the wood-house, walked out into the garden, and then went up to his little chamber under the eaves. He wished he could tell Mrs. Jones; but she wasn't sociable, and he had rather not. "Oh, my God," said Sam, falling upon his knees, "help me to do the thing that is right."

I do not know what time it was, but when Mr. Jones came into the house the boy heard him. He got up, crept down stairs, and met Mr. Jones in the kitchen.

"Sir," said Sam, "I broke your saw, and I thought I'd come and tell you 'fore you saw it in the morning."

"I should think morning soon enough to tell of your carelessness. Why do you come down to-night?"

"Because," said Sam, I was afraid if I put it off I might be tempted to tell a lie about it. I am sorry I broke it; but I tried to be careful."

Mr. Jones looked at the boy from head to foot, then stretching out his hand, "There, Sam," he said heartily, "give me your hand. Shake hands; I'll trust you Sam. That's right; that's right. Go to bed, boy. Never fear. I'm glad the saw broke; it shows the mettle's in you. Go to bed.

Mr. Jones was fairly won. Never were better friends than Sam and he. Sam thinks justice had not been done Mr. Jones. If the boys had treated him honestly and "above-board" he would have been a good man to live with. It was their conduct which soured and made him suspicious. I do not know how this is; I only know that Sam Fisher finds in Mr. Jones a kind and faithful master.

"LOST."

A little girl, playing at the street door, strayed away; and her friends were almost frantic with grief. So they engaged a man to go through the streets, and, by means of a large bell, announce to the citizens this sad loss.

We do not have a crier in our city streets now, to ring a bell for lost children. If a child is picked up that appears to be lost, it is taken to the station-house nearest to the place in which it is found; then the officers at the house telegraph to all the others the fact of the little stray one being found. So the parents, as soon as they miss their child, instead of running around the streets, go at once to the station-house near to their own, and tell of their loss; and very soon they have their darling in their arms again.

How sad it must be to be lost! If any of my little readers never were, they do not know the dreary feeling of being in a strange place, among strange people, not knowing where your kind friends are; and I sincerely hope they will never experience that feeling.

But oh, it is much worse to be lost from God; to stray away from His protecting love; to go so far away that we cannot tell where to find Him; to be surrounded by people that do not know Him. But He has promised that those who seek Him shall find Him, and those who call upon Him He will answer; and as the loving parents instantly go after the lost child, as soon as they are informed where they may find it, so our heavenly Father will come to us if we cry out that we are *lost* but for the light of His countenance.

I knew a little girl, living in Barbadoes, one of the islands of the West Indies, who was lost in a sugar-cane field. For half-a-day and night her anxious friends searched for her; and when, at early dawn of morning, she was found, she was but a ston's throw from her grandfather's house, from which she had strayed.

Just imagine the little one, away from her comfortable bed, out in the dreary field all night, and hearing her father calling her, while her feeble voice could not make him hear her; and her bewildered feet could not lead her home.

But God was there. His angels watched over her. And I hope that when, through His providence, she was once more in her parents' arms, they did not forget to thank Him for His mercy.—*New York Observer.*

CORRESPONDENCE.

Dear Brethren:—In my weakness I want to tell you how the Lord has blessed me and mine. Now the Word of the Lord is brought to my mind, "The very hairs of your head are all numbered, and that a sparrow cannot fall to the ground without our Father's notice," showing how the Lord watches over his people, even as he watches over the fowls of the air, and beasts of the field. How much more care will He have over them that love Him and keep his commandments. Far have I been from keeping all of the Lord's commandments, but my heart's desire is to do the will of my Father which is in in Heaven, and with these blessed words, "Whom the Lord loveth he chasteneth," I am consoled. Now this leads me to tell you my dear brethren how the Lord has blessed me and mine. First of all my dear wife has been sick for about fifteen years, most of the time, and the last six years we have known that her sickness was the consumption, and on the 28th of February, she left us to go to Jesus. She cared no longer to stay, for when we were all around her bed weeping, she said, "Although you weep, I cannot, for I am going to Jesus." Bless the Lord for those words on a dying bed, for they comfort me while I am here with my children. Oh, may we all continue to praise that holy Name.

Two dry seasons have passed over us here, and the last year I have had to work out by the month to earn a living for my family, and about two months ago, my wife was brought to me, and she said that I must go home with her to take care of her, for she had very severe fainting spells. So I came home with her, but my mind was very busy thinking how I was to get means to support our family, and get her medicine, and the things he would need, for when my labors stopped our income also stopped. I had no money, and no credit, for those that did credit me when I was earning money, could not do it then. Things looked very dark, but here comes the help, and the glory of the Lord, in the shape of bread for the family, by my dear brethren whom I love in the Lord. And they kept that watchful care over us so that we have not been in want, neither for those things that we needed for wife, for not only was bread sent to us, but also money. Oh bless the Lord for His great goodness. To think that our brethren would leave their labors when they were so anxious to get in their grain, and come and minister to our wants night and day is consoling. Oh, it fills my heart to overflowing sometimes to see how the Lord does bless His children, and how sure His promises are. Oh dear brethren, my prayer is that all who profess the name of Jesus may have a watchful care over those that are sick and in want, and so fulfill the teachings of our blessed Redeemer, for He says, "What ye have done unto the least of my brethren, ye have done it unto me."

Now in conclusion, I wish to say to all who have an abundance of this worlds' goods, do not neglect the sick and the poor. Oh, do not make the mammon of unrighteousness your god, and lose your soul, for how hardly shall a rich man enter into the Kingdom of Heaven. Will you not aid and assist, not only the poor and needy, but help all the means that is calculated to promote the cause of our blessed Lord. Yes, send in your money to the PILGRIM office, and do not be sparing of it, and have it sent broadcast over the land, and the souls that you may thus cause to be saved, will well repay you. Oh, how you will be rewarded for the act, for this will be lending to the Lord. And now dear brethren continue

steadfast, for our stay is but short. Fear not man who can destroy the body, but fear him who is able to destroy both soul and body in hell. Oh remember, that we are to give an account of our stewardship while we are here on this earth, then let us not hurry our talent, but work for the Lord, by all the means that is within our reach. Let us all search the Scripture more, and find out more what is our duty to God, and to the human family, and put it into practice. Oh, let us try to exercise that zeal that those holy men of old had when they had all things common, and going from house to house eating their bread with singleness of heart.

Brethren, pray for us here in California, so that if we meet not here, we may meet in that beautiful country where parting is no more.

G. W. HOXIE.

Pantas, Cal.

Dear Pilgrim:—I have just returned from holding a meeting of a few days in the Cowanshanock congregation, Armstrong Co., Pa. We had a meeting of some interest, baptized two, one more made application for baptism but was hindered by parental restraint. How hard must be the heart that is not only bent on destruction but will hinder others to flee from the wrath to come. May the Lord of all have mercy on such. I visited many who were afflicted while away, some near the gates of death and we hope near the porta's of day. I returned on the 18th to find sister Sadie Furgason in quite a critical condition. We have at present quite an amount of sickness in our community.

Yours in love,

J. P. HETRIC.

Oakland, Pa.

CLARENCE, Mich., }
April 15th, 1872. }

Dear Pilgrim: I will give you a short sketch of my life. I was born in Lancaster county, Pa., and brought up in Stark county, Ohio. In 1860 I confessed Christ and obeyed the Gospel, and in 1866 I moved to this place with my family of wife and seven children where we now reside. Our farm was new, and we were in rather poor circumstances, so I did not wish to call on the Church to send us ministering brethren, but we would be very thankful to have some of the brethren come and teach us and the people here. When I tell the people here of church ordinances, such as feetwashing and Lord's supper to be taken in the evening, they will answer that they know of no such church. There are but few persons here that have ever heard any of our preachers, and I think that the people here would receive the word of God and the teaching of Christ's doctrine as well as any where. Dear brother, I would be very thankful if you would publish this in the PILGRIM so that the brethren may know our desire. I do not know of any other brother in our country. We give our love to the brethren, hoping they may remember us in their prayers.

Our residence is Clarence, Calhoun Co., Mich. Address, Moses Moist, Albion P. O., Calhoun county, Mich.

Announcements.

DISTRICT MEETINGS

Middle District of Iowa. May 6th.

North eastern District of Ohio, Thursday, May 7th. Stop off at West Salem and New Pittsburg.

LOVEFEASTS.

The Lord willing, the Brethren in the Waterloo Congregation, Blackhawk Co., Iowa, intend having a Lovefeast on Saturday and Sunday, 15th and 16th of June next, commencing on Saturday at 1 P. M. A hearty invitation is hereby extended to all who please to favor us with a visit.

ELIAS K. BUECHLEY.

DEAR PILGRIM: Please announce that we, the brethren of the Union District, Marshall Co., Ind., intend to hold a Lovefeast in our new Church House, 5½ miles southswest of Plymouth, on the 11th of June, 1872. If any come on the mail train they can stop off at the Summit, 3 miles west of Plymouth. We do hope that some of our laboring brethren will be with us, and as many others as wish to come will be heartily welcome. Meeting commences at 10 o'clock.

JOHN KNISELY.

Dear Pilgrim: Please announce that the District Meeting of Western, Pa., will be held at the Pigeon Creek Meeting House, Washington Co., Pa., on the 1st day of May 1872, and on the evening of the 2nd, there will be a communion meeting at the same place. The usual invitation extended.

JOHN WISE.

Please announce that the brethren in Falling Spring Church, will hold, the Lord willing, their Love Feast at Hades meeting house on the 14th day of May next. A cordial invitation to all. JOHN ZECK.

Please announce that we intend to have our Lovefeast on the 31st day of May next in the Dry Valley meeting house, Mifflin co., Pa., commencing at one o'clock p. m. Preaching next day in the forenoon. An invitation is given to all that have a desire to be with us, especially ministering brethren.

For the satisfaction of those wishing to come, we would say that our meeting house is about ¼ mile from the Sunbarry & Lewstown R. R., and the morning train leaves Lewistown at 6:30 a. m. The other train leaves Lewistown at 12:20, p. m. Maitland is our station about five miles from Lewistown. JACOB MOHLER.

Please announce that we purpose holding our Lovefeast at Spring Run, near McVeytown station, Mifflin county, Pa., on the 29th and 30th days of May, 1872. A hearty invitation is extended to ministers and members.

JOSEPH R. HANAWALT.

DIED.

BLOUGH.—In the Mennonite Church, Somerset county, Pa., March 21st, 1872, David Blough, aged 82 years, 8 mos. and 18 days. Funeral service by Saml Blough from 1st Cor. 15: 22.

At the time of his death he had 17 children, 68 grand children and 87 great grand children, making in all 172. He had four wives three dead and one living. *Companion* please copy. TOBIAS BLOUGH.

BULGER.—In the Yellow Creek Congregation, April 5th, Ollie May Bulger, aged 1 year, 9 months and 18 days.

BRUMBAUGH.—In the Clover Creek Congregation, April 12th, Mahlon Brumbaugh aged 6 months and 7 days.

HOOVER.—In the same congregation, Elizabeth Hoover, aged 23 years, 9 months and 8 days. J. W. BRUMBAUGH.

CRAVER.—In the Monocacy Church, Frederick county, Md., April 11th, Bro. Peter Craver, aged 87 years and 9 mos. Funeral services by the writer from Psalms, 37: 37.

Brother Craver was the oldest member in the Church; he became a brother when young, and lived an humble, harmless and inoffensive life. His wife, a sister, preceded him to the spirit world 22 years. His home on earth was located in the extreme outskirts of the church territory, and consequently he did not get to public meetings as he otherwise would have done. Meeting was held near him once in eight weeks, this he never missed until he became too feeble to attend it. Sleeping in the same room with him one night last October, I was awakened about 2 o'clock by some noise in the room, which was occasioned by his being engaged in prayer, which he continued until morning. After breakfast I said to him, "Brother Peter you prayed a good deal last night," to which he replied, I have made my peace with God, and I now pray for holiness and for others. "Oh when shall I see Jesus," &c., was favorite poetry with him and he would often repeat it as a prayer, but would always add at the end of the verse. "Not my will but thine O God be done." A short time before death he repeated the verse "Come Holy Spirit heavenly dove," &c., but immediately added, "Not my will but thine O God be done."—*Visitor* please copy.

D. P. SAYLER.

EDITORIAL.

AN EXPLANATION.

One brother has wrote us that he was disappointed in regard to the size of Elder Flory's Tracts, and thinks them too small for the price asked for them. Fearing that others may labor under similar feelings, we make this explanation.

First. We advertised it as a Tract, which properly signifies a short discourse, or point of doctrine written or printed for general distribution. For this purpose Bro. Flory's Tract was written and published, and for merit, we claim all for it that is represented in the notice of it, although it is short, just as it should be. It is true, some might have made of the same subject, a Tract sixteen or twenty-four pages, and not said half as much to the point, but that is not what we want. In a Tract we want the desired information in the least possible space, and this we have in Bro. Flory's Tract.

Second. The Tract enterprise among the Brethren, is an experiment, and it certainly is not fair that the publisher must run the whole risk. This we did, and to give us some chance to secure us from loss, we offered them at such prices as would pay us for our labor and expense, providing we could sell one fourth of the number printed, which at present is doubtful unless a greater number of liberal hearts engage in their distribution. We have put out an edition of 4.000. We hope to sell 1.000 which will average us after postage is paid perhaps 3 cents or $30.00. We then have $30.00 for publishing 4.000 Tracts. Now brethren, what do you say about our prices, are they not low enough?

Third. The object was not to make money either by the writer, publisher or buyer. Bro. Flory has defined his position in regard to them, and in addition to time and labor he has ordered 100 copies at published prices, for free distribution. How many of our brethren will go and do likewise?

This is the only way that we can accomplish anything in this direction, as to think to introduce and distribute a thing of this kind by receiving for them an equivalent in money, outside of the Brotherhood, is expecting too much, therefore we expect our members to buy enough to pay expenses and then distribute *free*. To do this successfully, each church should lay together enough to purchase several hundred for distribution. For this purpose we will put them at the lowest possible price. It should be remembered that every tract that we send out cost us two cents for postage, also all that we send out for gratuitous distribution must be postpaid by us, thus incurring an extra expense in addition to our time and labor lost in their publication.

We have now explained our position and hope the thing will be fairly understood.

We have met with unexpected encouragement and feel assured that the enterprise, under the blessing of God, will be a complete success. We here subjoin a letter that breathes the true spirit, as a sample for others.

IOWA, April 20th, 1872.

Dear Brethren: Ebl. Flory's tract is received and is just the thing that is needed. Feeling assured that they will be the means of accomplishing much good, I enclose $2, for which you will please send as many as you can afford. I wish them for free distribution among my neighbors, some of whom put more trust in their feelings than in the word of God. Hoping that the brethren everywhere will aid in their distribution, I remain your brother in the Lord.

S. T. N.

We have others of the same tenor, but let this suffice, knowing that our brethren will not be slack in a good cause.

We certainly shall have no objections to selling to members, and even others, if they will buy, but none should feel disappointed because they cannot succeed in selling at such prices as will net a nice profit. In ordering, please state whether they are for distribution or not.

WHO IS IT?

Our brother of the *Companion* thinks that he cannot afford to offer as much credit as some publishers who have their farms and rich relations to fall back upon. We wonder who he means. When the poor peo-

ant went riding to town beside of his noble king, conversing so hopefully over his good fortune, being blessed with the common necessaries of life, and in addition, for every Saturday evening, a pullet for in the pot, he really thought that it was good enough for the king, but on arriving in town and hearing from the living mass the acclamations "Long live the king," he was dumb-struck. "Why surely either you or I must be the king."

We have been living on in the even tenor of our way, having learned "with food and raiment therewith to be content," but when the fact was revealed to us that there were such lucky publishers in the Brotherhood, we commenced looking around to see if it could possibly mean us, but like the poor peasant we were doomed to disappointment. It will not fit our condition no how. We have some relations who have enough and perhaps a little to spare, but they are too distant to meet our case. We therefore hope our good readers will look somewhere else for the lucky publishers and send us our dues as soon as they conveniently can. By the middle of May or sooner, we would like to have some $300. to meet a paper bill. How many will make a little effort towards gratifying us in making our ends meet? We do not wish to beg from those who are not prepared, but there are many that can pay just as well now as any other time. Such are the ones we mean—please.

Miscellaneous.

D. N. We will print for you or anybody else, 1,000 Tracts, sixteen pages, for $25.00, and for all above that number considerably less.

J. B. Miller. J. G's Pilgrim to end of the year will be 80 cts.

D. R. C. N. The list containing $1.25 and four names was not received. They are now booked and will be sent all right,—last two received, also money.

Eld. A. Baker. Your paper is $1.25.

F. P. L. Levi L's letter never reached us. Our readers in sending money at a risk, should be careful that all necessary precautions are observed for its safety. Use a plain yellow envelope, and put enough paper around the money to prevent detection from the outside, also be careful that the letter is properly addressed.

J. S. F. The names are booked at 75 cts.—The Tracts are sent.

We have been sending the Pilgrim to Allen Haws, Charleston, W. Va., since No. 13. We have examined the Post Office Directory, and find no office of that name, but have found Charlestown, Jefferson Co. W. Va. to which office we are now sending them. Is that right?

If you want to do good with the spare dimes and dollars the Lord has blessed you with send and get those tracts we have just published.

On to-morrow morning, no providential interference, we start for District Meeting. We expect to have a pleasant waiting before the Lord and associate with kindred spirits. If we get home in time, our readers will hear something of our meeting. We expect a quite pleasant and profitable meeting, hope we may not be disappointed.

Subscribers are still coming in encouragingly. Keep the good work moving along brethren. The Pilgrim is gathering hosts of friends and is well received by all. We labor for no schism, but for peace and unity in our beloved Zion.

Church news is always welcome. The more we have of it the better and more interesting will be the Pilgrim. Keep this in mind. We would be pleased to have a reporter from every church in the Brotherhood to keep us posted on transpiring events. Brethren, let us hear of the welfare of Zion.

Bro. W. B. Sell of Mo., says that the work of the Lord is slowly going forward; and that he lately led two willing candidates down into the rippling stream and buried them with Christ in baptism.

The weather at present seems rather unfavorable to vegetation. The winter grains are coming out slowly on account of cold nights until quite recently. It is now quite warm but dry and windy, and last evening the mountains around us was a blaze of fire and much damage to timber is apprehended should it continue dry and stormy. From a slight elevation above town both Taurus and Terrace could be plainly seen, and the sight, independent of results, was truly magnificent.

A report from Michigan says: "We had two thunder storms last week and very fine growing weather. The fields look quite green and the wheat looks promising, it having been covered with snow all winter.

Lake Michigan has been frozen farther in than ever known before. It is said that the ice is piled up on the eastern shore to the height of twenty feet. Some of the peach buds are frozen which seldom occurs.

The Mormons are now in conference and discussing matters of vital importance to them. They are still looking forward to the time when the kingdom of God will be permanently established in Utah through the inspiration of the Latter Day Saints and all the combined powers of earth cannot avail against it.

THE SCIENCE OF HEALTH.

PROSPECTUS OF

A NEW INDEPENDENT HEALTH MONTHLY.

The object of it is, to teach the people all that pertains to the preservation of Health, the prevention of Diseases, and how to live in order to develop normally in body and mind.

It is not a Medical Journal, but Physiological and Hygienic, *a family magazine*, containing just that practical information on the laws of Life and Health, useful to every member of the household, and cannot but be worth many times its price to every family in which it is read.

Quack Medicines, and quack doctors will be exposed, and swindlers will not be allowed to impose on the people where the Science of Health is generally circulated.

This Journal will be the exponent of all known means by which Health, Strength, Vigor and a Long Life, may be attained by using and regulating those agencies which are always accessible and so vitally related to Health and the treatment of Diseases, including Air, Light, Temperature, Bathing, Eating, Drinking, Clothing Recreation, Exercise, Rest, Sleep, Electricity, Mental Influences, Social Relations, and all Normal agents and Hygienac materials. All that is required to keep well and to preserve health, is a knowledge of the uses and misuses of there agencies.

The Science of Health will be the best exponent of the scientific principles of these subjects, and not the organ of any particular institution, or of the profession practice of any one, but devoted to the best interests of the whole people.

Terms.—Published monthly at $2.00 a year in advance; Single numbers, 20 cents. Clubs of ten at $1.50 each, and an extra copy to agent; we are offering the most liberal list of Premiums. Local Agents wanted everywhere, and cash commissions given. Address all letters to Samuel R. Wells, Publisher 389 Broadway, New York.

The Phrenological Journal for May is a most interesting number. The following topics are worth special commendation: The Presidential Campaign, Judge Davis,—Gov. Parker; How the faculties combine; History of Photography in America; Expression, finely illustrated; Choosing a servant; Robert Chambers, the distinguished Scottish Author and Publisher; Punishment and prison reform; Homes of Famous Americans; The Hermitage; Small Pox and vaccination; Irrigation in Colorado; The First Chapters in Genesis, another interpretation; Tools for our Women, etc. Terms, $3 a year. Single Nos. 30 cents. S. R. Wells, New York.

If you want the *key* to unlock the "mysteries" of "Anxious Bench Religion" send for tract bearing that title.

This will inform the Brethren that we have appointed our Lovefeast on Saturday and Sunday, June 22d and 23rd '72, at Bro. George Dilling's, five miles East of Urbana, and one mile North of Mayview, meeting to commence at 10 A. M. on Saturday. A hearty invitation is extended to all members, especially the ministering brethren.

Brethren coming from the North or South, on the Illinois Central R. R., will stop off either at Thomasboro, or Champaign City. Those coming from East or West, on the Indianapolis and Bloomington R. R., will stop off at Mayview.

J. H. Moore.

Urbana, Ill.

NO HALF FARE.

After conferring with both agents of the railroads running through the Middle District of Iowa, in relation to half fare tickets, as requested by the last A. M. I now inform the members that there will be none granted.

G. R. Baker.

Altoona, Polk Co., Iowa.

HUNTINGDON & BROAD TOP RAIL ROAD

Winter Arrangement.

On and after Saturday, November 25th, 1871, Passenger Trains will arrive and depart as follows:

UP TRAINS. EX.	UP TRAINS. MAIL	STAIONS.	DOWN TRAIN. EX.	DOWN TRAIN. MAIL
P. M.	A. M.		A. M.	P. M.
Le 5 40	8 10	Huntingdon	9 00	Ar 4 38
5 47	8 20	Long Siding	8 49	4 29
6 00	8 31	McConnellstown	8 31	4 13
6 07	8 41	Pleasant Grove	8 27	4 06
6 20	8 53	Marklesburg	8 14	3 54
6 33	9 06	Coffee Run	8 02	3 35
6 40	9 14	Rough & Ready	7 53	3 28
6 54	9 28	Cove	7 38	3 13
7 00	9 33	Fishers Sum'it	7 33	3 08
Ar 7 15	9 48	Saxton	7 18	Le 2 52
Le 7 30	10 00		7 00	Ar 2 52
7 47	10 18	Riddlesburg	6 42	2 34
7 54	10 26	Hopewell	6 37	2 26
8 12	10 46	Pipers Run	6 20	2 08
8 22	11 06	Tatesville	6 00	1 48
8 27	11 20	Bloody Run	5 48	1 34
8 32	11 25	Mount Dallas	5 41	1 30
8 50	11 32	Ashcom's Mills	5 37	1 22
9 01	11 36	Lutzville	5 33	1 18
9 09	11 40	Curtley's Mills	5 29	1 14
9 16	11 47	Jamesons	5 22	1 07
Ar 9 25	11 55	Bedford	5 13	1 00

JOHN M'KILLIPS, Supt

RATES OF ADVERTISING.

A number of responsible advertisements not conflicting with the design of our work will be admitted on our outside pages on the following terms:

Single insertion, per line,	10 cts.
Three months, per line, each time,	8 cts.
Six months, do do do,	6 cts.
One Year, do do do,	5 cts.

☞ Transient advertisements must be paid for in advance; standing advertisements quarterly on presentation of bill.

PHILADELPHIA MARKETS.

Apl. 13, 1872.

Flour,	Extra family.	$8.50
"	Superfine.	6.25
"	fancy brands.	8.00
"	Rye.	5.00
Corn Meal.		4.00
Wheat,	white, per bushel.	1.95
"	red. "	1.85
Corn.		.68
Rye.		.87
Oats.		.55

GENERL INTELLIGENCE.

The printing of the entire Bible in the Eskimo language is now happily completed, the concluding portions having recently passed through the press. The British and Foreign Society has thus had the privilege of providing the whole of God's word for those successful missions which have been conducted for more than a century by the self-denying and laborious brethren of the Moravian Church on the coasts of Labrador. The poor Eskimos, once so ignorant and degraded, have been elevated and richly blessed through the knowledge of Divine truth. The translation of the Scriptures is due to the efforts of the same mission.

More than four thousand human beings are this moment in rigorous and cruel bondage in Japan, because they profess the Christian religion. Nearly all of them are Roman Catholics. Only about twenty persons in Japan have professed conversion under the Protestant missionaries, who have but recently begun their labors. The Romanists have been there and in China for many long years. The Japanese Government makes no distinction between Romanists and Protestants, but condemns all alike to imprisonment or death.

A STEAMBOAT DISASTER.—The "Oceanus" exploded on the Mississippi river on the 11th inst., at 4 o'clock, A. M. The precise number of victims is not known. The cause of the explosion is not known. The engineer says he went on duty some minutes before the explosion, and made certain experiments upon the steam guages which were satisfactory. He thereupon went back to "get a cup of coffee," and in a moment scores of sleeping men, women and children are hurled from their berths, through the air into the river, into the rents and chasms of the shattered vessel—scalded, dismembered, dying and dead. All the work of a minute.

AN EARTHQUAKE IN EUROPE:—European advices state that the town of Schemaker, in Caucasus, was almost entirely destroyed by a recent earthquake. One hundred and thirty-seven persons were killed. A considerable portion of the country was converted into a desert, and the inhabitants are reduced to great misery by the destruction of the crops.

MORMON INFALLIBILITY.

SALT LAKE CITY, April 15.—The Mormon conference resumed its session on Sunday in the Tabernacle. There was a comparatively small attendance. One discourse showed how the Kingdom of God would be permanently established here through the inspiration of the Latter Day Saints, and all the governments and powers on earth combined would not avail against it.

A number of home missionaries were appointed, and the conference adjourned until next Sunday. The reason of this adjournment, which is unusual, it is reported, is because intelligence is expected from Washington that will enable Brigham Young to close the conference in person.

The miners in the Star, Lincoln and other districts in the southern part of the Territory, are forming secret organizations to oppose the secret influence of the Mormon Endowment House, and among other objects, to bring to justice the instigators and perpetrators of the Mountain Meadow massacre. Over two hundred members have already joined.

The aggregate circulation of daily papers in the United States is 2,606,547; average circulation 4,511. The weekly papers circulate 10,591,743 copies, with an average of 2,480.

Advertisements.

GOOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have enquired whether we keep them for sale. We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for sending them.

Conversion of St. Paul. By George Jarvis Geer, D. D. 12mo. fine edition, $1. Plain edition, 75 cents.

Footprints of Life; or, Faith and Nature Reconciled.—A Poem in three parts. The Body. The Soul. The Deity. By Philip Harvey, M. D. $1.25.

Fruit Culture for the Million. A Handbook, being a Guide to the Cultivation and Management of Fruit Trees. Descriptions of the Best Varieties, and How to Propagate them. illustrated $1.00.

Hand-book for Home Improvement: comprising "How to Write," "How to Talk," How to Behave," and "How to do Business," in one vol. 2.25.

How to Live; Saving and Wasting, or Domestic Economy. By Solon Robinson. $1.50.

Hopes and Helps for the Young of both sexes. Relating to the Formation of Character. Choice of Avocation, Health, Conversation, Cultivation of Intellect, Moral Sentiments, Social Affection Courtship and Marriage. By Rev. O. S. Weaver. Muslin, $1.50.

Life at Home; or, The Family and its Members. Husbands, Wives, Parents, Children, Brothers, Sisters, Employers and Employed, etc. By Rev. William Aikman, D. D. A work which should be found in every family. $1.50. Extra gilt, $2.00.

Man and Woman: Considered in their Relations to each Other and to the World. By Henry C. Pedder. 12mo, Fancy cloth. Price $1.00.

Man, in Genesis and in Geology; or, the Biblical Account of Man's Creation, tested by Scientific Theories of his Origin and Antiquity. By Joseph P. Thompson, D. D., LL.D. One vol. 12mo, $1.00.

Oratory—Sacred and Secular; or, the Extemporaneous Speaker. Including Chairman's Guide for conducting Public Meetings according to the best Parliamentary forms. By Wm. Pittenger. $1.50.

The Emphatic, Diaglott; or The New Testament in Greek and English. Containing the Original Greek Text of the New Testament, with an Interlineary Word for-word English Translation. A Work for Students in Theology, and S. S. Teachers. By Benjamin Wilson. Price, $4.00; extra fine binding, $5.00.

The Right Word in the Right Place. A New Pocket Dictionary and Reference Book. Embracing Synonyms, Technical Terms, Abbreviations, Foreign Phrases, Writing for the Press, Punctuation, Proof-Reading, and other Valuable Information. Cloth, 75cts.

ACENTS WANTED FOR
"JESUS."
BY CHARLES F. DEEMS, D. D.
His divinely established and rationalism routed. The most popular and rapidly-selling religious work ever issued. For circulars, address U. S. PUBLISHING CO., N. Y.

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	TURKEY MOROCCO	
One copy,	post-paid, - -	$1 00
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Ger'n & English, Plain Sheep.

One Copy post-paid	$ 1 00
Per Dozen - - -	11 25
Arabesque plain, - - -	1.00
Turkey morocco, - - -	$ 1.25.
Single German post-paid, -	50
Per Dozen, - - -	5 50

TRACTS.

"ANXIOUS BENCH RELIGION EXAMINIED," by Elder J. S. Flory, is a Tract now ready for distribution, of which the following is a brief synopsis of the contents: A short and pointed address to the reader. The motive that prompted him to write, and his responsibilities as a minister; The peculiarities attending this type of religion; The feelings there experienced, not imaginary but real, The key that unlocks the wonderful mystery; It is not the workings of God after the order and plan of salvation; Man's endowment, his imitative principle—emanated from God; Spiritual influences and intercourse; Relation existing between man and God, and man and man; The fraternal bond and our natural affinities established by the "so called" sciences of Electro Biology; Mesmerism and Psychology or science of the soul, also, "Spiritualism" "Spiritual Rappings," &c. The causes by which the feelings are excited; Sympathy of the nervous system, and how that momentary feeling of joy is brought about, called, "Experimental Religion; Similar feelings may be brought about when there are no religious pretensions; Our reasons why we think this *modus operandi* of getting religion is not according to the Gospel, and then concludes by pointing out that form of doctrine as taught by Jesus Christ, and recorded by His faithful witness.

These tracts will be sent to all post paid, on the following terms: Single copy 10cts, 10 copies 70 cents, 20 copies $1.20, 50 copies $2.50, 100 copies $4.00.

1870 1872

DR. FAHRNEY'S

Blood Cleanser or Panacea.

A tonic and purge, for Blood Diseases. Great reputation. Many testimonials. Many ministering brethren use and recommend it. Ask or send for the "Health Messenger." Use only the "*Panacea*" prepared at Chicago, Ills., and by

Dr. P. Fahrney's Brothers & Co.,

Mar. 29-pd. *Waynesboro, Franklin Co., Pa.*

Trine Immersion.

A discussion on Trine Immersion, by letter between Elder B. F. Moomaw and Dr J. J. Jackson, to which is annexed a Treatise on the Lord's Supper, and on the necessity, character and evidences of the new birth, also a dialogue on the doctrine of non-resistance, by Elder B. F. Moomaw. Single copy 50 cents.

SALEM COLLEGE.

The Spring session of Salem College will open for the reception of any number of students from all parts of the country, on the 20th, of March 1872.

Ample accommodations, and thorough instruction will be given all students who connect themselves with this College. Good board can be obtained in the best of families, at $2.50 to $3.00 per week; or students can board themselves, separately or in clubs, at from $1.25 to $1.50 per week, as large numbers are doing, with the consent of the faculty. An extensive boarding house is to be erected by a brother early in the season, to accommodate all children of brethren, who desire it. Parents and Guardians can rely on the location of the College at Bourbon, as being a *permanent arrangement*, and that the health of the locality is *unsurpassed*, by any place in the entire country.

Special care will be given to students who are far from home, that shall be satisfactory to parents. For Catalogues, Scholarships, and full particulars, address,

SALEM COLLEGE.
Jan, 23. 1y. *Bourbon Ind.*

A WONDERFUL REMEDY!

RENNER'S

HERB LIVER TONIC.

A certain remedy for Liver Complaint, Dyspepsia, Scrofula, Headache, in fact all diseases arising from a torpid liver, or impure blood, a great thing to build up the system and prevent disease.

Price $1.00 per bottle. Medicine sent by express. Wholesale price on trial for $2.00.

Address, DR. F. C. RENNER,
apr. 23, tf. Ladiesburg, Md.

TESTIMONIALS.

Hear what ministering brethren and others say about it:

BRO. RENNER, your medicines have the best name of any medicine ever sold in this country, A. HUTCHISON, Oak Hill, Va.

BRO. RENNER:—Your Liver Tonic cured my disease, I thank God for the great discovery. It has also cured a remarkable case of Scrofula near here. WM. H. BAILY, Raleigh, Va.

BRO. RENNER:—Your remedies are just what we need. I had the Dyspepsia, and tried Fahrney's, Shenk's and others, and lastly the *Liver Tonic*, I used but two bottles and am happy to say that I am heavier now than I ever was, my neighbors are surprised at my healthy appearance. D. S. STAYER, New Enterprise, Pa.

DR. RENNER:—Your remedies are doing wonders here. WM. H. GANES, Cool Springs, S. C.

TRACTS.

Treatise on the Salutation, Feetwashing and the Lord's Supper, by Eld. David Bosserman, intended more especially for the Brotherhood. They are now offered for sale on the following terms; Single Copy, 10cts. Per Dozen, 80cts.
Address, D. Bosserman, Gettysburg, Pa

THE PILGRIM,

Published by J. B. Brumbaugh, & Co.
Edited by H. B. & Geo. Brumbaugh.
CORRESPONDING EDITORS.
D. P. Sayler, Double Pipe Creek, Md.
Leonard Furry, New Enterprise, Pa.

The *Pilgrim* is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of *love* and *liberty*, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

TERMS.

Single copy, one year,	$1.25.
Book paper, " "	1.50.
Eleven copies, [eleventh for Agt.]	$12.50.

Any number above that at the same rate,

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H. B. BRUMBAUGH.
James Creek,
Huntingdon county Pa.

Narrow Pilgrim.

"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 3 JAMES CREEK, PENNSYLVANIA, MAY 7, 1872. NO. 19.

ESSAYS.

THE HOUR OF PRAYER.

BY CHARLOTTE ELLIOT.

My God! is any hour so sweet,
From blush of morn to evening star,
As that which calls me to thy feet,—
The hour of prayer?

Blest is the tranquil hour of morn,
And blest that hour of solemn eve
When, on the wings of prayer upborne,
The world I leave.

Then is my strength by thee renewed;
Then are my sins by thee forgiven;
Then dost thou cheer my solitude
With hopes of heaven.

No words can tell what sweet relief
There for my every want I find;
What strength for warfare, balm for grief,
What peace of mind.

Hushed in each doubt, gone every fear;
My spirit seems in heaven to stay;
And e'en the penitential tear
Is wiped away.

Lord! till I reach that blissful shore,
No privilege so dear shall be,
As thus my inmost soul to pour
In prayer to thee.

GODLY AND WORLDLY SORROW.

"For godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death."—2 Cor. 7:10.

In the above Scripture there is two kinds of sorrow spoken of, the one working repentance to salvation, or deliverance from sin, and the other death. It is no easy matter to discriminate the two, and more especially without the light of God's Word. "Men love darkness rather than light" and for this cause, "their eyes, will be darkened that they may not see."—Rom. 11:10. Hence it is no wonder that our Savior said, "Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat." But we shall proceed to notice the difference between godly sorrow and worldly sorrow, according to our understanding.

Godly sorrow is that which causes us to hate sin, and avoid it as far as the weakness of our flesh will allow. If a man hates sin he will forsake it. Sorrow "is pain produced by a sense of loss," consequently when we are caused to see our dreadfully depraved and lost condition by a Heavenly calling, that we have offended God, and that it "is in Him we live, move and have our continual being," then we begin to hate sin. Godly sorrow is that which brings about repentance, a forsaking sin, and turning to God through Christ in whom is salvation, and in none other. God being the author, this work will enable us if we have a love for the truth, "to work out our salvation with fear and trembling." The Word teaches us that "Many are called, but few chosen," that is, few are willing to be led by the Spirit into all truth. Consequently a legal, worldly sorrow takes hold, and being of a worldly nature, not having a love for the whole truth, will not produce repentance to salvation, but will work death, yet the subject unconcious of it. To illustrate. A person is taken very sick; a physician is called, he finds the patient beyond cure; he begins to stimulate the patient with medicine, the influence of which benumbs the person to that extent that he becomes insensible to pain, yet the disease is progressing, and finally he dies. So it is with those having no love for the truth.

"For this cause God shall send them strong delusion, that they sho'ld believe a lie, that they all might be damned who believed not the truth." The apostle John says, "Love not the world, neither the things that are in the world, If any man love the world the love of the Father is not in him; for all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father but of the world; and the world passeth away and the lust thereof, but he that doeth the will of the Father abideth forever."—1st. John, 2d chap. Now those who love the world of course are not willing to be led by the spirit of God, consequently obtain a spirit which tells them to go outside of God's arrangements, and which is evidently not the spirit of God which leads into all truth. This spirit causes them to ask aoiss.

It is believed by some, that if a person is just sincere there is no danger, so you see they take sincere obedience instead of perfect obedience. It may be asked why does God send these delusions? The Scripture says, "because they received not the love of the truth," which is the Gospel. Now they love the world and all the habiliments of fashion. They rather go to the house of feasting than to the house of mourning. They enjoy the society of the wicked, because they love such places. They "measure themselves by themselves," and under the sound of beautiful singing, such as "Hail Columbia" they feel the best. Some undergo this change under the influence of singing being prostrated. This influence charms the mind to such an extent they think they have "got religion." But alas! a delusion. O when will men cease loving darkness, and come to the true light? In conversation with a friend once on the subject of religion, who has made no less than two professions said, "Some time ago I thought I would be baptised, then I could have no faith in it. Again I thought I would be baptised whether I believed in it or not, but finally I concluded it would profit nothing without faith." That person has never been baptized. Dear reader, take warning! Truly does "the light shine in darkness and the darkness comprehendeth it not." That is, the light of God's word is not discovered by some, though they have it set before them in its true light. Friendly sinner, be not like the Scribes and Pharisees, who rejected the counsel of God against themselves, not being baptized with the baptism of John. They had no faith in it, yet Christ said to them, "How can ye escape the damnation of hell?"

They had, no doubt, a spirit of delusion, consequently "believed a lie that they might be damned." So it is now, dear reader. Many spirits are gone out into the world to deceive men, and it is our duty as well as privilege to try them, whether they be of God or not. And this is to be done by the detecter only—the Word of God. Lamentable indeed to think that man will not believe in the plain commandments of Jesus. To doubt God's word is tempting him. James says, "God cannot be tempted with evil, neither tempteth he any man, but every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death." Alas! alas! is it possible that man will doubt baptism or any other command, and say they are "born again"? This is prevalent. Take warning, O man! "for this persuasion cometh not from him that calleth you."

We have said it is no easy matter to distinguish between legal sorrow and godly sorrow. But there are certain signs or marks by which they may be distinguished, therefore we will just notice one or two of them. Worldly sorrow is a fear of damning, Godly sorrow is a fear of sinning. Worldly sorrow causes us to fear the wrath of God. Godly sorrow makes us fear the cause of that wrath, even sin. The apostle John says, "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love. If the mind that was in Christ be in us, which is love, then are we truly in him and he in us, but if love be absent, then we know him not." We are yet in our sins, "for God is love, and he that dwelleth in love dwelleth in God and God in him.' On the other hand there will be a "certain fearful looking for of judgment and fiery indignation." The works of Providence, at times, they fear, causing them to tremble instead of looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ. When a man repents with the grace of repentance which God works in him, he repents not of the punishment of sin, but of the cause of that punishment, which is sin. Repentance must be actual not fictitious. How many of us are like men who behold their faces in a glass, and straightway go away and forget what manner of men they are! There must be a true and actual abandonment of sin and a turn-

ing to God in real act, in every day life. Repentance must be entire, not a turning from the most visible crimes. Every sin must be renounced and despised, even if there were no fire unquenchable, no torment for the wicked, and no pit digged for sinners. Sinners, do not think that, because when you come to die you will be afraid of eternal torment, that will be repentance. Every thief dreads the thought of being cast into prison, but he would steal again if you set him free. True repentance is perpetual. it is not turning to God during to-day that will be a proof of a true convert. Yet how many Sunday christians are there, who go to meeting on Sabbath, and when that is over take part in things that they know to be wrong, laughing, jesting, telling tales of every description. When they get in company with sinners easy to be enticed. These things are not to be found in the truly converted, but will be about their Father's business, taking no part in filthy conversation, but fulfilling the instructions of the Apostle Peter who says, "what manner of persons ought ye to be in all holy conversation and godliness." Dear brethren, let us be watching, always abounding in the work of the Lord. Keeping the tongue in subjection, that unruly member, "for all kinds of birds and beasts can be tamed, but the tongue can no man tame." How often do we say hard things against others when we hear they speak evil of us. Let us like Christ pray for them, for if we suffer for righteousness' sake happy are we. Contrast Godly sorrow and worldly sorrow. The former evidences the obedience of love, the latter of fear. The former obeys perfectly, the latter obeys sincerely. The former brings salvation, the latter brings death. 'Be not deceived" is the injunction of the Apostle, and which implies danger; then to avoid danger we must receive the truth, the whole truth and nothing but the truth, "and the truth shall make us free."

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DEATH IN THE HOUSEHOLD.

It is very fearful—the slow, steady, resistless, remorseless approach of the shadow of death across your threshold; the desperate but futile attempts to drive the grim destroyer back; the vain pleadings of affection; the utter impotence of human skill; the unavailing resources of the most loving and tireless ministries at the bedside; the cries to God that seem to bring no answer; the helplessness of a strong and manly victim in the grasp of the monster. There lies the cold, stiff form. It was once erect, warm and gay with life, the pulse-beats regular and vigorous, the eye bright, the hand warm and strong in its friendly grasp, the lips responsive in their kiss of holy love, and the play of genial sympathies and lively wit, and noble sentiment, beautiful and grand. It is unconcious now. The lights have gone out. Silence reigns. The heart beats no more. The lips are cold, and give back no sign of love. There is no response to the tears that fall on the passionless face, or the bitter sighs and moans of distress that vainly pour from breaking hearts. Like a deserted house once bright with lights and merry with song, the abode of life and light and joy, but now tenantless, deserted, the fires gone out, the shutters closed, the merry voices ceased, and silence and decay brooding over it all—there is here but the outer form, and the giving tokens of dissolution. Once it was an unbroken circle of children that gathered with their parents about the hearth-stone, and formed a little kingdom within themselves, with their own sacred loves and joys and charming fellowships, too sacred for the world's gaze, too sweet and holy for the rude world's intrusion. Home was a blessed retreat from the storms and strifes of the tumultuous outside world—a grateful rest from its toils and cares—a sweet refuge from its conventionalisms and rigid proprieties—where natures bound in holiest mutual trust dared to be themselves, and to act out their genuine impulses, restrained only by the fear of God and the love of each other. It is broken now. It was broken once before, when a bright-eyed, beautiful boy was carried by the angels out of suffering into bliss. It is broken again, and a manly form is carried out to return nevermore—nevermore. The evening hymn of praise grows feebler and somewhat tremulous; the voices are fewer that utter it. The circle of prayer is smaller, and the Amen lacks the strong voice of manhood. Tears, more than words, form the prayers now offered at the throne of grace. The shadows are thick and cold that have gathered over the worshippers. It will never be bright again as in days gone by. The deepest shadows may withdraw; the days of bitterness may seem to wear out; and the circle, gathering, gathering closer, may appear to eat pleasant bread and enjoy merry seasons; but the memory of years gone will bring shadows again, and the sad, fond echo in the hearts of the living of voices that are hushed and of footfalls that will return no more, will be heard above the merriest tones and will mingle with the gladdest songs.

So it seems to the eye of sense—so it *feels* to us in the weakness of the flesh, in the dimness of this murky atmosphere in which we at present live. But to faith's vision, it is not so. This circle is *not* broken; the absent are *not* dead; the songs and the prayers are *not* feebler.

"Saints here, and those in Jesus dead,
But one communion make;
All join in Christ, their living Head,
And of His grace partake."

The thin vail of flesh is all that divides them. *They* have passed "within the vail," *we* remain without; but all in the same spiritual temple. *We* are among the shadows—*they* have passed into eternal sunlight; and somewhere between this and the throne their ransomed spirits must catch up the old, familiar hymn, as it floats past the stars, and send it on its upward way, laden with truer praise than it used to bear, and quickened into a nobler strain than mortal tongues can raise; and the prayer has its full Amen, as of old. Fleshly ties may perish; merely earthly relationships may dissolve; they are needed only here. But the spiritual ties that bind the members of a family in holy fellowship, are imperishable. The pure in heart shall live forever, and love forever; and they who, in a home consecrated to God, form fellowships of goodness and truth, cannot be separated by death, nor defeated of their high aims by the hand of the spoiler. Life is theirs, and death is theirs also; and though they shed "some natural tears" when the hour of parting comes, "they'll wipe them soon," as they reflect that what men call death is, to the righteous, the end of fears and the entrance on eternal rest and peace.

Home is yet more sacred when a portion of its membership dwells with God. Heaven is nearer and dearer. Christ is more and more precious. Earth's vanities cease to dazzle and bewilder. Life takes on a grand solemnity. Domestic ties are sanctified. The tent of the Pilgrim band is pitched nearer to Jordan, and the echoes of joy from the land of promise are caught more distinctly. The heart grows into a conviction of immortality through its own experiences, such as philosophy could never establish, until the future takes on a blessed reality, and *this*—not *that*—is the land of shadows.

Oh, ye who have homes where children gather, and merry voices ring! Make them homes of purity, of love, and of prayer—spiritual nurseries in which young spirits may be educated for the true life beyond. For the shadows will gather; death will rob you of your treasures, and leave your heart and home desolate. *Then* the memories of the years that have fled will come floating by, laden with the testimonies of the irrevocable past, and your comfort and your strength will be in the glad evidence they shall furnish of your faithfulness to those that are gone.

If we knew the baby fingers
Pressed against the window-pane
Would be cold and stiff to-morrow—
Never trouble us again—
Would the bright eyes of our darling
Catch the frown upon our brow?
Would the print of rosy fingers
Vex us then, as they do now?

"Ah! these little, ice-cold fingers,
How they point our memories back
To the hasty words and actions
Strewn along our backward track!
How those little hands remind us,
As in snowy grace they lie,
Not to scatter thorns—but roses—
For our reaping by and by?

"Strange we never prize the music
Till the sweet-voiced bird is flown!
Strange that we should slight the violets
Till the lovely flowers are gone!
Strang that summer skies and sunshine
Never seemed one-half so fair
As when winter's snowy pinions
Shake the white down in the air!

"Lips from which the seal of silence
None but God can roll away,
Never blossomed in such beauty
As adorns the mouth to-day;
And sweet words that freight our memory
With their beautiful perfume,
Come to us in sweeter accents
Through the portals of the tomb!

"Let us gather up the sunbeams
Lying all around our path;
Let us keep the wheat and roses—
Casting out the thorns and chaff;
Let us find our sweetest comfort
In the blessings of to-day—
With a patient hand removing
All the briars from our way."

He is to be envied more than pitied, who can stand over the graves of his kindred, and fear no remembrance of neglect or unfaithfulness. And what can pity avail to him who is compelled to think remorsefully of wrongs unredressed, of words or deeds of unkindness that cannot be recalled, of the example that has misled the dear ones now gone from him forever! Christian parents, these are dear, precious years that God now gives you with your children in your homes. Employ them wisely and faithfully, for you and they will soon go away, and the opportunity to make their lives glad, and to train them for heaven, will have forever passed. If you live to bury them, God grant that their graves may be graves of hope. If you go before them, may the grief of their hearts, when they lay you in the ground, be assuaged by the precious memories of a noble life here, and the blessed hope of eternal life hereafter.—*Christian Standard.*

THOUGHTS ON JOHN.

I wish to give a few ideas on 1 John, 5 : 6. "This is he that came by water and blood *even* Jesus Christ; not by water only, but by water and blood." In a previous copy of the PILGRIM, (which I handed to some neighbors), I read Eld. Murray's explanation of the above scripture, presented as a query through the PILGRIM. I do not mean to controvert his explanation, or criticise, but simply give my views. It is said he came by water and blood. I understand bro. Murray to say, that the water and blood here spoken of was the water and blood that flowed from His side, when pierced by the soldier. I do not know that it is any violation of order in this case to change the ideas expressed in the language, for if it means what bro. M. says, that is, the water and blood referred to by John, then these as witnesses, would not, perhaps, have been changed from blood and water, to water and blood. But I think it has reference to the water of baptism, as the spirit was present and testified that this was the Son of God, and this must necessarily be, First, "came by water." The verb came signifying on a mission, consequently alive and active. Second, "by blood." When he was wrestling with the load of sin on him in prayer, when an angel appeared unto him, strengthening him, a witness from God of His love in the great struggle of drinking the bitter cup, in sweating as it were great drops of blood. Who in the days of his flesh when

he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared. (an angel coming and strengthening him). Though he were a son, yet he learned obedience by the things which he suffered. Heb. 5 : 7, 8. We always speak of His agony and sufferings in the garden, and the giving up of himself to the will of the Father, ("not my will but thine be done,") as though the suffering here in drinking the bitter cup, was more severe and excruciating than the pangs and pains of death on the cross, although that was severe enough, and in this we see His life-blood shed by himself in His willingness to fulfil the Father's pleasure. But the blood and water that flowed from his wounded side was both lifeless and cold for He was dead already, and so I think cannot be considered as available only so far as it may have oozed from the wounds of the nails in His hands and feet, and consequently Paul says "If we suffer with Him in wrestling in prayers and tears," for ourselves and for the salvation of sinners, we may become children of God and joint heirs with Christ.

I submit the above thoughts to any criticism for correction, as I would wish to understand the scriptures aright, and in the spirit of meekness give them as my views.

S. MYERS.

LITTLE SINS.

A merchant of San Francisco, during the infant days of the State of California, having escaped disastrous fires, grew rich and prosperous. He built a fine warehouse, partly upon solid rock, and partly upon piles, as it was convenient to have a portion of his establishment extend over the water of the harbor.

One night, a messenger came to him with the intelligence that the whole concern had fallen to the ground, and that bales and boxes of merchandise were thrown into the water.

What was the cause? A worm, a mere mite when young, but nearly as large as one's finger when grown, and growing most rapidly, and multiplying in almost incredible numbers, had entered the piles. They had completely honeycombed the interior, rendering them incapable of sustaining any weight.

Is not this like little sins? Does not one beget another, and then another, multiplying to an alarming extent? A child does not become utterly faithless to his parents all at once. One small act of disobedience at first has led many, step by step in the course of crime, even unto the State's prison.

Another begins to deceive in little things. He does not become a notorious liar all at once, but commences by withholding the truth; then prevaricates; then utters small falsehoods; next larger ones, till his moral sense becomes sadly corrupt, if not entirely destroyed.

And thus, like the mite in the timber, these little sins eat into the very life of the soul, destroying its soundness, its health, and making it a mass of uncleanness, "whose end is to be burned." Beware, then, of *little* sins.

The above accident is also capable of illustrating another important truth. The merchant built his house partly upon rock, and partly upon piles, and stored his precious merchandise upon this seemingly secure foundation. But behold the disastrous result! So some souls build their hopes of future happiness partly upon Christ, and partly upon their own supposed good works; but, as these cannot possibly be pure and perfect, they fail in the day of trial, and cause a loss irreparable and never-ending to those who have so foolishly trusted therein.

"Other foundation can no man lay than that is laid, which is Jesus Christ.

"But let every man take heed how he buildeth thereon."—*N. Y. Observer.*

WORLD WEARY.

Society is full of people who know that their lives are frivolous and unsatisfying. It chafes them to think that they are the victims of this great world-show, whirled along in it whithersoever it listeth, with no opportunity for a deeper culture, no time or vitality for the discipline of the soul, for coming into fellowship with the great minds of the race, for communing with what is noblest and best in human thought; no time left for walking with Christ in the lowly and obscure paths of charity, for letting their spirits lie still that they may be put in tune, purified, calmed, and rested in the arms of God.

Persons thus ensnared by their earthly and selfish cares may well look back and sigh for the advantages of other days. They know that there was much more reality and noble truth in their lives than now. They were nearer to Nature, and to all that gives largeness and strength of soul. Well may they envy the obscure Christian, unvexed with trifling cares, whose conversation is in heaven, who walks daily with God, and amid those truths and thoughts which are the glorious essence of things.

How often, weary and empty of soul in this world-pageant, men and women would be glad to flee out of it, as Moses fled from Pharaoh's court to Midian. Better to keep the sheep of Jethro, if he might thus come unto Horeb, the mount of God, than to bask amid royal pleasures, which are a weariness and pain. Better to flee into the wilderness, and sit under a juniper tree, fed by the ravens and drinking of the brook, than be oppressed with gaities which are but vanity and vexation of spirit.

It was not to the Pharisee and scribe, amid the pomp and life they so proudly led, but to the shepherds who watched their flocks by night, that the angel of the Lord appeared. To them, and to wise men in the East, silently communing with the stars, was it first made known that a Saviour had been born.

Not amid the hurry of Laban's home, but while he lay alone in his far desert journey, were God's eternal counsels revealed to Jacob.

There must be more of simplicity in our modern lives, less of earthly engrossment, and more of high spiritual aspiration, if we would save ourselves from becoming the automatons of the hour.—*J. M. Manning.*

ADVICE TO WIVES.—We often regret that their husbands do not talk with them. This is not the place to discuss the shortcomings of a man, but sometimes when I have listened to the faultfinding, the garrulous repetitions, frivolous details, the childish exactions of sympathy and attention with which some women bore their husbands when they are overburdened or anxious with care and work, I have not wondered that some men grow taciturn in their homes. But it is a great loss if a man is silent with his wife and children. The husband and wife live so much of the time in a different world that a free intercourse can be a great help and pleasure to each of them. You will not be likely to make a man talk by telling him he ought to talk, or scolding him because he does not do so. Make it a pleasure for him to talk with you. Exercise good sense, good temper, and tact in drawing him out on topics of interest to himself. Be patient under his moods of silence. Be deserving of the companionship of a sensible man.

THE NEARNESS OF GOD.

A missionary visited a poor old woman, living alone in a city attic, and whose scanty pittance of half a crown a week was scarcely sufficient for her bare subsistence. He observed, in a broken teapot that stood at the window, a strawberry plant growing. He remarked from time to time how it continued to grow, and with what care it was watched and tended. One day he said, "Your plant flourishes nicely; you will soon have strawberries upon it." "O, sir," replied the woman, "it is not for the sake of the fruit that I prize it; but I am too poor to keep any living creature, and it is a great comfort to me to have that living plant, for I know it can only live by the power of God; and as I see it live and grow from day to day, it tells me that God is near."

GOD SAYS REPENT.

God says "Repent." The sinner answers, "I mean to." "Believe." "Yes, I intend to." "Prepare to meet thy God." "Such is my purpose."—"Turn ye, for why will you die?" "I intend to before the hour of death." "Whatsoever thy hand findeth to do, do it with all thy might." "Yes, I believe that is the best way, and I intend to be zealous for God some time." "Now is the accepted time." "No, not now." "To-day is the day of salvation." "No, not to-day; I must attend to other concerns to-day." "Seek *first* the kingdom of God and his righteousness." "But to-morrow will do as well, or next month, or next year." "To-day if ye hear His voice, harden not your hearts." "Go thy way this time, when I have a convenient season I will call for thee."

Thus does God invite, beseech and command, and thus do men hesitate, temporize and delay, till all is lost.

Here is the fatal error. Men perish because they will not have salvation *to-day*. They are doomed and damned because they defer that which they dare not reject.

They postpone, they wait, they neglect so great a salvation? Reader, you want salvation, you intend to have it. I have one question for you to consider, and that is—*when?*—*Christian.*

THE WAY TO THE CROWN.

We must taste the gall, if we are to taste the glory. If justified by faith we must suffer tribulations. When God saves a soul, He tries it. Some believers are much surprised when they are called to suffer. They thought they would do some great thing for God; but all he permits them to do is to suffer for His sake. Go round to every one in glory, each one has a different story to tell, yet every one a tale of suffering. But mark, all were brought out of them. It was a dark cloud, but it passed away. The water was deep, but they reached the other side. Not one there blames God for the way He led them thither. "Salvation!" is their only cry. Child of God, murmur not at your lot. You must have a plain as well as a white robe. Learn to glory in tribulations also.

PRINCIPLE.—The man of principle needs not the restriction of seal or signature, or any legal instrument. He deals in solitude as in public, at midnight as in sunshine. His heart is the throne of honor, and his brow the witness of manly integrity. His grasped hand is as good as a bond, and his promise as sterling gold. The complicated interests of men, which so often jar and conflict, are reconciled in him with a beautiful harmony. He is himself the embodiment of justice, the symbol of a perfect society. His charities are not the droppings of a formal pity, but the ointment of a yearning love. In his soul there is a fountain of honor, and close by, a fountain of tears. His spirit is an instrument strung to every proper mood, touched by the light graces of the passing hour, or swept by "solemn thoughts that wander through eternity."

For the Pilgrim.

THE NEW BIRTH.

In the Gospel by John, we read there was a man of the Pharisees named Nicodemus, a ruler of the Jews. He lived in the days when the Savior was her on earth, a man of some note, holding a high position among his people. When we come to examine into his character and nature, we find him made up of different material from many of his fellow countrymen. There were virtues in him that would be well for us if we all would imitate, that is, of an enquiring nature after that which is good. He lived at the time when God manifested Himself to the world through His Son Jesus Christ, at a time when the true knowledge of God was almost extinct. The mind of man being carried away by the traditions which had been engrafted into the law of Moses. So many and various were the traditions that the Savior was compelled to tell them upon a certain occasion, "you have made the word of God of none effect through your tradition." In such an age of mid-night darkness, did this man Nicodemus leave his associates, his seat in the Sanhedrim, and in the darkness of the night seek out the Son of God to get some instructions from Him pertaining to Godliness, for he says, "we know that thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him." This proves a greater degree of honesty in him than in most of his associates, for the very language tells us that they talked about this matter in their councils, for he says, "we know that thou art a teacher." &c.

Oh, how willing Jesus was to comply with his request, for he says: "Verily, verily I say unto you, except a man be born again he cannot see the Kingdom of God." The same is yesterday to-day and forever. Happy thought for us in the nineteenth century, that we can have a God that will give attention to our requests although almost on the brink of ruin. But this was an unexpected bit of information, and in his surprise he says, "How can these things be; can a man be born when he is old?" He was kindly informed that this was altogether a spiritual affair. "That which was born of the flesh is flesh, and that which is born of the spirit is spirit. Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God." This shows us clearly that there is not much remedy for the flesh.

God, in the beginning, said, "cursed is the ground for thy sake, thorns and thistles shall it bring forth unto thee, and thou shalt eat the herb of the field." It is universally acknowledged that the body of man and beast and every living thing is composed of earth. That accounts for the ravenous disposition in man and beast, being made up of such impure material, but man has a higher nature which if properly cultivated can keep the disposition of this corrupt flesh in subjection, but nothing short of being born again, and that of water and of the spirit. In the way this is to be brought about, there has sprung up difference of opinion, and unless we take the word of God for the man of our council, we, by the sophistry of the many will be in danger of taking the inside track, and by so doing will not realize the benefit that will be obtained by the new birth which will give us power to keep the flesh in subjection.

Paul in writing to the Romans, 6th chapter, says: "let not sin reign in your mortal body, that ye should obey it in the lusts thereof." Now observation will clearly set forth this class of characters to all who are willing to make use of the intellectual faculty they possess. No matter how loud a man may profess whenever he is ready to resent an insult by physical power, it proves that he depends upon the arm of the flesh, or that sin reigns in the mortal body, having the control of the whole man. Again, says Paul, "ye were the servants of sin but God be thanked ye have obeyed from the heart that form of doctrine which was delivered you, being then made free from sin ye became the servants of righteousness." When? After the form of doctrine was obeyed which was delivered you. Now we would ask what is that form? We must quote Paul again. "Therefore we are buried with him in baptism into death that like as Christ was arised from the dead by the glory of the Father, so we should also walk in newness of life, for if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. What a beautiful illustration of planting. The Evangelist says: "He bowed his head and gave up the Ghost," and Christ says: "ye must be born of water and of the spirit." Good common sense will teach any one that the less is always born of the greater, and not the greater of the less. That would take a larger quantity of water in bulk than the candidate to be born, and when this is done from the heart, it will bring about that peaceable and quiet spirit where love, joy, peace, long suffering, gentleness and kindness will be the order of the day. The reverse of this is self-evident that the heart is not regenerated, and the new birth is not brought about.

Astonishing as it was in the days of Nicodemus to hear the doctrine of the new birth preached, it is equally as astonishing in our day, for when we preach the same doctrine the mass of the people will not receive it, for they have sought out a way more convenient to their wishes, having a form of godliness which allows them to do almost anything that the flesh desires, and even say that this and that in the word of God, is not essential to salvation, for instance, Feet Washing, the Holy Kiss, the Lord's Supper, and even in regeneration get the cart before the horse, that is, remission before baptism, which is not the doctrine taught by the Apostles. Their whole system is a perfect Babel, a confusion of tongues, a mystery, requires classical education to understand it, and therefore, a salaried ministry, a carpeted pulpit and steepled church building, and such things as will attract the eye, and please the unregenerated mind. Now dear sinner, to you who have not been contaminated with this confusion of tongues, my advice is, read the word of God carefully, turn a deaf ear to everything that does not correspond with the word, and obey from the heart that form of doctrine you learn in the Gospel, and you will be sure of Heaven if faithful.

GEORGE WORST.

For the Pilgrim.

PRAYER.

BY D. B. CONDRIE.

"Prayer is the soul's sincere desire,
Unuttered or expressed."

There is prayer without words. There are well-rounded periods of supplication without prayer. There is danger of sliding into formal prayer—prayer from habit. Not because we have any particular desire, but because it is our custom. It is our duty, the fulfillment of an obligation.—What effect such prayer may have upon God and Christ we will not attempt to determine. But its effect upon ourselves and the world is a field of legitimate inquiry. The same words used a thousand times are effective, provided only they come from the depths of being, laden with the earnest longing of the soul. But if they only come from a pious intellect, in a matter-of-course, formal way, the effect upon the listener is paralyzing to his moral sense. As far as the present effect of prayer upon the listener is concerned, it matters but little what the words, if they are fresh from the fountain of feeling. The simple prayer of the publican will touch every heart in a vast audience, when it comes from a soul burdened with a sense of its sin and guilt. The same words in a pompous, pharisaical, or indifferent style, fall unheeded or disgustingly upon every hearer. They lift no desire to God. They send no ones thoughts down to the bar of conscience to enquire of its own standing before God. Such indifferent prayer is powerless upon the hearer. Then, if we look closely, we shall see that the supplicants themselves are not advanced in spiritual growth by such prayer. They may think they have discharged a duty, and quiet their conscience with the hope that it is accepted with God as good service, but when we look for the real growth in goodness, for true spiritual enlargement, we find them standing still, if not actually falling back from what they were at conversion. Such praying is dangerous. The world would be better if there were less of it. But real prayer—real out-going of soul after God, resting our finite weakness on His infinite strength, has just the opposite effect upon the listener and the suppliant. Both are really benefitted—made more Christ-like, more alive to the enterprises of practical godliness. Formal prayer is made to discharge a duty. Real prayer is made to be answered. And it is answered. If we saw correctly, we should probably see the soul superior to its circumstances and surroundings, and a law by which real life-throes are always effected. Its real outgoing carries it into the infinite love and strength; and in that its work can never fail. The finite blending spiritually with the Infinite becomes, in that particular, superhuman. Prayer which comes on this type is just as sure to be answered as the sun is to rise. It is in God, and in Him there can be no failure. Poor, burdened soul, let not thy faith falter, nor thy heart grow weary of delay. The answer may not be just according to the plan your intellect has marked out, but it will be according to the measure of your faith, and in harmony with the Infinite wisdom. The essential good will be given—the spirit of the pure prayer will be wrought into human history without failure.

Brethren, watch and pray, for we are commanded to pray and not to faint.

"Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye
When none but God is near."

Man is the victim of discontent. He either looks for happiness in his recollections of the past, or seeks it in the brilliant visions which his fancy has created of futurity; whereas the present should be the moment of enjoyment and preparation for the future.

Independent of worldly considerations mental pursuits invariably bestow a rich reward on their votary, in the delight attendant on their cultivation, and the temporary oblivion, at least, of all anxious cares, in the abstraction they require.

Every drop in the sea of life imagines itself an ocean.

YOUTHS' DEPARTMENT.

THE SOLEMN QUESTION.

"Behold I stand at the door and knock." Rev. 3: 20.

SELECTED BY KATE BRENIZER.

There is a solemn question,
To which I must reply;
Shall I accept the Saviour,
Or all his claims deny?
Behold He standeth knocking
Upon my bosom's door,
Perhaps if now He ceaseth,
'Twill be forevermore.
Oh, shall I now receive Him,
Accept Him and believe Him,
Or shall I now refuse to hear
And bid Him go away?

How long He hath been waiting,
My heart alone can tell;
How patiently entreating,
My conscience knoweth well,
What words of solemn warning,
What promises of love,
His voice hath ever pleaded
My stony heart to move.

The question must be answered,
The time will soon be past,
It will not do to-morrow,
To-day may be my last;
I either must reject Him,
And choose the world of sin,
Or open freely to Him,
And bid Him enter in.

Oh, on that awful morning,
When He upon His throne,
Shall summon all before Him,
Who life on earth have known:
How shall I stand before Him,
And look upon His face,
If while he here entreateth,
I scorn His offered grace.

SWEET REUNIONS.

Oh! for the songs of gladness,
Sweet-sounding through the air;
Oh! for the no more sadness
Of all the ransomed there.

Oh! for the long, long meeting
Of Jesus with his own;
Oh! for the loved, loved greeting,
Of pilgrims in their home.

Oh! for the "sweet reunion"
Of friend restored to friend—
That loved and long communion,
Which never more shall end.

Oh! for the life immortal,
For bodies like his own;
Oh! for within that portal
Which leads me to his throne.

Oh! for the no more dying—
The no more oft distrust—
The sweetness there of lying
For ever on his breast.

Oh! for the joy of being
"For ever with the Lord;"
The long, sweet joy of seeing
How perfect was his word.

THE LITTLE GIRL AND HER COPY.

A little girl went to writing school. When she saw her copy, with every line perfect, "I can never write like that," she said.

She looked steadfastly at the straight round lines so slim and graceful. Then she took up her pen and timidly put it on the paper. Her hand trembled: she stopped, studied the copy, and began again. "I can but try," said the little girl: "I will do as well as I can."

She wrote half a page. The letters were crooked. What more could we expect from a first effort? The next scholar stretched across her desk, and said, "What scraggy things you make!" Tears filled the little girl's eyes. She dreaded to have the teacher see her book. "He will be angry with me and scold," she said to herself.

But when the teacher came and looked, he smiled. "I see you are trying, my little girl," he said kindly, "and that is enough for me."

She took courage. Again and again she studied the beautiful copy. She wanted to know how every line went, how every letter was rounded and made. Then she took up her pen and began to write. She wrote carefully, with the copy always before her. But O! what slow work it was! Her letters straggled here, they crowded there, and some of them looked every way.

The little girl trembled at the step of the teacher. "I am afraid you will find fault with me," she said, "my letters are not fit to be on the same page with the copy."

"I do not find fault with you," said the teacher, "because I do not look so much at what you do. By really trying you make a little improvement every day; and a little improvement every day will enable you to reach excellence by and by."

"Thank you, sir," said the little girl; and thus encouraged, she took up her pen with a greater spirit of application than before.

And so it is with the dear children who are trying to become like Jesus. God has given us a Heavenly copy. He has given us His dear Son "for an example, that we should follow His steps," He "did no sin, neither was guile found in His mouth." "He is altogether lovely," and "full of grace and truth." And when you study his character, "I can never, never reach that," you say; "I can never be like Jesus."

God does not expect you to become like His dear Son in a minute, or a day, or a year; but what pleases Him is that you should love Him, and try to follow His example. It is that temper which helps you to grow, day by day, little by little into His likeness, which God desires to see. God loves you for trying and will help you.

THE REAL GENTLEMAN.—Not he who displays the latest fashion—dresses in extravagance, with gold rings and chains to display. Not he who talks the loudest, and makes constant use of profane language and vulgar words. Not he who is proud and overbearing—who oppresses the poor, and looks with contempt on honest industry. Not he who can control his passions and and humble himself as a child. No, none of these are real gentlemen. It is he who is kind and obliging—who is ready to do you a favor with no hope of a reward; who visits the poor, and assists those who are in need; who is more careful of his heart than the dress of his person; who is humble and sociable—not irascible or revengeful; who always speaks the truth without resorting to profane or indecent words. Such a man is a real gentleman, wherever he may be found. Rich or poor, high or low, he is entitled to the appellation.

While a mother was brooding over her poverty, her little son said: "Mamma, I think God hears when we scrape the bottom of the barrel!"

SELECTIONS.

SPURGEON AND BEECHER.

There is an article in the February number of the *Contemporary Review*, on Henry Ward Beecher, which is fulsomely eulogistical, and therefore, both unfelicitous and inaccurate. The writer who is a clergyman of lax views, contrasts Spurgeon with Beecher, for the purpose of setting off the latter to advantage. The two men, I admit present a contrast; but to contrast them with intelligent and accurate discrimination and educated critical acumen, is to place Spurgeon on an eminence almost as far above the popular and able Brooklyn preacher in every element of real permanent power, as it is possible to conceive. This writer says that if Spurgeon, John Bright, Prof. Maurice and Mr. F. W. Robertson were compounded, Beecher would be the result; which proves that he either knows very little of Beecher, or else very little of Maurice. Beecher is a preacher of the hour; Spurgeon is a preacher for all time. The one proclaims himself; the other, like the Apostle Paul, preaches Christ and him crucified. The one amuses, the other instructs; the one raises a laugh, the other evokes the question, "What must I do to be saved?" I agree with another writer who refers to these two men in a journal on this side of the sea. He says, "Beecher is *professedly* an orthodox Congregationalist, or Independent, but it would be very difficult to discover or define his position. What he asserts to-day, with characteristic dogmatic assurance, he will contradict to-morrow. The Universalists claim him as one of them; so do the Unitarians, so do the Swedenborgians, so do the Spiritualists; and yet, with that versatile veerability which distinguishes him, he welcomed into the fold of orthodoxy, the other day, a celebrated Unitarian clergyman at a Ministerial Assembly of orthodox clergyman in the city of New York. He is liberal, uncertain and erratic in his views, even to unsafe and pernicious looseness. His pulpit influence and teaching tend necessarily to laxity of opinion; and I venture to say that he has made more infidels, radical unitarians and free-thinkers, than any other man in the United States. And the fascinating and brilliant medley which he repeats Sunday after Sunday is scattered broadcast over the country, and is even committed to memory, and rehearsed by numbers of imitators in other pulpits.

"Spurgeon's sermons are worth reading; they contain the very marrow of Gospel truth, and cannot fail to benefit and bless those who either hear or read them. But Beecher's discourses obscure the truth, and raise a scaffolding of bedizened Beechery around the cross, so that the Savior is concealed behind the obtrusive and inflated egotism of the preacher. Not so with Spurgeon. If egotistical, it is subservient to the exaltation of the Master; and hence, the influence of the one will live and operate through the ages on the side of truth and righteousness; while that of the other will operate as now, injuriously.—Beecher has a fraternal greeting and a kind word for every phase of heresy under the sun; but what form or phase of error ever received any countenance from Spurgeon?"

The *animus* of this writer may be somewhat unkind, and he may be prejudiced against Mr. Beecher, but he is much nearer than the writer in the *Contemporary Review*. Beecher may be faithful to the central idea of the Christian system, but the tendency of his sermons is not to the production of a like fidelity in others. The *Contemporary Review* writer says, "If Mr. Spurgeon fails to leave a *school*, it will not be for want of his definite evangelical cast of doctrine, but merely because he is the eloquent exponent of a dying tradition." What! and are we to be told that the cross is a dying tradition, and salvation by the cross an absolute theory? and that too, by a professed minister of Christ? Spurgeon has already raised up a school of faithful men, who, whatever their views of the non essentials of Christianity, preach faithfully and ably "the truth as it is in Jesus," and this school will continue, for the world is to be saved by such preaching. I hold that to criticise these two men together, by way of comparison, or of contrast, is to fail to reach a correct estimate of either. They are different in every respect; as unlike as is possible for two popular and able men to be. But I am thoroughly persuaded that Spurgeon's sermons will be read and appreciated by multitudes of creatures after Beecher and his discussions shall have passed into oblivion.—*Christian Observer.*

CORRESPONDENCE.

Dear Pilgrim:—As news, queries and answers thereto are of great interest to me in reading the PILGRIM, I will, as I never have before, give a query through the PILGRIM, hoping some brother or sister will give us something on the same. Think not that I ask this through any impure motive, or to create strife. Let us search for the old paths, and walk therein, for thereby will we obtain a crown of glory. Luke 11, 20, we read like this, "But if I with the finger of God cast out devils, no doubt the Kingdom of God is come upon you," and in other records, we read the Kingdom is in you. Now why do we not all see this in the same light? Some of the brethren stand on the Campbell te platform, and say we use the Lord's prayer in vain, for the Kingdom they were learned to pray for, has come. Certainly so, the church or his subjects had come, and was before the prayer was taught them. Am I right brethren? Don't let me stand alone or in an error, let all come to the truth. The church is the ground and pillar of the truth. Are we? If not, we are the ground and pillar of something else, and not the truth.

Again, have we persons in our days, that are in possesion of these devils that caused them (the men and women) to dwell among the tombs, to cut themselves with stones, to cast them in the fire and water, &c? If we have, where is that power to cast them out, or must God or His Son again come and kindle this power, or must these perish that come to His disciples to have them cast out? Now I look at this as a hidden thing to me. "Oh ye of little faith," is the words of the Lord to His followers in regard to those things. In love from your unworthy co laborer.

J. H. FISHEL.

Batavia, Iowa.

ROCKPORT, W. Va. }
Apr. 20, 1872. }

Bro. Brumbaugh:—I inform you that I have been reading the PILGRIM for one year, I find so much good reading in it that it makes my heart rejoice when it comes. H. D. Powell was the agent last year, I paid him for it, but I have not seen his name in the list. If he has not sent it yet I will. The church here numbers about twenty-two at present. Some left us this spring and last fall. We have built a new meeting house and have it all paid for but forty dollars. We are poor and if some of the wealthier churches would help us a little it would be thankfully received. We have to pay that amount before we can get our deed for the house and lot. We have one speaker but he is backward in his calling. We have no strange speakers. Bro. Christian Showalter was here last fall and had a good meeting. We read in the PILGRIM of so many ministers visiting churches, we would be glad if some would come to West Virginia on the little Kanawha river, in Wiert county, only ten miles from the county seat. The name of the Church is Prosperity. Bro. John Wise organized it. I feel assured that if some one would come and hold meeting we would have a large church in a short time. We hope some brother will be sent here on a mission of love. I see in the PILGRIM the District Meeting of West Virginia but it don't give the place. We would be thankful to you if you could send our request to the meeting.

JOHN GAULT.

Brother Brumbaugh: I wish to inform you and the many readers of the PILGRIM that on the 20th day of March, old brother Lingafelt's house caught fire. He and his wife being old were unable to save but little. It seems that the most of their living was stored away in their house. Brother Lingafelt is about 70 years old and his wife 73. They seem to feel their loss very much, and as we think it a duty as well as a privilege to aid in such cases like this, we have extended the privilege to as many as feel like giving something, let it be ever so small a gift, and it will be received with thankful hearts. The Lord loveth a cheerful giver, and the good book says that it is better to give than to receive, and if there is any one that feels like giving, you can send it in a letter and direct to William Lingafelt, Leo P. O., Allen county, Ind.

ELD. JEREMIAH GUMP.

Huntertown, Ind.

BRADFORD, Ohio, }
April 26, 1872. }

Dear Editors: I ordered you to stop the PILGRIM, but I wish you to send it again as I feel quite lonesome without it, &c.

Just so, dear sister, we do not know the value of a good friend until we lose them, as it was with you and the PILGRIM. You did not fully know the amount of the Bread of Life that you realized from its pages until you closed your door against it. We are glad that you are lonesome for the glad tidings of salvation. Sinners born to God and saints taken home to rest, and gladly will the PILGRIM again enter your home and bring you the news of Zion.

VESUVIUS IN ERUPTION.

The following we clip from the *New York Observer*, as being of general interest to our readers. When we consider that the interior of our earth is a mass of combustible matter ready to ignite, burn or explode at any moment, it should teach us that the time of renovation may be near at hand.—

There is no more striking feature in the unrivaled scenery of the Bay of Naples than the living mountain, Vesuvius. Its fires have not been extinguished for nearly two thousand years, and when it was not in violent eruption a cloud of steam or vapor was silently ascending from its crater. Since the great catastrophe and the first appearance of its fires in 79, when Herculaneum and Pompeii were destroyed (a graphic account of which is given in the writings of Pliny the younger, the elder Pliny having perished at the time), there have been several memorable eruptions. In 1538 the whole region was agitated, and a new mountain on the north side of the Bay, nearly 500 feet in height, was thrown up. In 1779 the most brilliant eruption on record took place, flames and masses of burning rock being thrown to the height of several thousand feet. The town of Torre del Greco was destroyed in 1794, and again in 1861.

For some weeks past there have been signs of the activity of the internal fires, and last week they broke forth with unwonted energy. New craters opened on the sides of the mountain and streams of lava poured out and ran down toward the sea, increasing from day to day and destroying several small villages and driving the inhabitants of others to places of safety. We give below some of the dispatches which have been received:

Naples, April 26.—A fresh crater opened in Vesuvius to-day. The ashes and lava threaten the villages on the mountain side, and the inhabitants are removing their household goods. Thousands are encamped in the fields. The Ministers have been summoned from Rome, and are coming to make provision for the houseless people. The bay is covered with spectators. The scene is grand and terrible beyond description, The flames at times shoot up to a great height, and masses of rocks are ejected with earthquake shocks which are distinctly felt in this city.

Rome, April 28th.—The eruption of Mount Vesuvius continues with dreadful violence. The flowing lava has already reached Sabastiano, and threatens other towns. Explosions in the volcano are constantly heard in Naples. The consternation among the inhabitants of the villages and towns which are threatened with danger increases. Twelve persons have thus far been killed and twelve injured by the running lava. The villages of San Sebastiano and Massadisomma have been almost entirely destroyed, but all their inhabitants succeeded in getting away safely. The lava is now advancing toward the villages of Ponticelli, Cercola, Portici, St. George, which have been abandoned by their inhabitants. The people living in the towns of of Torre del Greco, Resina and Boscotrecare have also fled from their homes, as those places are threatened with destruction. These homeless persons have been provided with temporary homes. On Friday the lava advanced at the rate of one kilometre (more than half a mile) an hour, but to-day its pace has slackened.

Naples, April 28th: Evening.—The stream of lava which threatened the villages of Resina and Pirsina have ceased, and the molten mass is now cooling. The eruption is decreasing but the villagers do not dare to return to their homes. A new crater opened near Tersigna to-day, but with every fresh opening now, the violence of the eruption seems to abate. Yesterday the entire mountain was concealed from sight by the smoke which settled around it. This morning the heavens were darkened by the dense clouds of smoke and ashes, and a strong wind carried the burning cinders and old scoriæ as far as Scafate and Palermo. The precaution was taken to flood the Government powder magazine at Scafate.

The volume of the stream of lava near San Sebastiano is 16 feet deep, and the village is still in danger. The King, who arrived in Naples yesterday, has gone to San Sebastiano to direct measures for the relief of the inhabitants. The devastation has been terrible. Thousands of acres of cultivated land have been overwhelmed by ashes and lava, and vineyards and farms are buried out of sight. The loss of life must have been heavy, but it is impossible to ascertain the number of the victims.

A despatch from Naples states that on Monday the wind was blowing toward the city dense clouds of smoke and ashes. The ashes were falling in the street like snow, and reached a depth of two or three inches. Showers of sand have succeeded the rain of ashes. The lava has ceased flowing, but the eruption is accompanied by fearful electric phenomena. Lightning darts incessantly from the summit of the volcano, and the quakings of the mountain are more violent and frequent. The thunder is continuous. Burning cinders, stones, and scoriæ are falling fast and thick in the town of Massa di Somma, which is entirely deserted. At Naples the Bourse has closed, and business is almost entirely suspended.

Announcements.

The Lord willing, the Brethren in the Waterloo Congregation, Blackhawk Co., Iowa, intend having a Lovefeast on Saturday and Sunday, 15th and 16th of June next, commencing on Saturday at 1 P M. A hearty invitation is hereby extended to all who please to favor us with a visit.

ELIAS K. BUECHLEY.

DEAR PILORIM: Please announce that we, the brethren of the Union District, Marshall Co., Ind., intend to hold a Lovefeast in our new Church House, 5½ miles south-west of Plymouth, on the 14th of June, 1872. If any come on the mail train they can stop off at the Summit, 3 miles west of Plymouth. We do hope that some of our laboring brethren will be with us, and as many others as wish to come will be heartily welcome. Meeting commences at 10 o'clock.

JOHN KNISELY.

The Lord willing, the brethren in Fawn River Congregation, Lagrange county Indian, intend having a Lovefeast on Saturday and Sunday, 15th and 16th of June next, commencing on Saturday at 10 A. M. A hearty invitation is extended to all who may please to favor us with a visit at that time. Six miles East of Lima, at the house of brother Eli Horner.

Please announce that the brethren in Falling Spring Church, will hold, the Lord willing, their Love Feast at Hades meeting house on the 14th day of May next. A cordial invitation to all. JOHN ZUCK.

Please announce that we intend to have our Lovefeast on the 31st day of May next in the Dry Valley meeting house, Mifflin co., Pa., commencing at one o'clock p. m. Preaching next day in the forenoon. An invitation is given to all that have a desire to be with us, especially mioistering brethren.

For the satisfaction of those wishing to come, we would say that our meeting house is about ¼ mile from the Sunburry & Lewstown R. R., and the morning train leaves Lewistown at 6:50 a. m. The other train leaves Lewistown at 12:20, p. m. Maitland is our station about five miles from Lewistown. JACOB MOHLER.

Please announce that we purpose holding our Lovefeast at Spring Run, near McVeytown station, Mifflin county, Pa., on the 29th and 30th days of May, 1872. A hearty invitation is extended to ministers and members.

JOSEPH R. HANAWALT.

The following notices were handed to us for publication with a request that we give a general invitation to all and a special one to ministering brethren.

Aughwick, Huntingdon county, Pa., 27th, 28th of May, commencing at 1 o'clock P. M.

Lost Creek, Juniata Co., Pa., 3d and 4th of June.

Buffalo Valley, Union Co., Pa., 6th and 6th of June.

Clover Creek, Blair Co., Pa., June the 11th, commencing at 4 o'clock P. M.

Yellow Creek, Bedford Co., Pa., June 13th, commencing at 4 o'clock P. M.

Snake Spring Valley, Bedford Co., Pa., June 15th, commencing at 10 o'clock A. M.

NOTICE.

This informs the Brethren and others, that Eld. David Bosserman has no more of his Tracts for sale or distribution, and that no further orders are solicited.

MARRIED.

KELLER—HOLLINGER.—At the house of the brides parents, Dec., 21st 1871, by J. F. Stamy, Jacob Keller, and Catharine Hollinger. All of Cumberland Co., Pa.

DIED.

NICHOLSON.—In the Iowa River Church, Marshall county, Iowa, April 3rd 1872, Amorette Nicholson, aged 10 months, 5 weeks and 5 days.

NICHOLSON.—In the same Church, April 5th, '72, Katie M. Nicholson, aged 3 years, 3 months and 3 days. The above children both died with Diptheria. Funeral services by L. Hall and Elder Samuel Garber.

Gone, our darling little Bettie,—
Gone, the babe we loved so well;
Angels came and gently bore her
In that happy home to dwell.

And Katie too, she was not spared,
Our hearts with anguish riven;
We have one left, to cheer us now,
And two we have in Heaven.

MOTHER.

EDITORIAL.

OUR SANOTUM.

We have just returned from District Meeting and again taken our seat on the familiar stool with letters scattered profusely around. It is surprising to see how letters and business will accumulate during a a few days absence. New subscribers to be attended to, a host of Eld. Flory's tracts to be sent out, addresses to be changed and minutes of a number of District Meetings to be printed, and in addition, prepare matter and publish two weekly papers per week. Those who envy our idle hours can be consoled in this respect at least as we have concluded that our lot is to earn our bread, if not by the sweat of the brow, by the scratch of the pen.

We intended to give a report of our interesting meeting this week, but cannot for want of time to prepare it, suffice for the present to say that we enjoyed ourselves hugely, and found our family and printers well and work up to time or nearly so.

The meeting was an interesting one, being fully represented. If any are interested in its proceedings wish the minutes can be supplied by us at 10 cents for single copy or 75 cents per dozen.

P. S. Not knowing the number that would be wanted we charged those who first subscribed something more than we took at the close of the meeting. To such we will send as many more, above order, as to make up the discrepency.

We are informed that our brother, Adam Hollinger is still in a critical condition and but little hopes are entertained for his recovery. The prayers of the church are requested in his behalf. Brethren and sisters, please, remember this and do not forget brother Adam when bowed at your altare. Bear his condition on the wings of prayer up to the God of heaven that his afflictions, which will be only for a season, may work out for him a far more exceeding weight of glory.

SUFFERERS AT ANTIOCH

The fatalities were not the greatest in the city of Antioch, as the first dispatch intimated, but were heavier in the country in the vicinity of that city. A letter from Antioch, under date of the 4th of April, says:

"The American Protestant Churel was severely injured and four of the American community were killed. All the members of the families of the missionaries are safe. The number of persons killed in the city of Antioch is less than 300, but it is known that 1,600 people in the surrounding towns and country—where the shocks were as severe, if not more so, than here—were killed, and this number may be increased. The distress of the people will be only temporary, as the crop prospects are good. The supply of provisions on hand is moderate."

The Buffalo *Advertiser* says the new suspension bridge at Niagara Falls (which is now four years old), passed triumphantly through the severe test to which it was put by the gale of the 13th, when the wind blew 95 miles an hour by the anemeter. The bridge is over a quarter of a mile long—"the longest span in the world." Says the *Advertiser*: "there was no perceptible movement of the greater part of the bridge, but the central portion, unprotected with guys, performed a graceful serpentine movement, both horizontally and perpendicularly, that was pleasant to look at, provided the observer was on terra firma."

A portion of the mammoth Jubilee Coliseum, in course of erection at Boston, fell with a tremendous crash, last Friday evening. One of the end towers had reached the height of 110 feet, while the truss destroyed was 140 feet high, and had a span of 300 feet. Nearly 50,000 feet of lumber had been used in the construction of the truss. The wind was blowing at the rate of forty miles an hour when disaster occurred. Several watchmen were in the vicinity of the building, and a train of cars was passing, but no one was injured. The accident will cause only temporary delay in the building operations.

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On and after Saturday, November 25th, 1871 Passengor Trains will arrive and depart as follows:

UP TRAINS. EX.	UP TRAINS. MAIL	STAIONS.	DOWN TRAIN. EX.	DOWN TRAIN. MAIL
P. M.	A. M.		A. M.	P. M.
Le 5 40	8 10	Huntingdon	9 00	Ar 4 38
5 47	8 20	Long Siding	8 49	4 29
6 00	8 34	McConellstown	8 34	4 13
6 07	8 41	Pleasant Grove	8 27	4 06
6 20	8 53	Marklesburg	8 14	3 51
6 33	9 06	Coffee Run	8 02	3 38
6 40	9 14	Rough & Ready	7 53	3 28
6 54	9 28	Cove	7 38	3 13
7 00	9 33	Fishers Sum'it	7 33	3 08
Ar 7 15	9 48	Saxton	7 18	Le 2 53
Le 7 30	10 00		7 00	
7 47	10 18	Riddlesburg	6 43	2 34
7 54	10 26	Hopewell	6 37	2 26
8 12	10 46	Pipers Run	6 20	2 08
8 32	11 06	Tatesville	6 06	1 48
8 47	11 20	Bloody Run	5 48	1 34
8 52	11 25	Mount Dallas	5 44	1 30
8 59	11 32	Ashcom's Mills	5 37	1 23
9 04	11 36	Lutzville	5 33	1 18
9 09	11 40	Hartley's Mills	5 29	1 14
9 16	11 47	Jamesons	5 22	1 07
Ar 9 23	11 54	Bedford	5 15	1 00

JOHN M'KILLIPS, Supt

CINCINNATI MARKETS.

FLOUR, Fancy Brands	$7.25
" Family	6.85
" Extra	6.65
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WHEAT, white, per bushel	1.60
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" Winter red "	1.75
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RATES OF ADVERTISING.

A number of responsible advertisements not conflicting with the design of our work will be admitted on our outside pages on the following terms:

Single insertion, per line,	10 cts.
Three months, per line, each time,	8 cts.
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One Year, do do do,	5 cts.

☞ Transient advertisements must be paid for in advance; standing advertisements quarterly on presentation of bill.

GENERL INTELLIGENCE.

NEW DISCOVERIES AT ROME.

Some remarkable discoveries in Rome are described in a letter to the *Times* from Mr. John Henry Parker, C. B.: "I have this day been through the subterranean passage from the vestibule of the great ancient Mamertine Prison (commonly called the Prison of St. Peter) under the Church of the Crucifixion, near the arch of Septimius Severus, and the principal chambers of that prison called the Lautumiæ, now cellars under the houses in the Via di Marforio and the Vicolo del Ghettarello. This passage is 80 yards long, nearly two high, and one wide, and the construction, as well as that of the prison, is of the large blocks of tufa usually called in Rome the walls of the kings, the same as that of the earliest part of the Cloaca Maxima. The excavation of this passage has been a tedious, difficult and expensive work, and I hope it will be duly appreciated by the subscribers. It clearly settles another long-disputed question among scholars, and demonstrates that this is the prison in the middle of the city, mentioned by Livy as made in the time of Ancus Martius (A. U. C. 121, B. C. 632, 'Livii Hist.' lib. I. c. 33).

THE PERSECUTIONS OF THE JEWS IN ROUMANIA.—A letter from "Bucharest, Feb. 24," gives terrible details of these persecutions. The writer says:—"A deputation from Cahul reached me today. Language fails me to depict all they related. Cahul is a place of 7,000 souls, 1,000 of whom are Israelites. Suddenly the latter were set upon, and for three days beaten, wounded, plundered, driven out of their homes, which were battered to ruins, and forced to take refuge in the barracks, where, instead of being defended, they were allowed again to be beaten, and for several days kept without food. The way along the street from many Jewish houses to the barracks was marked with blood. Heads were split open, arms broken, beards plucked out by the roots, hair torn from the scalp, &c.

INDIAN MASSACRE.—A noted murderer, Ezekiel Proctor, was lately on trial in the Indian Territory. It was supposed that he would not be permitted by his Indian friends to undergo punishment, therefore, on April 13th, a posse of eleven United States deputy marshals was sent from Fort Smith with instructions to arrest Proctor in case of his acquittal or rescue, and bring him in. As soon as they arrived at the court house a fight began. In another moment seven out of the eleven United States deputy marshals lay dead on the ground, three Indians dead inside, and sixteen or seventeen wounded. The Sheriff in charge of Proctor, inside the courthouse, was instantly killed, and the judge on the bench received a load of buckshot in the knee. Fort Gibson will be reoccupied by United States troops.

THE YEAR OF DISEASE.

By the testimony of medical men and of the press all over the world, this has been an exceptional year for the prevalence of diseases of a malignant type. What peculiar state of the atmosphere causes this spread of disease is not settled, but there is a deficiency or superabundance of some element to occasion it. The manner in which confluent small-pox has traveled in this country, the steady advance of cholera over the world from its Asiatic lair; the alarming development of the spotted fever, or celebra-spinal meningitis; the unprecedented spread of malignant scarlet fever, diphtheria black measles, and like diseases in their worst type, are illustrations of this unpleasant fact.

Advertisemeots.

GOOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have enquired whether we keep them for sale. We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for sending them.

Conversion of St. Paul. By George Jarvis Geer, D. D. 12mo. fine edition, $1. Plain edition, 75 cents.

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"ANXIOUS BENCH RELIGION EXAMINED," by Elder J. S. Flory, is a Tract now ready for distribution, of which the following is a brief synopsis of the contents: A short and pointed address to the reader. The motive that prompted him to write, and his responsibilities as a minister; The peculiarities attending this type of religion; The feelings there experienced, not imaginary but real, The key that unlocks the wonderful mystery; It is not the workings of God after the order and plan of salvation; Man's endowment, his imitative principle—emanated from God; Spiritual influences and intercourse; Relation existing between man and God, and man and man; The fraternal bond and our natural affinities established by the "so called" sciences of Electro-Biology; Mesmerism and Psychology or science of the soul, also, "Spiritualism" "Spiritual Rappings," &c. The causes by which the feelings are excited; Sympathy of the nervous system, and how that momentary feeling of joy is brought about, called, "Experimental Religion; Similar feelings may be brought about when there are no religious pretensions; Our reasons why we think this *modus operandi* of getting religion is not according to the Gospel, and then concludes by pointing out that form of doctrine as taught by Jesus Christ, and recorded by His faithful witness.

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VOL. 3 JAMES CREEK, PENNSYLVANIA, MAY 14, 1872. NO. 20

POETICAL.

TOO LATE.

Too late, too late was never said
Of morning sun, or bud, or flower—
The light is true to hill and glade,
The rose-bud opens to the hour;
The lark ne'er asks the day to wait,
But man awakes too late, too late!

Too late, too late our anger burns—
The sun goes down before the flame
The gentle word of kindness turns,
And we are scourged with inward shame
To think our breasts have harbored hate,
And pride bows down—too late, too late!

Too late, too late for public prayer,
The words of worship have begun—
Our cheeks are flushed with hastening there
Or enter as the chant is done;
And, pausing at the temple gate,
We stand and say—"too late, too late!"

"Too late, too late!" who has not said?
The post is out—the train is gone—
The time is fled—the debt not paid—
The aid not sought—the work not done;
Neglect makes up life's weary freight,
And then we cry—"too late, too late!"

ORIGINAL ESSAYS.

THE GROWTH OF THE KINGDOM OF GOD.

"First the blade, then the ear, after that the full corn in the ear." Mark 4:28.

When I was a boy my father's door yard was my world. Of course I could see things outside of this narrow circle. I could see the sky, the clouds, the sun, moon and stars, together with fields, mountains, and many other things, yet it was after I had a conception of the word world that I could conceive of them as belonging to the world. By and by I was surprised and vexed to discover that I had the wrong word to represent these things in my mind, I exchanged it for universe. As I grew older and read some history and some astronomy there was added element after element until my conception of matter and space spread out broader and deeper and more beautiful. The impulse is the same as at the commencement, but how much richer and how much grander it has become! And if I grow older, and if God permit, my ideas shall still grow larger though they will ever remain identical with those at the beginning. As the mind becomes developed and expanded in temporal things, so it also becomes developed and expanded in spiritual things. There are as many different stages of growth in the knowledge of space and matter as there are degrees of advancement in the knowledge of divinity, and as many of each as there are persons living. There are millions of persons who may be properly assigned to a position in a class of God's creatures whose conceptions of men and things are very limited, and these may again be classified according to their natural capabilities and thus according to the exertions which they have made. And still they may be divided and sub-divided again and again in regard to the varied circumstances connected with their condition until each class contains but a single individual. Such I apprehend are the talents of which we read in the Scripture, the conditions upon which they are given and the result of their use.

The balance of humanity may be properly analyzed in a similar manner. Their sources of manhood are the same—differing from those who appear to them of inferior origin only in degree of quality. They are only of a deeper or more sensitive and not of a different moral nature. As there "are diversities of gifts, but the same spirit" so there are different conceptions that all cohere in the same original nature. Naturally, men are like so many different magnets each of which draws to itself that which its nature wants, only as it is placed sufficiently near the object of its attraction. The simile becomes more striking when we compare those who profess godliness, passing through or over the word of God—with so many magnets passing through a mass of metal filings, each one drawing to itself only what it wants. But the perfect child of God compared to such a magnet will aim to pass through the word of God drawing from all that is in it. If one brother sees nothing but humility in God, and another sees nothing but beauty in Him they are both blind, and they will fall into the ditch with all who are like them.

Naturally, some men are born Methodists, others are born Catholics, and naturally, all are born with the faculty of entertaining one or several distinct truths of God's nature more than others. Naturally, that part of the mind that is most susceptible of impressions will suggest most to the person. Thus a man in whose mind the holiest sensation is excitability or psychological adaptation is a born Methodist, or a man who is in the main pantheistic making God the result of and not the cause of force; is a born Catholic. But a man who is daily, hourly and minutely living into God, who is conscious of a growing knowledge of Jesus Christ within, upon and around him, who is continually growing larger around the conscience and smaller around the animalism is a born Christian, whose birth is not natural, but spiritual—whose mental capabilities are not expanded in a particular direction, naturally caused by previous experience or by peculiar actions of the faculties. Whose chief evidence of being born again is not that he is as he was at first, but that he is growing into God, whose mind is continually renovated, whose conceptions of God are growing. Who was at first taught but has become a teacher, who at first desired and drank milk, but is now able to eat and digest strong meat, who when he was a child spake as a child, but has now become a man and has put away childish things. The Scriptures do not by any manner or means justify or encourage, or make the least allowance for known ignorance. The child of God is aware of this; therefore the reality of true religion grows within him, his activity—his earnestness and morality increase. The whole spiritual architect will be enlarged and improved in every direction. By reason of use the senses are exercised to discern both good and evil; thus experience produces more and better material each succeeding day through life. The apostle says "Now we see through a glass darkly, then face to face." The most diligent and the most talented men in the world see the brightest truths only as through a glass darkly. If the clearest outline of truth are but dimly seen by those who spend their time and talents to search them out, what must be the thickness of the darkness that pervades in the souls of those whose minds are uncultured and undeveloped, whose world of matter and spirit is "self" together with a few friends and little or much money. Who are inconsistent, straining at gnats and swallowing camels, attempting to pull motes out of their brethren's eyes, when they have great beams in their own, who inveigh against nothing but extravagance in dress and education, simply because they love money or its equivalent more than all things else. Who when they have gone through their religious exercises have gone through nothing that forms the new creature in Christ Jesus. Who build entirely by and upon externals only, "having a form of godliness, but in works they deny the power of it." "Whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things." How benighted and how poor the soul that is without God and without hope in the world! Though a man may possess millions of dollars, yet he is extremely poor without God and without hope that reaches beyond the grave. But how blessed it is to begin eternal life upon the earth! The richest men in the world are those who are laying up the brightest, the clearest and the most noble conceptions of God. If men would lay up more treasure in Heaven, they must "grow in grace and in the knowledge of our Lord and Savior Jesus Christ." They must "count all things but loss for the excellency of the knowledge of Christ Jesus," and thus *grow* up into Him in all things.

J. B. Garver.

Shirleysburg, Pa.

PRAYER.

Remember that God is no curious or critical observer of the plain expressions that fall from his poor children when they are in their closets. It is not a flow of words, or studied notions, seraphic expressions, or elegant phrases in prayer, which takes the ear, or delight the heart of God, or open the gate of glory, or bring down the best of blessings upon the soul; but faith, uprightness, holiness, heavenliness, spirituality, and brokenness of heart—these are the things in the saved man's experience that makes a conquest upon God and turn most to the soul's account.

Humility.—The flower of Christian graces grows only in the shade of the Cross, and the roots of them all is humility.

HEART LESSONS.

BY S. E. PEARRE.

"And the disciples came and took up the body, and buried it, and went and told Jesus."

In the hour of pride and prosperity, we may, moth-like, flutter in the bewildering brilliance of greatness; but in the hour of humility and sorrow we go to other hearts for sympathy and solace. The widow does not go to the great man to tell him how her heart died with her husband; nor the orphan to the king to leave his smitten life on his bosom. At such times the heart stands aloof from the strong and great, for it instinctively feels that its woe would dot be understood; and there is no comfort in the words of him who does not under-stand us. A most wonderful exception to this is the life of Jesus. In a life so conspicuous that his movements about the country were as the march of an army for the multitude that followed him, in a life so busy that a comparison leaves that of Napoleon in idleness; with wisdom so great that senators were awed by the words of the mere child; rising so sublimely above the race, that they exclaimed, "he is no man, for no man ever spoke like this man speaks," still none were afraid to go to him with their troubles. The nobleman and the peasant, all who had any grief, the moment they were touched with sorrow, felt that his was the only breast on which to lean, and his the only heart that, with more than the strength of man, and more than the love and tenderness of woman, could understand them or give the healing word of sympathy. He stood in the midst of the multitude, and thither came the bereaved mother with her tears, and the nobleman with his strong manly sorrow; thither came the cripple and the blind, and the deaf and the dumb; and more than all, thither came the outcast sinner, and they all bowed down and wept together on his breast. Oh, ye wise men of the East, what were all your gold, frankincense and myrrh, to these pearls of the heart poured out to him here!

It was precisely at one of these moments that John sent two of his disciples to him to ask if he were the Messiah. Jesus was exceedingly busy when they came, and told them to stand aside a moment and note what they should see. As they stood and watched, the sorrowing came trooping to him, and as he took their hands, some blessed word, warm from the heart, went straight to theirs, and the waters of grief were turned to wine, and the better words of the Gospel went down into the hearts of the poor and made them heirs of heaven. Turning to the two disciples he said: "Go and tell John what you have seen, and blessed is the man that abandons me not." And every soul present said to itself, Amen; blessed is he that abandons him not. Was John satisfied? Reader, had you been there would you have said, This is he that was to come? And these disciples, when their brave, conscientious master was beheaded, came and took up the body, and went and told Jesus. Ah, here is a marvel, that he who took all sorrow from the grave was himself the grave of all sorrows, where all might come and bury their griefs forever from their sight.

But he was not satisfied with this. When it became "expedient that he should go away" he said, 'I will not leave you comfortless;" and I confidently ask, has not this promise been kept? Has he not left in the world an influence as potent to heal the heart as that which was exercised by him while he was here? There is a power in his name in all lands that can charm the spirit of grief and cast it out. A faith in him is like an Artesian well from the heart of the earth, causing perennial streams of consolation to flow from the deepest heart of God. When the Son of man walks with the soul, it can tread the fiery furnace of affliction, and the smell of fire shall not pass upon his garments.

Were you to come with the same question that these disciples propounded to him, I would say as he did, Lift up your eyes upon all the broad face of the earth and tell me what you see. That bereaved mother, by a little plays thing has had thoughts stirred that were too deep for human sympathy, and too sacred for human ears. Not a bosom friend could hear it nor a friendly heart enter into it; but away in the solitude of her chamber, she "went and told Jesus," and she comes out now with that sweet resignation—that radiance of holy joy. That victim of oppression and cruelty opens not his mouth to human ears, but quietly and confidently pours his woe into the ear of Jesus, and immediately is strong to endure. The orphan that is frightened to silence by the gentlest human look, goes in solitude, and in confident faith tells his whole heart to Jesus. Look away over the seas to where the newly converted Islander creeps away into the grove to his secret conference with the Savior—all, from whom the great turn coldly away; all, whose deep heart the world cannot understand, all go bending down on the bosom of Christ. Ah, more! See the sinful outcasts that have no heart to lean upon; no friendly hand outstretched to help them; none to tell them that he loves them and will help—how they turn aside in every solitary place and weep on his breast. Could we but have ears to hear it all, what a great whispered murmur would we constantly hear pouring into his ears the secret sorrows of the moaning world! And could we but see the river of consolation that flows back from him, we could but say, He has kept his promise. Yes, all the world over his heart is made the confidant of all hearts; and out of the sorrows of the world are manufactured their intensest joys. Is this not He that was to come?

THE CONSTRAINING LOVE OF CHRIST

BY GERHARD TERSTEEGEN.

"The love of Christ constraineth us," 2 Cor. 5: 14, exclaims the apostle Paul, in which words he naturally calls our attention to the matchless love of Christ, and to its divine constraining power. It has not pleased the Holy Spirit to indicate more clearly, whether by "the love of Christ" is here meant the love wherewith Christ loveth us, or that love with which the believing heart loves Christ, perhaps for this very reason, that we should take them both together, they belong in fact, most closely to each other. The one is produced by the other, and they are origioally one, for how should we possess even a spark of love for Christ, unless He had first loved us, and the love wherewith we are enabled to love Him, is not less His love, than that with which He has loved us, both in time and in eternity. It is Christ who makes the commencement in loving, therefore, in our present meditation we must also begin with considering His love to us. Christ loves us with a love surpassing the most faithful and most fervent love of a friend. Friendship amongst men consists in the free and inward inclination of the heart, by virtue of which the individual wishes his friend the possession of every good, and gladly procures it for him, whilst he seeks, on the other hand, to defend him from every injury and misfortune, and to aid and assist him in every emergency. It is with such a friendly affection, that Christ is in reality attached to us in the highest degree.

If we wish to form to ourselves an idea of the most faithful friendship, it must be such a friendship as to continue firm in the hour of need, but where amongst mankind do we find such a friend in need, and if we are desirous of representing to ourselves, this affection of the soul in its sublimest exercise, we must suppose the the case of one friend laying down his life for the other, but where is such a friend or such friendship to be found? In Christ, we really possess such a friend, and in his heart, such a friendship for us. No one, says Himself, "hath greater love than this that He lay down His life for His friends." John 15: 13. Ah, dearest Savior, why talk of friends, we were foes and rebels, and yet hast thou laid down thy life for us. "God commendeth His love toward us in that while we were yet sinners, Christ died for us." Rom. 5: 6, 8. O, the astonishing intensity of the love of Christ. You and I my dear friends, were fallen from the friendship, light, love and fellowship of God into the depths of misery, wretchedness and sin, we were no longer friends but foes, no longer worthy of being loved, but hateful and deserving of wrath, yet God in His eternity, had compassion on our great and boundless misery. He let it cost Him that which He held most dear, for our salvation He gave up His only begotten Son, the child of His bosom, and in His Son the heart of His love. Neither man nor angel can comprehend or fathom this, we must believe it, we must adore it, and with Christ Himself, astonished exclaim, "God so loved the world," this miserable world. John 3: 16

Christ's surpassing friendship for us constrained Him to leave heaven, that He might save and deliver us and in order to do so, and that we, might not be afraid at His appearing, He clothed Himself in our wretched humanity form, as our goal and near relative. He really took upon Himself the burden of our sins and transgressions, as though they were His own. During the space of nearly thirty-four years He labored, prayed and struggled for you my friends, and for me, under the most appalling sense and agonizing feeling of that divine wrath which sin had roused. He became exceeding sorrowful, sweated great drops of blood and experienced the hiding of God's countenance. He "bore our sins in His own body on the tree," and all this He did from the voluntary affection of a friend, and that by the inestimable value of His blood He might again reconcile us and purchase us to become His friends. Can we imagine greater love? Is not Christ a true friend in deed, a real friend even unto death? And He suffered all this, not for us generally, but for every one of us in particular. In this view Paul regarded it. "Christ loved me," says he "and gave Himself for me." Gal. 2: 20. Ah, Paul, what is it thou sayest, did Christ then die for thee solely. O yes, solely for me, and solely for thee. Thus we ought to view the subject, in order to behold it to the most advantage, and it is that Christ loves every one with a particular affection.

TEMPERANCE. (*Continued.*)

Dear reader, I was telling you in a former article something about whiskey and its powerful agency to destroy life.

But do you really know what whiskey is? I will tell you. Four-fifths of a glass of whiskey is water flavored with rye or corn; one-tenth is alcohol, part of the remaining tenth is tobacco and fusil oil; the remainder is burnt sugar and strychnine. What a fine assortment of poisons, alcohol, tobacco, fusil oil, and strychnine. These produce all that thrill of excitement which is so agitating and seductive to all lovers of the cup. Alcoholic drinks do not nourish. The great chemist Lubig has said that there is more nourishment in the quantity of flour one can lay on the point of a table knife, than there is in nine quarts of the best Bavarian beer. They are as barren of nutriment as a flash of lightning. They do not strengthen. It is a well known fact that Thomas Sayers when he was training for the ring, said: "When I have business to do give me water and the dum bells." Neither do they warm. They stimulate for a few moments, only to decrease the natural heat of the body, when the excitement passes off. Instances are not wanting to prove the truth

of these assertions. If then they do not nourish, do not strengthen, do not warm, what do they do? They enter the lungs inflaming and gradually destroying their delicate structure; they impair the healthy action of the liver, impoverish the blood, and irritate the nerves. They affect the heart, increasing its action to an unnatural degree, and turn the brain that sublime dome of thought into a whispering gallery fit only for shouting maniacs. They destroy the body by burning out its vitality, and blacken forever all hopes of a future existence of the soul. If you would relinquish all hope of heaven, and fit yourself for the starless night of the drunkard's eternity, then drink! drink! drink! moderately at first of course, until you become accustomed to the flush of excitement, the advance of the temper.

It will not be long after you leave tipplers station on this downhill track before circumstances will occur that will loosen the brakes, and send you forward with a speed that no human power can arrest. Down, down, the black valley road with your companions, the mad suicidal worshippers of the cup. The dark idiot, browed demons, fit guests of hell—the end of this road.

Satan has three prime ministers, Intemperance, Licentiousness and Infidelity. These three go hand in hand, and serve as mutual stimulants—they rouse and sustain each other in that hell-begotten work of dragging the souls of men into the most complete and terrible slavery in existence. There is but one hope for you young man; one ground of confidence on which you can build securely, one position in which you can be fully prepared to resist the temptations of time, and the terrors of the grave. It is not the confidence of pride, nor the hope of a stoical philosophy, nor the power of your own resolution. It is the hope of religion, the cross of Christ, the strength that God has promised to all that put their trust in Him. But if you cannot or will not, call upon one who is mighty to save, and to shield you in the hour of temptation from this great enemy of man, intemperance, how then can you expect to escape when the waters of death shall roar around your feet, when the last great flood shall dash against your frail bark and engulf it forever?

O, Liquor, Liquor! how many Edens hast thou made desolate, how many starved and naked orphans hast thou cast out upon a cold and friendless world; how many graves hast thou filled with confiding and heart broken wives? What sad wrecks thou hast made of brilliant genius. Oh thou accursed but mighty transformer of the noblest work of God into all that is despisable!

SIMON MIXEL.

Bloody Run, Pa.

MORAL COURAGE.

Life is a fixed fact, a stern reality, and we are all voyagers on its wild, broad sea. From the port which we start there is a current impelling us out into the rough, restless sea. On we *must* go, there is no way of avoiding it. And since we must pass over the sea of life, it is idle and useless to regret it, and unwise to murmur at the roughness and unevenness of the way. On we must go, and it is only by undaunted courage, and untiring perseverance that we will ever arrive safely on the other side. Our ship for the voyage is one that cannot be surpassed; its architecture is divine; its strength exceeds that of bars of iron or brass, yet it may be wrecked ere it reaches the harbor. The storms and whirlwinds directed by satanic force will cause a trembling and quivering of the most stanch and compact structure, and nothing but a determined purpose of soul and heart will be available in contesting with the opposing power. Then life's voyager, take courage. You need not expect to cross the ocean of time without meeting with trials. Satan will exercise his fascinating power and we must have the courage to resist all, and determine our own course of action. This is bravery, the sublimest of human virtues; true through all opposition, true in forming decisions, even in the midnight hour, when there is no eye to see save the all-seeing eye of God; true when the world would applaud for being false, and all our worldly interests would seem to offer a price for cowardice. This courage we want at all times, and under all circumstances. We want it in the common walks of life for it is there that we meet with severe trials. The passions are to be subdued; lust, avarice and ambition are to be suppressed; unholy and evil desire relinquished, all of which require true moral courage. Courage, pilgrim, your voyage will not be long; a few more trials, a few more temptations, a few more struggles and the ever green shore will appear in its splendor and beauty, all illuminated by the refulgent rays of the Son of Righteousness. To the cowardly, distrustful, the illuminating rays of God's Righteousness can never appear. They have sunk beneath the waves of time, ever to remain in the depths of misery and despair. Then Christian pilgrim if you would enjoy the presence of God, and a place among the Redeemed, dare to do right, however threatening may be the opposing power.

"Do what conscience says is right,
Do what reason says is best;
Do with willing mind and heart;
Do your duty and be blest."

J. B. B.

THE HAPPY FAMILY.

There were only three persons composed this little family, Mary, Martha and Lazarus. How happy they must have been when they had Jesus for their guest. Often when Jesus was tired and wearied with the noise of the multitude and troubles of the day in Jerusalem, He would retire in the evening to the bosom of this little family and there rest. On one occasion when He was there, Mary was sitting at his feet listening to the gracious words which fell from His lips, while Martha, no doubt through kindness to her Master, was trying to accommodate and make Him as comfortable as possible, was serving alone, she became impatient with her sister, and asked the Lord why He did not bid Mary help her. But what was His answer to Martha? He told her she was careful about many thing, but there is one thing needful, and Mary hath chosen that good part which shall not be taken away from her. Sisters, this is something for us to think of. How many Marthas' there are now, and how few Mary's. Some of us, like Martha, are too much cumbered about the things of this world when we have visitors, especially ministers of the Gospel. We ought then, like Mary, be ready to sit at their feet and learn from them what they have learned from the Master, and not be like Martha consuming our time in fixing so many extras, which is not good for the body, and perhaps not for the soul. We can never learn too much, for there is much to learn. There is none that have been so wise but that they can learn more. M. C. K.

Parnassus, Va.

NO PERSON IS WITHOUT INFLUENCE.

Some persons fall discouraged on the highway of life, because they can not be this or that great or eminent person. Why not be willing to be themselves? No person who ever lived, or ever will live, is without influence. Why not make the most of that? Since you cannot grasp that which you wish, why let that which you have slip through your fingers? No person in the world is exactly like you. You have your own faults, but you have also your own excellencies individual to yourself. Give them air. Because you are not a poet, should you not be a good merchant? Because you cannot go to college, should you therefore forswear the alphabet? Because you cannot build a palace, should you not rejoice in your own humble roof, and that because it is your own? Will not the sun also shine into your window if you do not obstinately persist in shutting it out? If you cannot have a whole hot-house full of flowers, may you not have one sweet rose?

THE USE OF TRIALS.

How much we all desire exemption from the trials of life, forgetting that without these, life itself might be a failure. The rough sea makes the good sailor; and nothing but battles can produce veterans fit for the fiercest fights. An untried man is but half a man. His strength has never been tested. His powers are unrevealed. Only in the deep waters can we know the strong swimmer's skill. Only the fury of the hurricane can show the might of the eagle's wing. And as only temptation and trial can reveal our weakness and our strength, so nothing else can disclose to us the power of Him who watches us in our trials, who helps us in our infirmities, who stands by us amid the terrors of the darkest hour, who "knoweth how to deliver the godly out of temptation," and will not suffer us to be tempted above that we are able to bear, and who has given to us this blessed and assuring word, "My grace is sufficient for you." "My strength is made perfect in weakness."—*The Christian.* H. L. H.

DEATH—There is nothing pleasing in the thought of death, disconnected from every other consideration. His grasp is firm and unrelenting, his breath is cold and damp, and sends a thrill of terror to the heart. Without mercy he breaks the blissful union of husband and wife, dissevers the strong cord that unites mother and child—looses the band that so endearingly unites brother and sister, friend and associate, and any other tie of love and fellowship that strew the pathway of life. But blessed thought! Death, the "last enemy" must flee before the King of Kings who cometh forth to "conquer" and to take "captivity captive." Before Him, who "has brought immortality to light" shall death flee and be "swallowed up in victory!"—J. S. FLORY.

BE GENTLE WITH THEM.—Be ever gentle with the children God has given you. Watch over them constantly. Reprove them earnestly, but not in anger. In the forcible language of Scripture, "Be ye not bitter against them." "Yes, they are good boys," I once heard a kind father say, "I talk to them very much, but do not like to beat my children—the world will beat them." It was a beautiful thought. Yes, there is not one child in the circle around the table, healthy and happy as they look now, on whose head, if long enough spared, the storm will not beat. Adversity may wither them, sickness may fade, a cold world may frown on them. But amidst all, let memory carry them back to a home where the law of kindness reigned, where the mother's reproving eye was moistened with a tear, and the father frowned, "more in sorrow than in anger."

"The glory of young men is their strength, and the beauty of old men is the gray head."

RELIGIONS.

Dear Pilgrim:—My thoughts have been out on the scout contemplating or speculating upon the different religions in the world, and in meditating upon this subject my mind was carried far into the heathen land, where men, who were never created to know God, and to act for themselves have become so corrupt in principle as to "change the glory of the incorruptible God into an image made like to corruptible men, and to birds, and fourfooted beasts, and creeping things." This is the state and standing of the dark and benighted heathen. But still they have a religion worshipping as they believe to be right. The thought comes to my mind, why have the surrounding circumstances placed them where they stand to-day? The only reasons I can conceive are, as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient. For this cause God gave them up to vile affection. "My Spirit shall not always strive with man." I thought this is one Religion, but there are others which are not one whit better in the sight of God than the one I have been thinking about. This seems to be a broad assertion, at least some may think so, but "prove all things and hold fast to that which is good." I will not speak of the Mohammedan and Mormon Religion, for I believe they are wrong, from scriptural evidence. But the conclusion to which my thoughts lead me as regards these two churches may not be amiss, from the fact that one of the three churches named, is unenlightened; they know nothing only what is stamped upon their memory and handed down by tradition, while the others are enlightened and are to-day sinning against better light and knowledge. "He that knoweth to do good and doeth it not to him it is sin." "As many as have sinned without law, shall also perish without law, and as many as have sinned in the law shall be judged by the law." Rom. 2: 12. Then so far as the word of God has anything to do with this religion, it pleases them equally alike so far as disobedience is concerned, and this will condemn them without the shadow of a doubt. Still there is another religion that is somewhat more refined in principle, but it strikes me that it will not stand the test of God's word. This religion claims to be founded upon the word of God, defying the world to show them where they are wrong, and just name non-resistance, nonconformity, and feet washing &c., &c., then and there you will see whether they are founded upon the word of God or not. "Preach the word" is a theme generally used as a subject for lecture, and their hearers seem to be edified, but when the word is preached in its simplicity and power, offence is taken. This is their religion. Must we class this religion with those others? We understand that every name and order, every religion will be judged by the words of our Lord Jesus Christ. "He that rejecteth me and receiveth not my word, hath one that judgeth him, even the words that I speak shall judge him in the last day." Then away with every principle that conflicts with the word of God. Away with every religion that does not teach me to obey the Lord Jesus Christ in all His commandments. Then the religion that does not teach me this, you know what I think. These are my thoughts when called together.

SAMUEL C. BOSHOR.

Whitesville, Mo.

ANXIOUS BENOH RELIGION.

In the PILGRIM, I see a notice of some forthcoming tracts, the object of which seems to be the exposing the anti-scriptural practice of some of the sects who persuade ignorant and credulous people to believe that it is religion to pass through the manipulations of a mourners bench excitement; and that it is the evidence of repentance, conversion and a change of heart. Now anything that has for its object the abatement of this anti-scriptural practice or system meets my hearty approbation, and if assured of its utility my cooperation. Whether anything but the plain and simple preaching of the gospel will effect anything may be a question. Any set theory or argument brought directly against it, will be made a two-sided question by the advocates of the Bench, and success will depend upon the shrewdness of the advocates for or against, but preaching the gospel has but one side and hence must either be beleived or rejected by the hearer, and all who believe and are born of it will never, no *never* think of a *mourners bench*. While they who do not believe and obey the gospel, may as well hold and practice this error as the many others which they do.

My observation and experience justify the declaration that there is no popular error more readily preached out of the people than is that of the *mourners bench*. Even those who believe and practice it, cannot induce any one to come forward to the bench by preaching the gospel even in their way. The *bench* must be set in motion by an excitement gotten up by other means. In illustration of this truth permit me to state a case of their own occuring in our own vicinity within the past year. In a small town not far from us, the Methodists had a minister, who in their way of believing, preached a good, solid, practical doctrine. They started a protracted meeting, of course for the double purpose of reviving religion among the membership, and to convert sinners to the faith. But the longer the minister preached his practical sermons, the less of a mourners bench revival appeared, although thinking ones seriously contemplated the necessity of living a religious life. At last, however, it was determined upon to call in the assistance of an expert revivalist. He, with his troop arrived by the evening train after the meeting had commenced, and several prayers had already been made without any apparent results more than solemness and quiet. After the arrival of the new comer he was called on to pray; and my informant informed me that he went into it with a boisterousness and vehement frenzy, shouting and clapping his hands, striking the bench as though he would maul the arch fiend himself, while his troop kept up one continued roar of crying, shouting glory to God, with hallelujahs which were deafening. By the time this scene was played off, all that remained to be done was to bring up the mourners who were denominated the *slain of the Lord*. And to keep up this state of things for four weeks they need but keep in this path.

Brethren, all we need to do to annihilate the mourners bench religion, is to preach the gospel. The only trouble with us is, *we don't preach it enough*. It has pleased God through the foolishness of preaching to save them that believe" saith the Apostle, hence the brethren who oppose a vigorous and continued effort at preaching the gospel, do greatly err. Preaching being part of the conditions of salvation, it *must be done*. There is *power* in the word preached. When God sent Jonah to Ninevah he said to him, "Preach unto it the preaching I bid thee," he went, and he cried and said, "Yet forty days, and Ninevah shall be overthrown," a short sermon certainly, but it was the preaching God bid him. If a man would now, on his own account, go into one of our large cities and say, "Yet forty days and this city shall be overthrown," and continue to do so, he would be arrested as a madman, and be placed in some insane asylum. And no doubt it would have been so done unto Jonah had not God been in it. It was the Word of the Lord, and when preached, pierced them to the heart. Even so saith the Lord, preach the Gospel to every creature, that they may hear, believe and be baptized to be saved. How long Jonah preached his short sermon until Ninevah humbled himbled herself I know not, he had a margin of forty days, and I presume he continued to preach the preaching God bid him. Certain it is he had no right to look for the overthrow of the city notil the time his preaching specified had expired. I believe it was at the end of the forty days when "Jonah went out of the city, and sat on the east side of it, 'till he might see what would become of the city." I am aware that some who hold that one sermon at a place, once in four or eight weeks, if it don't happen to rain or snow on those days, is sufficient, hold that Jonah just passed through the city and cried "Yet forty days, and Ninevah shall be overthrown," and then ceased. I believe no such thing, neither will the reading justify any such a conclusion.

Brethren, *preach the Word*, be instant in season, and out of season, you have nothing to fear in the doing of it. The more you preach the Gospel, the less mourners beoch there will be. The bench was originated in the absence of preaching the Gospel, and the faithful persevering preaching of it only will overthrow it. By way of illustration permit me to cite only one of many similar cases. I assisted the brethren in a church to preach the Gospel for eight or ten days. It was in the dead of winter, and intensely cold, the meeting commenced on Friday evening, on Sunday morning a young couple on their bridal visits came to meeting, perhaps to be seen as much as anything, but returned to the evening meeting. By this time they became so interested that they would not miss one meeting, and on Sunday following they with a number of others, had the ice, nine inches thick, cut and were baptized. Afterwards she said there had been a revival meeting near her father's some nine weeks, at which the excitement run very high, and many of her associates went to the mourner's bench for religion, and that several times she arose to go, but could not feel it to be right to do so; and when the preaching of the Gospel showed her what religion was, the mourner's bench vanished out of her mind like smoke in the air; and oh! she was so glad that she learned to know the truth.

Brethren, if you wish to overthrow the mourner's bench system, preach the Gospel. I am fully persuaded that if we would preach the Gospel day and night as the apostles did, wherever we could get hearers together, (and if it were in the market place) in our churches by ourselves when we had no help, and by others when present, before this generation had passed away, the mourner's bench would be one of the passed away and forgotten superstitions. Brethren, make the trial and see. The results following every effort of the Brethren of only one or two weeks daily preaching at one time and place, justifies the conclusions above given.

In the love of the truth.

D. P. SAYLER.

For the Pilgrim.

RELIGION.—ITS EFFECT.

To deny that the Apostles and primitive believers were actuated by the constraining love of Christ, in their endeavors to promote the interest of Christ's kingdom when they lived and walked in a consisteney so answerable to the pattern set before them by their divine master, would be unreasonable and absurd. And on the other hand to believe that all who are engaged at the present day in missionary and Bible societies and other associations designed to spread the Gospel on the earth, are also actuated by the same constraining principle, would be a sad mistake. Were it the case, true religion would prevail in a greater degree than it does. To judge of the increase of the blessed government of the prince of peace by the hundreds of thousands that are engaged in diffusing the outward knowledge of christianity is a very uncertain criterion, and were it not for that excellent rule of our Savior's "by their fruits ye shall know them," and by which we are enabled to ascertain the true state of mankind, we might be grossly deceived in believing that there is a great deal of religion now in the world. What real ground is there to indulge in the pleasing prospect that righteousness ere long will cover the earth, when professing christians in their various endeavors to bring about this event have associated so much pride and vanity as to be wholly strangers to the all important duties of self-denial and the cross. Oh, the infatuation and mistaken zeal of many! How much better would it be were they individually more conformed to the example of the blessed Savior, who in all that He did sought not the honors of men, but that honor which cometh from God only, and whose meat and drink it was to do the will of His Father in Heaven. In whatever our activity or zeal may determine, it is certain that nothing can give us a claim to the title of disciples, but putting on Christ and walking as He walked. And if the precepts of Christ have more possession of peoples hearts than their heads, and they were more disposed to manifest their christianity by their fruits than by their pompous and splendid undertakings, the face of society would wear a far more encouraging aspect. But the truth of the matter is, nearly all are given to covetousness in a greater or less degree from the prophet to the priest, and so down to the lowest order of the human family.

To be seen of men or procure gain for themselves is the ruling principle of the soul. Each one engaging in, or following after something that appears calculated to make them what their hearts would prompt them to be, Lords or great men. True religion is something more than living in accordance with certain doctrines and faith, and being active and zealous in their propagation. In this only consists the religion of too many at the present. They appear to have more thought about the heritage, or their own society, than what pertains to themselves, or the true kingdom of righteousness in the heart. Where ever this is the case, there is a want of that charity which only can reform and make men preachers of righteousness. To be true disciples of Christ as observed before, is to put on Christ, to do His will, and not our own, the effect of which will so change our natures as to reduce them from that of a lion and leopard to the disposition of the lamb. And why? Because in this association there is nothing that can hurt or destroy. Nothing that can do any injustice or wrong. This is the effect of the religion of Christ, in which the highest greatness consists in becoming little.

And yet it is to be feared that many forgetting the examples and holy precepts of Christ, conceive ideas of religious weight, and fail not to display it under a color of sanctimonious appearance, in which deceit they will fall short of the state of a little child, the only condition of entrance into the portal of eternal rest. The mixed state of society is indeed very alarming, and if men were only disposed to quit their idols, and practically do righteousness, then might Zion arise from the dust of the earth, and put on her beautiful garments and appear in the splendor of her excellence, and that power which is of God.

A PILGRIM.

YOUTHS' DEPARTMENT.

SATURDAY NIGHT FLOWERS.

FOR THE YOUNG READERS OF THE PILGRIM.

My dear young readers of the PILGRIM, I this afternoon met with a disappointment and the result is I have an opportunity to have another talk with you. It is an old saying that "it is an ill wind that blows no one good." Often our disappointments end in good, so we should also try and conclude that everything controled by Providence is for the best. But I will try and tell you about my disappointment and how I spent a part of my time, what my thoughts were, and other things that I trust may be interesting and instructive.

I set out to go to the other side of a large river that is near where I live, to attend meeting on the morrow. I had to travel down a very rugged road for several miles, high and perpendicular cliffs towered for hundreds of feet above me along side the winding road, down, down, I went walking and leading my horse, crossing a wild and rushing stream of water that came plunging and foaming over precipices, ten, twenty, or thirty feet high, I had to think the stream was like some persons that rush along headlong, making a *great noise* as they go, and soon reach the ocean of eternity, and are swallowed up in the great *lake* that burneth forever. By and by I came to the river which was high and rushing on like a mighty flood. Passing along for some distance up the river I came to the ferry. The ferryman who was on the opposite side give me to understand that the river was too high to ferry. Feeling disappointed and somewhat dispirited I turned my course for home. Near the road side I discovered quite a number of beautiful flowers—the first of the season, growing in the lonely forest, sheltered by the massive cliffs that towered above them. The sight of the flowers caused my spirits to revive, and I felt I was no longer lonely but in company with NATURES GOD. Only a little more than one half of the month of April gone and here Nature was coming out in her lovliest garb. I could not resist the temptation to stop and cull from her a handfull of her choicest jems, and while doing so my mind wandered upon many things, I thought how happy would those little ones feel, who are shut up in cities and towns, could they be just then here as free and happy as the deer I seen to-day roaming in the wood. Here they could fill their laps with the beautiful wild flowers, sit beneath the grand trees, see the great river flowing on, hear the birds singing in their native wood, and have their hearts filled to overflowing joy and gladness. Then I looked to the other side of the river and seen men going to and from the DRAM-SHOP that stood by the Rail Road line, all seemed bustle over there while where I was, nature's bowers were undisturbed. Oh! thought I, who can be so blind as to suffer themselves to be led into *Satans'* net and there drink of that poison that destroys both "body and soul in hell." They seek that haunt that stands just by the *wayside* that leads to ruin and there spend their money for the "fumes" of misery and woe, where here grow in the "lap" of Nature the *perfume* of flowers that fill the heart and soul with gladness and thankfulness. Then I thought of those that have gone over the river of death to the land of heavenly flowers and wondered if it may not be they can see us over on this side mingling with the busy world and drinking of the cup of sinful pleasure, and wonder why we will be so blind to our eternal interest, knowing we have it "written" there is a "home with many mansions" and a "happy land far far away." Oh! will you not all try to reach it. Then I thought these flowers here may be only a type or shadow in this world to remind us that there is a God who has power to create, and they are a faint representation of what He has for us in heaven of an unfading nature. Seeing beautiful flowers growing on large rocks on which had gathered an inch or more of loam, I thought if God in nature can thus prepare the once naked rock for a flower bed upon which beauty groweth, He surely can prepare the hard flinty heart of a sinner so that "good seed" may grow therein, and the soul be "clothed upon" with heavenly beauty. Yes, dear reader, make bare your bosom, free your soul from self, let the showers of Divine grace fall therein and it will be prepared for a glorious indwelling of the "beauty and excellence of Christ."

I then thought of those dear little ones that have gone to gather flowers in those fields where nothing ever fades. When our time here of gathering and "laying up" is over, I hope you all with me may go safely over to gather and "reap" with all those that have gone before. I also lay down and drank out of the pure and gushing spring on the mountain side; and there thought of the "water" that Christ said if ye drink of ye shall "never thirst." May we all drink at that fountain and be "filled."

Thus the eve was spent unto the time the shades of night closed upon another week and now the time of night is past when no doubt many a little one has said in prayer to God "Now I lay me down to sleep," and I would say before "I lay my garments by," may God bless you all dear young readers of the PILGRIM, and

> "Teach you how to watch and pray,
> And live rejoicing every day."

J. S. FLORY.

Pleasure and pain, though directly opposite, are yet so contrived by nature as to be constant companions; and it is a fact that the same motions and muscles of the face are employed both in laughing and crying.

We ought to believe that is best for us, which it pleases a wise, good and gracious God to give us, or which he permits to come upon us.

You may go to heaven without riches, prosperity or health; but you cannot go there without Christ, faith and holiness.

EDITORIAL.

DISTRICT CONFERENCE.

By special arrangement, on Saturday morning, we took leave of our office and little family, for the purpose of attending our District Conference to be held in the Lower Cumberland Church, near Mechanicsburg Pa.

Eld. Moses Miller with his brethren and sisters, thought it good to have a number of appointments in the vicinity over the Sabbath, prior to the District Conference, and to fill these, there were a number of special invitations sent to the brethren to come and help to bear the ark of the Lord. Brother Miller entertained some fears that the laborers would be insufficient for the work, but we were not far on our way until we felt assured that this would not be the case. By the time we reached Harrisburg, we had a pretty fair representation. The connection at this place being close, we had only time to get our tickets, and off we went to Mechanicsburg. This ride was short but pleasant. The road is complete, and the side scenes entertaing. The pretty and commodious farm buildings, by the way, presented a sight which bespoke homely enjoyments, providing willing hands and happy hearts arranged the tasteful surroundings. In our short life, we have learned a few things, and one of them is, that appearance is not always a true index to the place within. A happy and regenerated soul will find a Heaven in the most lonely cot, while the wicked and hardened sinner will turn a paradise into hell. But we are digressing, we have arrived at our stopping place where we are met by the brethren, and conducted to the house of our kind brother and sister Niswanger's, which seems to be headquarters until a division be made. As well as we can remember, there were appointments made for the following places:

Mechanicsburg, Shiremanstown, Hogestown, Shepherdstown, Bakers M. House, and Churchtown. Between these points, our force was divided, giving some four to each place. Our lot fell to Shiremanstown, in company with Wm. Howe, P. S. Myers, G. H. Swigart and Geo. Myers. Conveyances in abundance were awaiting those who were to leave town, so we got aboard with our brother Levi Howe, brother to Wm., and was soon introduced into his small but kind family, where we received such tokens of hospitality as made us feel quite at home. Brother Wm. Howe appeared to enjoy the associations of this place, being the land of his nativity, and no doubt, many were the reminescences of the past that crowded around him. We are not of those that believe that ignorance is bliss, but the innocency of youthhood participates in joys that stamp the soul with recollections that are a constant fountain of pleasure through our future life.

In the evening we made our way to the place of worship in Shiremanstown, where the Church of the Adventist was opened for our use. They have in this place, a fine and commodious church, and seem to be a people of much zeal for the cause of salvation. They hold, in common with us, the doctrine of Christ's speedy and personal coming, and seem to be patiently awaiting the blessed hour. The meetings of this place were well attended, and much interest manifested in the preaching of the Word. During our meetings in this place, we put up, and made a number of calls among the Adventists, and found them a zealous, kind and sociable people, and well read in the Scriptures, especially in that part of it which refers to the Second coming of Christ.

On Sabbath moring, after our last appointment in town, we were again taken to brother Howe's. The principle part of Monday was spent in calling on members and friends in Mechanicsburg. In this place the Brethren have a comfortable house of worship, and there are a number of members in town who seemed to much enjoy the association of kindred spirits and the blending of prayers around the common altar. We just now think of a dear old sister whose sands are nearly run. Our presence gave her so much joy that her good soul could scarcely contain it. Our time was short, but there was the burning altar, and she could not see us depart until our sacrifice was laid thereon. Freely and feelingly did we bow us in the sacred temple and implore a crumb of the bread of Life for the old sister's soul—the flowing of tears, the clasping of hands and we parted, perhaps never to see others more until we meet on the other shore.

In the evening we were conducted to the Mohler Meetinghouse where public worship was appointed. The services were introduced by D. M. Holsinger, followed by L. Furry, Grabill Myers, (German), J. R. Hanawalt, A. Miller, (German), and concluded by John Spanogle

Tuesday morning we again assembled at the same place for the opening of the Conference and the transaction of business to be presented.

After the usual opening exercises the following delegates reported:

Antietam	Jacob Price, D. F. Good.
Aughwick	J. Spanogle, J. B. Garver.
Buffalo Valley	Chas. Royer, John L. Beaver.
Back Creek	John Shank, Daniel Miller.
Clover Creek	J. W. Brumbaugh, D. M. Holsinger.
Codorus	Jacob Shambarger, Thomas Gray.
Duncansville	Brice Sell,
Dunnings Creek	J. S. Holsinger.
FallingSpr'ng	Jacob Stover.
James Creek	Geo. Brumbaugh, H. B. Brumbaugh.
Lewistown	Wm. Howe, Geo. Myers.
Lost Creek	Solomon Seiber, Benj. Wadman.
L. Cumberland	Moses Miller, Adam Beelman.
Marsh Creek	Joseph Sherfy, John Trostle.
Perry	C. Myers, Isaac Eby.
Ridge	Daniel Eckerman, D. M. Foglesanger.
Snake Spring	Jacob Steel.
Spring Run	J. R. Hanawalt, P. S. Myers.
U. Conawago	J. P. Lerew, A. Brown.
U Cumb'land	Jacob Hollinger, J. F. Stamy.
U. Codorus	A. Miller, Geo. Mummert.
Warriorsm'rk	Grabill Myers, Wm. H. Quinn.
Yellow Creek	L. Furry, D. Snowberger.

After which the following officers were elected:

Grabill Myers, *Moderator.*
D. M. Holsinger, *Clerk.*
Geo. Brumbaugh, *Secretary.*

As the business before the meeting was generally of a local nature we shall not burthen our columns with our deliberations. Those who are specially interested can have its whole proceedings by sending for the Minutes—price, postpaid, 10 cents.

The discussions were conducted in the spirit of christian moderation. Everything passed off smoothly and quietly, except an occasional thump of our good Moderator's crutch on the floor for the sake of order. On the whole, we had a pleasant and profitable meeting, and believe that all parted with the best of feelings.

On Thursday morning we again took the train "homeward bound," but on account of close connection at Harrisburg we were obliged to lay over some six hours. During this time we visited the Cemetery and spent an hour in the city of the dead—how quiet and how different from the busy and living city below! Yet daily they enter its gates and increase its number. We were informed that dor the month of April, sixty were placed within its walls. This was a little above the average fatality, but put it down to fifty, and we have six hundred for the year! How solemn to contemplate, if time continues, during the next five years 3,000 or more will be conveyed to this city. Thus we live and thus we die. The tear is shed, the crape is dropped, the dead is forgotten, and we continue to live as though nothing had happened.

We now took our leave of the city of the dead and returned to the city of the living.

After being pleasantly cared for and accommodated with a good dinner at the Bumgardner House, we again took the train and by evening arrived safely home where we found all well and awaiting our return. Adieu.

REMIMICENT.

The brethren of the Middle District of Pa., held their 9th Annual Conference within the Lower Cumberland Congregation, April 30th 1872, in the Mohler meeting house, a place familiar with many of the brethren throughout the whole Brothhood; being on the farm now owned by Solomon Mohler, and in sight of the buildings in which the A. M. was held in 1824, and also in 1835, then the property of brother Daniel Mohler. This congregation is one among the oldest of the State, or at least of this District, and although it has undergone many changes, and suffered some of the eruptions that have befallen many of the churches, yet it seems now to stand upon the permanent premises of the Gospel, and in the order of its forefathers.

Having recently been blessed with large accessions, it has become large and strong; having for its Elder, Bro. Moses Miller, who seems to be in every way equal to his position and charge. An air of Christian grace and spiritual virtue seems to prevail among its members, and on the whole, we have it to say, that we never enjoyed ourself better among brethren and sisters, than while attending this D. M., but in justice to all of our congregations, we believe that we would have about the same to say if we were to go among them, judging from the disposition, and spirit manifested in the several delegates. The meeting was a happy one, the deliberations pleasant, and the result we hope satisfactory to all. May God help His people to live in peace, and prepare them as a bride for the Lamb, when He shall come to take His bride from off the earth.

G. B.

Miscellaneous.

RUDOLPH B. REIGERT we do not know of any of Nead's Theology to be had in German. Of No. 47—1871 we have none.

JOHN T. ROW, The missing numbers are sent except 16 of which we have none.

ELD. JOHN MURRAY, In your letter you say: Find 25 cents to pay the remainder of Jesse Nicholson's subscription and 50 cents for tracts, but there was no money in the letter. Did you not forget to put it in?

The tracts are sent, also Nicholson's, please hand them to him.

HYMN BOOKS.—We are now supplied with Hymn Books and will fill all orders on hands. If any orders are not filled, we should be apprised of it at once, by sending a new order. Some time ago we received an order from George Mourer, but is now lost, please send again and we will fill it immediately.

D. P. Sayler's Anxious Bench Religion might seem to be unfavorable to the distribution of Eld. J. S. Flory's tracts, but this is certainly not the intention of the writer judging from his own declaration, not long since. In speaking of copying from our periodicals he says: There are articles written by our brethren that should not only be published in all of our periodicals, but should be published in tract form, by the thousands for distribution. If the Brethren ever penned anything worthy of general distribution, Flory's tract is the thing. Bro. Sayler is one among our most acceptable preachers and therfore we do not wish to have it understood that he intended to condemn a thing which he had not read as the commencing of his article will show.

Correspondence &c, crowded out for want of room. We wish our readers to keep us posted on all the events of interets transpiring in the different churches. It should be remembered that the PILGRIM is an enterprise for our mutual benefit, and therefore all should be interested in making it interesting by lending a helping hand in filling its pages with such matter as will be for our general good.

"Anxious Bench Religion Exnmined," are still going, going send and get 10, 50 or a 100 copies before they are all gone.

ONLY 90 CENTS! For the PILGRIM from A. M. to the end of the year, book paper, including report of A. M. and the Minutes. An extra number will be printed so that we can supply all new subscribers with back numbers to that time.

DIED.

ESHLEMAN—In the Cherry Grove Congregation, Carroll Co., Ill., April 18th 1872, Our beloved brother Andrew Eshleman, aged 52 years, 3 months and 25 days, leaving a sorrowing widow and 7 children to mourn their loss, but we hope their loss is his great gain.

Brother Eshleman was a deacon in the church, and beloved by all who knew him. Disease, lung fever, of which he suffered much for two weeks. Funeral services by the writer and others, from Amos 4 :12.

HENRY M. MARTIN.

FOX.—In the same Congregation, March 4th 1872, sister Emma, wife of brother Cyrus Fox, and daughter of brother Elias and sister Fannie Forney, aged 22 years and 29 days. Funeral occasion improved by elder Henry Martin and others, from Rev. 14 :13.

She leaves a sorrowing husband and one child to mourn their loss, which we hope is her great gain. Her husband had went to Nebraska a short time before to prepare a home, and she was shortly to follow him, but alas! she sickened and died, and her husband had not the privilege of seeing her buried, as he was where no telegram could reach him. May he prove faithful, and try to meet her in the climes of immortal glory.

[*Visitor*, pleasey.copy]

BOYD.—In the same Congregation April 2d '72, sister Sarah, wife of friend David Boyd, and daughter of brother George and sister Catharine Sword, aged 32 years, 11 months and 13 days. Funeral occasion improved by elder Michael Bollinger and others, from Rev. 14 :13, to a large concourse of people,

She leaves a sorrowing husband and six small children to mourn their loss, which we hope is her eternal gain.

[*Vindicator* please copy.]

SPROGLE.—Also April 26th '72, our beloved old sister Catharine Sprogle, wife of elder John Sprogle, who is now laboring under a disordered mind, aged 80 years, 2 months and 5 days. Funeral occasion improved by the brethren, from Hebrews 14 :13 to a very large concourse of relatives and friends.

It is useless to add that our old sister was universally known among the Brotherhood, as there are few places in the East or West where they have not been, but the last few years they were deprived of the privilege of visiting among the Brethren.

Our old sister bore all patiently, and it was always her prayer that she might be patient unto the end, as her husband is a great deal of trouble. She was indeed a great comfort to us all, as she always encouraged us on our way to Zion. She always endeavored to serve her Master, and her seat was never vacant when she could be with us in the sanctuary. Oh how we shall miss her, but we do not mourn as those who have no hope. She leaves a companion and four children to mourn their loss. MARY ESHLEMAN.

FLORA.—In the Black Water Church, Franklin Co., Va., Magdalene, wife of Stephen Flora, and daughter of brother Daniel Barnhart deceased, of Roanoak Co., Va. Funeral services by the brethren, from Thessalonians 2 :13-14, to a large and attentive congregation. The age of our sister was 24 years, 7 months and 13 days.

We sympathize with the companion of the deceased, this being his second wife, and only having the privilege to enjoy the pleasures of this life about one year with each. We hope that these bereavements will cause our friend to see the uncertainty of life, and the great necessity of preparing for death, as we have all reason to believe that his companions have fallen asleep in Jesus, and that God will bring them with him. May the Lord bless us all is our prayer. J. H. FLORA,

BOWMAN.—Accident, Alleghany Co., Md., April 28th '72, Bro. David Bowman aged 62 years, 3 months, and 23 days. Funeral service by elder Jacob M Thomas and the writer, from John 5 :25.

He was a son of John and Elizebeth Bowman, his mother was a daughter of Jacob Beeghly, a minister of the Gospel in Somerset Co., Pa. He has been dead some 40 years. He has two sons that are in the ministry, Jacob and Benjamin Beeghly, who live in Iowa, Jacob in Pa.

JOSIAH BEEGHLY.

SHERFY.—In the Limestone Church, Washington Co., Tenn., March 12th '72, Bro. Joseph Sherfy, aged 51 years. He was a faithful member 30 years, and a deacon 8 years. Funeral services by John Bashoar and the writer from Heb., 9 :27.

JOHN BRUBAKER.

DELION.—In the Union Church District, Marshall Co., Ind., May the 1st, 1872, Henry Elmer, son of Elmer *M.* and sister Hettie Delion, aged two years, 5 months and 9 days. Funeral services by Adam Appleman and the writer, from James 4 14.

The father of the deceased son, died two years and two months before the son, leaving the young widowed sister to mourn the loss of both husband and child.

(Lines composed by Hannah Appleman.)

Farewell my little Elmer,
Thou hast from sorrow gone;
And left a widowed mother
Thy loss to mourn alone.

I miss thee O, sweet Elmer,
But my loss is your great gain;
For this world is naught but trouble,
Temptation, toil and pain.

We will strive to meet thee,
When our Father's will is done;
And live with thee forever,
Round God's eternal Throne.

JOHN KNISLEY.

[*Visitor*, please copy.]

MOATS.—In the Manor Church, Md., on Sunday evening April 28th, very suddenly, brother Elias Moats, aged 61 years and 2 days. Funeral discourse by elder David Long, to a large congregation from 2 Timothy, 4 :6-7-8.

He leaves a widow, a sister, and a number of children, all grown, to mourn their loss. Bro. Moats was afflicted with disease of the heart, and died on his chair, while in conversation with his wife and others. Oh, how sudden death comes.

JACOB REICHARD.

Announcements.

Please announce that the brethren in Falling Spring Church, will hold, the Lord willing, their Love Feast at Hades meeting house on the 14th day of May next. A cordial invitation to all. JOHN ZUCK.

Please announce that we intend to have our Lovefeast on the 31st day of May next in the Dry Valley meeting house, Mifflin co., Pa., commencing at one o'clock p. m. Preaching next day in the forenoon. An invitation is given to all that have a desire to be with us, especially ministering brethren.

For the satisfaction of those wishing to come, we would say that our meeting house is about ¼ mile from the Sunburry & Lewstown R. R., and the morning train leaves Lewistown at 6:50 a. m. The other train leaves Lewistown at 12:20, p. m. Maitland is our station about five miles from Lewistown. JACOB MOHLER.

Brother Brumbaugh, please announce through the PILGRIM, the Lord willing, the Lost Creek church, Juniata county, Pa., intend to hold our Lovefeast on the 3rd and 4th of June, commencing at 1 o'clock p. m. A hearty invitation is extended to all who may please to favor us with a visit.

MICHAEL BESHOR.

[*Companion* and *Visitor* please copy.]

Please announce that we purpose holding our Lovefeast at Spring Run, near McVeytown station, Mifflin county, Pa., on the 29th and 30th days of May, 1872. A hearty invitation is extended to ministers and members.

JOSEPH R. HANAWALT.

The following notices were handed to us for publication with a request that we give a general invitation to all and a special one to ministering brethren.

Yellow Creek, Bedford Co., Pa., June 13th, commencing at 4 o'clock P. M.

Snake Spring Valley, Bedford Co., Pa., June 15th, commencing at 10 o'clock A. M.

Aughwick, Huntingdon county, Pa., 27th, 28th of May, commencing at 1 o'clock P. M.

Lost Creek, Juniata Co., Pa., 3d and 4th of June.

Buffalo Valley, Union Co., Pa., 5th and 6th of June.

Clover Creek, Blair Co., Pa., June the 11th, commencing at 4 o'clock P. M.

Waterloo Congregation, *B*lack Hawk Co., Iowa, June 15, 16, commencing at 1 o'clock p. m.

Union District, Marshall Co., Ind., June 14th commencing at 10 o'clock a. m. 5½ miles southwest of Plymouth. Those coming on the Mail Train will stop off at the Summit, three miles west of Plymouth.

Fawn River Congregation, Lagrange Co., Ind., June 15, 16, commencing at 10 o clock a. m. Six miles east of Lima at the house of bro. Eli Horner.

Urbana Ill., at the house of bro. George Dillings, June 22, 23. *B*rethren coming from the North or South, on the Ill. Central railroad, will stop off either at Thomasboro, or Champaign City. Those coming from East or West, on the Indianapolis and *B*loomington railroad, will stop off at Mayview.

RAILROAD NOTICE.

You may for the benefit of the brethren say to them that I have made half-fare arrangements for those going to our Annual Meeting, on the Atlantic and Great Western R. R., known, also, as the "Broad Guage" road

*B*rethren can go this road at any time, Let them buy the regular full fare ticket, going, asking no questions, and at the meeting they will apply to me for a certificate which will return them free at any time previous to the 25th of June.

This road crosses the Pittsburgh, Fort Wayne & Chicago road at Mansfield, where you will change cars and run east about forty-five miles to Smithsville, which is within one mile of the place of the meeting. The privilege is not confined to members.

Some of the principal points on this road are Cincinnati, Dayton, Springfield, Urbana, Marion, Galion, Mansfield, Ashland, Akron, Warren, &c.

SAMUEL KINSEY,
Dayton, Ohio.

Dear Brother: As there are many of our brethren who want to know whether we are not to have excursion rates to our A. M. over the Penn'a C., the P. Ft. W. & Chicago, and Pan Handle Railroads this spring, you may say, if it is not asking too much, through the PILGRIM, that I have done what I could but have obtained nothing. C. CUSTER.

MONEY LIST.

S. C. Bashor,	$1.50
B. Cassidy,	65
A. B. Holl,	.50
W. D. Hartman,	2.00
E. J. Beeghly,	5.00
J. F. Weaver,	1.35
J. W. Blanch,	3.72
Jacob Amsburger,	10.80
Eliza Brandt,	1.00
Noah Longenecker,	.50
Isaac W. Shriver,	3.50
Isaac B. Trostle,	2.50
Geo. Brumbaugh,	1.25
P. P. Brumbaugh,	.50
Kate Eshleman,	5.00
Elias G. Beechly,	1.25
Henry Lawver,	1.25
Peter Fleck,	1.25
Jacob Reichard,	1.25
John Knisley,	.60
Abraham Summy,	1.25

GENERL INTELLIGENCE.

REBUILDING CHICAGO.

The Chicago *Landourner* says: The burnt district now presents a scene the world will probably never again witness. Five square miles of city blocks rising brick by brick, stone by stone, as if by some unseen, mighty creative power. The seared ruins are growing less visible every day, for they are unsightly, and Chicago does not care to show them. Come quickly, O stranger, or only the legend of the great conflagration will remain. Are the heroes of history alone to enjoy the immortality of fame? There are a thousand men in Chicago to-day who, seven months ago, saw their cherished hopes disappear in flames, saw their very birthright, as it were, torn from them. They did not whine. They did not invoke the aid of the gods. They rolled up their sleeves and went at it, as we have it in our good Anglo Saxon. Chicago made no faces at fate. Her men are heroes, beside whom the famous characters of history are tame.

Seven months from the fire, and our docks are crowded with shipping, our granaries are full to overflowing, our merchants are, a large number of them, located in new and commodious buildings, others are in temporary quarters, but well located for trade. And they are doing business. More goods are being sold in Chicago this spring than ever before.

The prospects are bright, even brilliant. Two years from date the census will give us half a million of inhabitants. If you do not believe it, go to the depot on the arrival of any train, and see the new comers, who have determined to cast their lot here and grow up with the new city. They are men and women of enterprise, and will succeed."

BRIGHAM YOUNG ON THE RAMPAGE.

Salt Lake City, April 18.—The Mormon Conference met to-day. In the morning and afternoon about 8,000 persons, including a large number of Gentiles were present. Brigham Young discoursed at length. He thanked God for being permitted to be with his people again, and hoped the time would come when he might have an opportunity, before a court of justice, to prove the falsity of the charges against him. He defied the people of the world to show any stigma against his moral character.

He was glad that neither he nor his brethren had the power of God, 'till they had wisdom to use it, or they might be led to destroy all their enemies. He should demand from those who had been prosecuting them all the papers connected with the cases, that they might know positively who their persecutors were. He praised the deputy marshall who had him in charge, denounced the lawyers, scolded the saints who had not paid their tithes promptly, and finally, with his blessing, closed the conference here until next October.

The Famine in Persia.—Advices from Persia state that the famine in that country is increasing. In Teheran, the capital city, the destitution is becoming widespread; and it is feared that with the approach of summer, the disease and epidemic, which partially abated during the winter months, may again appear. The extremities to which the inhabitants are reduced in their efforts to obtain food are dreadful, the commonest herbs and roots being frequently used to satisfy the cravings of hunger. Numbers perish daily from want and exhaustion. From all parts of Persia a similar condition of affairs is reported. Many of the towns and villages have almost suffered depopulation by the protracted famine.

New Invention.—An experienced railroad conductor at the West has invented a car that opens at the top when it tips over, and thus affords an escape for all passengers. Which ever side lands uppermost immediately opens itself wide, and the dismayed passengers are expected to climb out. It meets with great favor among all travelers.—*Exchange.*

Advertisements.

GOOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have enquired whether we keep them for sale. We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for sending them.

Conversion of St. Paul. By George Jarvis Geer, D. D. 12mo. fine edition, $1. Plain edition, 75 cents.

Footprints of Life; or, Faith and Nature Reconciled.—A Poem in three parts. The Body. The Soul. The Deity. By Philip Harvey, M. D. $1.25.

Fruit Culture for the Million. A Handbook, being a Guide to the Cultivation and Management of Fruit Trees. Descriptions of the Best Varieties, and How to Propagate them. Illustrated $1.00.

Hand-book for Home Improvement: comprising "How to Write," "How to Talk," How to Behave," and "How to do Business," in one vol. 2.25.

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5 47	8 20	Long Siding	8 49	4 29
6 00	8 34	McConellstown	8 34	4 13
6 07	8 41	Pleasant Grove	8 27	4 06
6 20	8 53	Marklesburg	8 14	3 51
6 33	9 06	Coffee Run	8 02	3 36
6 40	9 14	Rough&Ready	7 53	3 28
6 54	9 28	Cove	7 38	3 13
7 00	9 33	Fishers Sum'it	7 33	3 08
Ar 7 15	9 48	Saxton	7 18	Le 2 52
Le 7 30	10 00		7 00	Le 2 52
7 47	10 18	Riddlesburg	6 43	2 34
7 54	10 26	Hopewell	6 37	2 26
8 12	10 46	Pipers Run	6 20	2 08
8 32	11 06	Tatesville	6 00	1 48
8 47	11 20	Bloody Run	5 48	1 34
8 52	11 25	Mount Dallas	5 44	1 30
8 59	11 32	Ashcom's Mills	5 37	1 22
9 04	11 36	Lutzville	5 33	1 18
9 09	11 40	Hartley's Mills	5 29	1 14
9 16	11 47	Lamesons	5 22	1 07
Ar 9 23	11 54	Bedford	5 15	1 00

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VOL. 3 JAMES CREEK, PENNSYLVANIA, MAY 21, 1872. NO. 21.

POETICAL.

SOONER OR LATER.

Sooner or later the storms shall beat
Over my slumber, from head to feet;
Sooner or later the winds shall rave
In the long grass above my grave.

I shall not heed them where I lie,
Nothing their sound shall signify,
Nothing the headstones fret of rain,
Nothing to me the dark day's pain.

Sooner or later the sun shall shine
With tender warmth on that mound of mine,
Sooner or later, in summer air,
Clover and violet blossom there.

I shall not feel in that deep-laid rest,
The sheeted light fall o'er my breast,
Nor ever note in those hidden hours,
The wind-blown breath of tossing flowers.

Sooner or later the stainless snows
Shall add their hush to my mute repose;
Sooner or later shall slant and shift,
And heap my bed with their dazzling drift.

Chill though that frozen pall shall seem,
Its touch no colder can make the dream
That recks not the sweet and sacred dread
Shrouding the city of the dead.

Sooner or later the bee shall come
And fill the noon with his golden hum;
Sooner or later on half paused wing
The blue-bird's warble about me ring.

Ring and chirrup and whistle with glee,
Nothing his music means to me,
None of these beautiful things shall know
How soundly their lover sleeps below.

Sooner or later, far out in the night,
The stars shall over me wing their flight;
Sooner or later my darkling dews
Catch the white spark in their silent ooze.

Never a ray shall part the gloom
That wraps me round in the kindly tomb;
Peace shall be perfect for lips and brow
Sooner or later, Oh, why not now.

On the Death of Our Savior.

The tongue, as touched by Seraphs fire,
Seems to strike some golden lyre,
Makes the heavenly music sound,
Wakes the holy anthem round.

Earth has no place that souls can dwell,
No lovely nook, or shady dell
Can charm the spirit half so well
As the thought, we're freed from hell.

The sun itself refused to shine,
When was wrought, that act divine.
The temples veil was wrought in twain,
When we did this pardon gain.

Nature was made in sorrow to quake,
Solid rocks in mountains break,
'Till the Savior "'Tis finished" spake,
Lo! then the chains of bondage.

Behold his hands, his feet, his side,
Do his grief in blood betide,
While wicked men mock and deride,
Weeping saints must stand aside.

In David, opened wide the fount,
On the brow of Caly'rys mount,
And the Jews, did it honor count,
To slay the Savior on that mount.

"Confine him to the doleful tomb,
Set the seal, and fix his doom,"
Wicked, confounded, blinded men,
Christ can break those chains again.

S.

ORIGINAL ESSAYS.

For the Pilgrim.

A TRUE ORATOR.

The first and most important is, "Be sure you understand what you read, and endeavor to express the sentiments of the author as you would express the same if they were your own, and you were talking." No one can read well who does not fully adhere to this principle. In the second place, those who would excel in reading should cultivate every manly and noble virtue; for no one can fully express noble sentiments unless he *feels* them. "A true orator," (and we may add, a correct and effective reader) "should be a person of generous sentiments, of warm feelings, and of a mind tuned toward the admiration of all those great and high objects which mankind are naturally forced to admire. Joined with the manly virtues, he should at the same time possess strong and tender sensibilities to all the injuries, distresses and sorrows of his fellow-creatures; a heart that can readily enter into the circumstances of others, and make their case his own." *Pulpit.* "The dignity and sanctity of the place, and the importance of the subject, require the preacher to exert the utmost power of his views, to produce a pronunciation that is perfectly distinct and harmonious, and that he observe a deportment and action which is expressive and graceful. He should take particular care to avoid a monotony; his voice should rise from the beginning, as it were by degrees, and its greatest strength should be exerted in the application. Each inflexion of the voice should be adapted to the phrase and to the meaning of the words and each remarkable expression should have its peculiar inflexion. The dogmatic requires a plain uniform tone of voice only, and the menaces of God's word demand a greater force than its promises and rewards, but the latter should not be pronounced in the soft tone of a flute, nor the former with the loud sound of a trumpet. The voice should still retain its natural tone in all its various inflexions. Happy is that preacher who has a voice that is at once strong, flexible, and harmonious. An air of complacency and benevolence, as well as devotion, should be constantly visible in the countenance of the preacher, but every appearance of affectation must be carefully avoided; for nothing is so disgustful to an audience as even the semblance of dissimulation. An air of affected devotion, infallibly destroys efficacy of all that the preacher can say, however just and important it may be. On the other hand, he must avoid every appearance of mirth or raillery, or of that cold unfeeling manner which is so apt to freeze the heart of his hearers. The body should in general be erect, and in a natural and easy attitude. The perpetual movement or contortion of the body has a ridiculous effect in the pulpit, and makes the figure of a preacher and a harlequin too similar. On the other hand, he ought not to remain constantly upright and motionless like a speaking statue. The motions of the hand give a strong expression to a discourse, but they should be decent, grave, noble, and expressive. The preacher who is incessantly in action, who is perpetually clasping his hands, or who menaces with a clenched fist, or counts his arguments on his fingers, will only excite mirth among his auditory. In a word, declamation is an art that sacred order should study with assiduity.

JOHN NICHOLSON.

THE USE OF THE TONGUE.

God-fearing men and women are generally suspicious and careful in using the organs or instruments which God gave them for the purpose of expressing to one another the emotions of the heart, "Out of the abundance of the heart the mouth speaketh," and "The heart of man is deceitful and desperately wicked." Hence the necessity of putting a bridle upon the tongue to guide it into truth, instead of permitting it to run unrestrained in every direction. The chief end of man is truly said to be "to glorify God," to glorify "Him in our bodies and in our spirits." The tongue is one of the many members which comprise the whole body, consequently its only use is to glorify God,—the purpose for which it was created in the beginning. Every other application of it setteth on fire the course of nature,—"on fire of hell" by communicating the destructive elements of sin to the world. "Behold how great a matter a little fire kindleth!" The city of Chicago was a great matter, a little fire kindled it. The rapidity with which the flames spread from house to house—the great amount of material destroyed, and the great changes and affects produced upon the inhabitants of Chicago, is a great matter, kindled by a little fire, and so the tongue is a little fire kindling a great matter. Although the tongue is naturalty such an unruly member, it is nevertheless the duty of every person to guide it into wholesome paths. And how long must we watch it and be troubled with it? Why just as long as we stay upon the earth. As long as we associate with persons who are more or less addicted to the habit of speaking evil of their neighbors,—as long as there is any danger of bearing false witness against our neighbors, many persons are continually exposed to the danger of falling into this error. It is not only when called up before a magistrate to give testimony, that men are tempted to bear false witness against one another, but this crime prevails more generally at home in the family circle, or when companies of persons happen by chance or otherwise to come together, and begin to speak of others who are not just directly within hearing distance, under such circumstances an excellent way to determine the propriety of what is said, is simply to judge properly whether we speak evil of any one. It is quite proper to speak of the faults or crimes which mankind are subject to commit, but to speak evil or to bear false witness against him or any man, is to bring accusations against him in his absence which we would be unwilling to do in his presence. This is a prevailing, cowardly, mischievious use of the tongue. Whenever we find that we have made such an application of the little unruly member, (and if we examine thoroughly we will find that we have done so,) we should repent; when this is thoroughly done, the habit will be entirely abandoned. The temptation to speak evil of our enemies is sometimes very great, and

hard to overcome, but there is a way to escape, and happy is he that overcomes. Angels minister unto him every time he gains the victory over an evil spirit. "Curse not the king in thy chamber for that which hath wings shall tell the matter."

J. B. GARVER.

Shirleysburg, Pa.

LETTER FROM DR. MACLAY.

The following letter of Dr. Maclay's was written for the *Christian Advocate* and as we think it interesting we copy it:

Jerusalem has been described so often and so well that perhaps nothing new can be written on the subject. And yet to every devout Christian a visit to this sacred city is a new inspiration—he feels as he never felt before. No other city he has seen has ever stirred his soul with such profound, such grand emotions; but when he analyzes his feelings he finds that the objects, scenes, and thoughts which so powerfully impress him have already been the themes of innumerable learned and graceful writers. My first distinct impressions concerning the sacred city were derived from the admirable work on the subject written many years ago by Rev. Dr. Durbin; and to this day, notwithstanding the many learned books that have been published on this fruitful topic, I find that my first impressions are still the most vivid and satisfactory.

My visit to Jerusalem will cover only three entire days, and possibly it may be of service to some other pilgrim to know just how I employed my time. Early on the first morning after my arrival, I engaged a guide at five shillings ($1 25) a day to take me through the city and its immediate vicinity. The first thing I proposed to do was to walk entirely round the city, outside the wall, so as to get a correct general idea of the place. We started from my lodgings at the Prussian Hospice, about 8 o'clock A. M., walked along the Via Dolorosa, passed out by St. Stephen's Gate on the eastern side of the city, and then, turning to the right, commenced the circuit of the walls. At our feet lies the valley of Jehoshaphat; on the opposite side and in full view rises the Mount of Olives. A well-worn path runs entirely round the city, so that we pass along quite easy, and as fast as we desire. Looking down into the valley you see the channel of the brook Kidron, the tomb of Mary, and the most interesting of all, Gethsemane. On the slope of Olivet facing the city, you notice an immense number of flat, oblong stones lying on the ground in all directions; they mark the graves of the Jews, whose dust sleeps here in the the hope of a coming Messiah. Close on our right we observe in the wall of the city what is supposed to be a portion of the ancient wall of Jerusalem, and a little farther on we pass what is called the "Golden Gate," now closed up with stone masonry, the gateway formerly communicated with the temple area. Continuing our walk, we see in the valley on our left the tombs of Absalom, St. James, and Zacariah. A little farther on are the village and Pool of Siloam, and near them is the Mount of Offense. Turning the southern angle of the wall, we pass on our right the Tyropean and the Dung Gate, while on our left we have Mount Ophel and Joab's Well. Zion's Gate is near the south-west angle of the city wall, and just outside of it is David's tomb. The valley of Hinnom is here some distance from the city; but as you proceed along the western face of the wall you find close on your left the valley of Gihon, which comes down from the northward and unites with the valley of Hinnom southwest of the city. Passing the Jaffa Gate you advance a short distance, and then, turning the northwest angle of the wall, you come to the Damascus Gate, a little beyond which you see what is called Herod's Gate, now walled up. Reaching the northeast angle of the wall, you find yourself again on the brow of the valley of Jehoshaphat; and after walking for a few minutes toward the south you return to St. Stephen's Gate, thus completing the circuit of the wall. If a person walks briskly, and without stopping, he can go entirely round the city within an hour. The wall is substantially built, and is kept in excellent condition. The present population of the city is said to be 14,000; its elevation above the sea 2,500 feet. The mountains around Jerusalem are very little higher than the city; Mount Olivet attains the greatest elevation, and that is only 220 feet above it. The others, with but little vegetation or verdure upon them, sweep away to the horizon in broad or more angular undulations, and form a vast tableau, in the center of which stands Jerusalem—beautiful Jerusalem.

At 2 P. M. we started for a walk to Mt. Olivet and Bethany. Descending from St. Stephen's gate into the valley of Jehoshaphat, we saw the spot where, it is said, St. Stephen was stoned. We cross a stone bridge spanning the dry channel of the brook Kedron, look for a few minutes at the tomb of Mary, and some other objects of interest in that vicinity, and then with reverent feelings approach Gethsemane. We enter on the east side by a gateway four feet high and two feet wide. My first impressions were not entirely pleasant or assuring. Portions of the ground had been planted with shrubbery and flowers, each plant being surrounded by a low wooden railing; other portions were littered over with mortar, stones, and the tools of the masons who were at work on the place. But here are the old olive trees, now seven in number; they, at least, have not been tampered with by officious priest, or gardner, or mason. Some of them may have witnessed the untold, the inconceivable agony of the blessed Savior. I selected a quiet corner, and sitting down on a projecting root of one of the trees, read over the story of his sorrow and arrest. I felt as I had never felt before. The place was sacred to me; it was indeed Gethsemane. I plucked a few mementoes of the place, dearer to me now than ever before, and quietly retired.

We now began to ascend Mt. Olivet. It is entirely probable that our path is the one so often trodden by our Lord and his disciples. I felt it to be an inexpressibly precious privilege to walk over the ground hallowed by his footsteps. The summit of Olivet is now occupied by an Arab village, near which stands the Church of the Ascension, the Church of "Padre Noster," and some other buildings. Olive trees are still a prominent feature of the mount. Close by the Church of the Ascension is a tower, from the summit of which I obtained a fine view, westward, of Jerusalem, and eastward, of the Dead Sea, the mountains of Moab, and a portion of the Jordan. The Russians are now building a church on one of the summits of Olivet, a short distance from the Church of the Ascension. We walk on to Bethany by the path often pressed by the feet of Jesus. There is no room for skepticism on this point. These hills change not. We passed on in silence. I had no desire to ask questions; everything seemed plain, even familiar, to me. A home-like feeling came over me; and as we approached the little village, I could scarcely assure myself that I was not entering one of the many villages I have visited during my travels as a missionary in China. We descended with lighted candles to see the tomb of Lazarus. It was empty, of course; Lazarus is not there. We then looked into the house where our Lord so often mingled in the society of Lazarus, and his sisters Martha and Mary. It is a plain building, having only one apartment, some twelve or fourteen feet square. In the center stands an oblong wooden table, and beside it are placed benches, as if for a meal. The place reminded me of many Chinese houses I have spent days and nights in, and I felt rebuked when I remembered that on some of those occasions I had been disposed to complain of my accommodations.

The Sun was sinking low as we descended Olivet and entered the city. Just inside St. Stephen's Gate we saw the pool of Bethesda, and close to it the Church of St. Anna. A little farther on we came to what was formerly Pilate's palace; now it is occupied by a Turkish musical band as a practicing gallery. A few steps from it is the Church of Ecce Homo. Along the street we are now in it is supposed our Savior passed bearing His cross. At a turn in the street a few hundred feet farther on, is a place where it is said He fainted beneath the cross. I could not pass such places without emotion; and in spite of historic criticism and doubts, I felt it a privilege, a luxury, to believe—to weep.

Returning to my room, I seated myself at the open window, which commanded a full view of Olivet, and spent the closing moments of the day in delightful meditation. It was a new experience for me; it will in all probability never be repeated until I am permitted (as I humbly hope) to see the King in His beauty, and be forever with the Lord. Thus closed my first day in Jerusalem—the happiest of all the days of my previous life. From the window where I sit, my eye now looks on the path by which our Lord ascended and descended Olivet, on the scenes familiar to His eye, and at the spot on the summit of the Mount from which He ascended to Heaven. A sacred atmosphere still lingers round the place. Will He not come again? Even so, come, Lord Jesus!

Yours very truly,

R. S. MACLAY.

Jerusalem, March 13, 1872.

IMPORTUNITY.

"Seek ye the Lord while He may be found; call ye upon Him while He is near."—Isaiah 55:6.

When thinking of the many who have given evidence of deep conviction and Godly sorrow, and yet have never been willing to embrace the truth, but are rather losing ground, the above quotation often is presented to the mind. "Many are called but few are chosen," so we conclude that all of rational minds are called, none excepted. "The grace of God that bringeth salvation, hath appeared to all men," not just to some, but all, but each one has the privilege of rejecting or accepting the offered mercy. And O, how many, yes very many, who will not heed the call. All that are called are wanted. The Lord calls none unless He wants them, and He wants all whom He calls. They are not too young when He calls nor are they too old. But when the Lord calls, seek ye Him, then is when He may be found. Every good thought comes from the Lord. Oh! sinner, think of this, He is doing so much for you, He helps us to think of Him to speak of Him; He will help us to pray to Him, and He will help us to do His whole will.

I would say call upon Him while He is near, for He loves you, and pities you, and He will pity you

you fear Him, "Like as a father pitieth his children, so the Lord pitieth them that fear Him." Oh, then flee to Jesus. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and unto our God for He will abundantly pardon" The Lord will help you to do all this, but He requires you to forsake your evil ways and thoughts, and accept His way. He says"I am the way, the truth and the life." The way to seek the Lord is to obey Him. "It is finished," the plan of salvation is sealed. We have it here on record; it is through that word that you must seek if you would find. "Come unto me all ye that labor and are heavy laden, and I will give you rest, take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest unto your souls, for my yoke is easy and my burden is light." Then come to Jesus, learn of Him meekness and holiness of heart, so much so as to observe all His commandments. I would again say, come to Jesus, He is calling you, He wants you, He may not always be near.

H. BEELMAN.

Siddonsburg, Pa

For the Pilgrim.

HOME.

How sweet does the word home sound to the weary traveler when he is wearied and worn with journeying from place to place. Ah yes, he feels happy when he has gained his own dear home and can meet with loved ones whom he has not seen for some time. But should he while journeying get on a strange road and get lost, how glad would he be to meet a guide to point out to him the way which would lead to his own dear home. We are all on a journey to another world. We hope at last to reach a home in heaven. But there is but one way to that happy home, and unless we find that one way, we are lost and will surely perish. We have a guide that points out the right way. It is the Bible, that holy word of God and if we follow that guide we will gain a home, a happy home in the mansions above. But we too often wander far off into forbidden paths of sin and folly and thus grieve the Savior while millions travel the broad road in open rebellion against their creator. I often wonder how it is that they can be so careless and indifferent ot their poor needy souls, that divine and immortal part of their being. O my friends, whoever you may be ,orwhatever station of life you may fill,whether high or low, rich or poor, O, listen to the word of God. He says 'come unto me all ye that labor and are heavy laden and I will give you rest." Yes, He will give rest to your poor needy souls. He has prepared a home for you in the mansions above. Why do you object to that home? Why do you refuse to follow that guide? If you were traveling through this world without a home, and some friend would offer you a beautiful home, would you not accept it? Certainly you would. In this world we have but few enjoyments, but many sorrows, trials and temptations. But the Savior offers us a home high up in the realms of glory, a beautiful home which exceeds any home that can be found in this world of trouble and sorrow, a home that can be gained without money and without price. A home in which we will be happy for ever and ever. Oh, then let us accept of that home before it is for ever too late. I oftimes think how could we endure to live were it not for the hope that when this lifes work is done, there is a crown of glory laid up for the faithful and a bright and happy home in the heavens above,

Where all our toils are o'er.
Our suffering and our pain;
Who meet on that eternal shore,
Shall never part again.

MARY M. UMBAUGH.

Collamer, Ind.

"MEN AND BRETHREN WHAT SHALL WE DO?" Acts 2: 37.

The querists were guilty of crucifying Christ. So is every one in this present generation that will not come into Christ's Kingdom and suffer Him to reign over them. Oh, dear sinner, you who are constantly striving against God, and are calling for Cesar to be your king, throw down your weapons and say, "Lord what shall we do." Obedience to the terms or conditi ons of salvation, and faith in the atoning blood of Christ, is a cure for sin, and is also a preventative of sin, Christ said the Kingdom of Heaven is at hand, repent and believe the Gospel. Repentance, Faith and Baptism are conditions upon which Christ will apply His atoning blood for the remission of sins, justification and the gift of the Holy Ghost. Those that "are baptized into Christ have put on Christ." And again, "There is no condemnation to them that are in Christ," their sins are all pardoned, they are justified, born of water and the spirit; they are in the sheepfold, and Christ is the Shepherd. They can then sing,

"The Lord my Shepherd is,
I shall be well supplied;
Since he is mine, and I am his,
What ern I want beside?"

Now brethren and sisters, you are happy under the protection of the great Shepherd. Lambs of the flock, rejoice in the Lord; abide in the doctrine and you will have the approval of both the Father and Son. Walk not after the flesh but after the Spirit, seeing you have covenanted with Christ to renounce the sinful practices of the world. Then follow after the Spirit, the fruits of which is love, joy, peace, long-sufferiog, gentleness, goodness, meekness, temperance, faith, against such there is no law. Peter says, add to your faith virtue, knowledge &c. Do not forget that you were purged from your old sins. Purify your souls by obeying the truth. Christ is the light of the world by command and example, and if we walk in the light, as He is the light, we have fellowship one with another, and the blood of Christ cleanseth us from all sin.

DANIEL LONGENECKER.

WORK ON.—Work on, fellow workers in Christ. Your names may not be blazoned abroad among the mighty and honorable, as the world that them. The time cometh when your Lord and Master, your Father who seeth in secret, will reward you openly. To you, who, in your humility, may not then be expecting or hoping such hearty welcome and reward, he will say: "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison and ye came unto me." Will you stand back in amazement at such an unexpected, such a wonderful welcome? Will you say: "Lord when have we done this? It is true, we gladly would have run to thy relief, had we known thy need. But we did not live on the earth when thou didst tabernacle there." And the King shall say those words, your assurance of eternal bliss, "Inasmuch as ye have done it it unto one of the least of these, ye have done it unto me." What a hope is this! What a reward, for the now unknown, obscure toilers in this work!

GENTLENESS.—Gentleness is love in society; it is love holding internal course with those around it. It is that cordiality of aspect, and that soul of speech, which assure us that kind and earnest hearts may still be met with here below. It is that influence, which, like the scented flame of an alabaster lamp, fills many a home with light and warmth and fragrance altogether. It is the carpet, soft and deep, which, whilst it diffuses a look of ample comfort, deadens many a creaking sound. It is the curtain, which from many a beloved form wards off at once the Summer's glow and the Winter's wind. It is the pillow, on which sickness lays its head, and forgets half its misery, and to which death comes in a balmier dream. It is considerateness. It is tenderness of feeling. It is warmth of affection. It is promptitude of sympathy. It is love in all its depth, and all its delicacy. It is everything included in that matchless grace, the gentlenes of Christ.

TRIALS.—Grace must be tried; yea, every grace; and nothing tries the grace of a new born heir more than weaning him from the breast. Unbelief within, oppositions without, and the withdrawings of the King's presence, try faith. Deep poverty tries patience, and abounding plenty tries temperance. Cruel workings, reproaches, and insults try meekness; abounding errors, and damnable heresies will try the root of the matter; wealth will try charity; pleasure, beautiful snares, and creature comforts, will try the sincerity of love; feigned hypocrits, half-hearted professors, human applause, and clouds of self-seeking, men-pleasing preachers, will try faithfulness; while every besetting sin that strive for mastery will try the loyality of the heart. The word of the Lord tried Joseph, and the same incarnate word will try every heir of promise. But, when the King tries them in the fire, he sits by as a Refiner.—*Huntington.*

GETTING RID OF BAD HABITS.—I once heard a minister say: "Suppose some cold morning you should go into a neighbor's house, and find him busy at work on his windows, scratching away, and should ask what he was up to, and he should reply, 'Why, I am trying to remove the frost; but as fast as I get it off one square it comes on another." Would you not say, "Why, man, let your windows alone, and kindle your fire, and the frost will soon be gone." And have you not seen people who try to break off their bad habits one after another without avail? Well, they are like the man who tried to scratch the frost from his windows. Let the fire of love to God and man, kindled at the altar of prayer, burn in their heart and the bad habits will soon melt away."

WAITING FOR THE EVENING TRAIN.—The following beautiful sketch was written by the late Thurlow Weed Brown, for the *Wisconsin Chief*, in 1859.

The speaker was the oldest of the crowd of people, moving restlessly about the depot. His form was bowed with years and hard toil; his hair was white and his hand tremulous. There was that in his countenance and manner which always wins confidence and respect, and brings up a pleasant dream of a substantial farm house, a worthy family, and a life teaching the principles of industry, integrity and honor.

And the old man will not wait long; for the train is sweeping in on the down-grade. The hours wear away. The Sun is going down, and the shadows are already thickening over the track beyond. And there is but one change on the route—that by the deep river which rolls between this and the other shore.

More than twenty years ago he received a through-ticket, over the straight and narrow way, whose terminus is in the Eternal City. Death is the mighty engine, and for thousands of years it has swept this down grade, hourly with loaded trains. It stops at every station.

We are all waiting for the train. There are the morning and the noon trains; those filled with the children, with the pleasure seeking, and the sorrow-stricken. We know not the time when due, but with noiseless speed they are coming. "All aboard!" has a startling thrill, and the gentle good-night is spoken not again; for no passenger returneth.

Selected by D. Neoley.

THE CONSTRAINING LOVE OF CHRIST

BY GERHARD TERSTEEGEN.

Christ loves us and loves us voluntarily, with a love surpassing the most compassionate, attentive and unwearied affection of a mother, when an infant is sick or hurts itself, and lies weeping and in pain before its mother's eyes. Instead of hating it on account of its pitiable state, she regards the poor babe with heartfelt compassion, and seeks in every possible manner to relieve and comfort it. Christ has similar love towards us fallen and sinful children, especially when we penitently feel and bewail our sins, he then regards us with feelings of the most tender compassion. Poor, penitent soul, thou probably dost not believe that Christ loves thee thus, and looks upon thee in such a manner. Thou thinkest thou art altogether too filthy and abominable, and that, having wilfully plunged thyself into all this misery, He pays no more attention to thee. Hear, therefore, what He says on this subject in Ezekiel 16: 6. "I saw thee lying in thy blood," and as certainly as he sees thee so certainly will He also say to thee when his hoor is come, "thou shalt live." Yea, I say unto thee, thou shalt live. Let us only look unto Him by faith, even as children that are sick are wont to look up with weeping eyes to their mother. A penitent and distressed individual often finds it impossible to believe that his weeping and lamenting are heard and answered. Be assured, my friend, the Lord hears when Ephraim complains, and says, "Is not Ephraim my dear son, is he not a pleasant child." Jer. 31: 20. If this cannot be called the expression of the most compassionate maternal affection, I know of none. We should not dare to ascribe to God such tender love, if the Lord himself had not done so. Ah, ye penitent souls, could we believe it, could we see it, our hearts would likewise melt with feelings of reciprocal filial affection.

Christ loves us, and that voluntarily, with more than the most assiduous maternal love. It is from its mother that a child derives its natural life; so Christ regenerates us and imparts a life to us which is incorruptible and eternal in its nature. A mother nourishes her child from her own breasts, but Christ gives himself, His flesh and blood, to be the food of His regenerate children. A mother cherishes her child, carries it about, and fosters it till it is grown up. She is constantly doing something for her child, and her maternal love causes her never to be tired of attending to it. Ah, who can reflect without shame and astonishment, how the ever-loving God is obliged to have patience with his stubborn children, how we weary Him with our transgressions. Nay, it is impossible to say how much He has to do in training up a single soul. The Lord himself expresses this active, aiding, maternal love, in Isaiah 46: 3, 4, where He says, "hearken unto me, O house of Jacob, which are borne and carried by me, from the birth even to your old age and hoary hairs will I carry you, and will deliver you." The mother preserves her child from every accident, and seeks its welfare to the utmost of her ability. Christ, our ever-loving parent, watches over and protects his offspring incomparably more attentively, lest the evil one should touch them; nay, not even a hair can fall from their heads without His will. Everything that befalls these sucklings of His grace, be it little or great, inwardly or outwardly, is so guided and governed by the paternal love of Christ, that all things must work together for their good.

This love, however, destines the children of grace to experience a variety of trials, temptations and sufferings for their good, and they are often left in such a state of barrenness and darkness as to cause them with Zion to exclaim, "The Lord hath forsaken me, and my God hath forgotten me," but how widely does the soul err from the truth in such a supposition. The Lord himself asks "can a woman forget her child, that she should not have compassion on the son of her womb: Yea, she may forget, yet I will not forget thee, *Lo, I have engraven thee on my wounded hands,*" (German translation), Isa. 49: 14–16. Oh, my dear readers, this has reference both to you and to me. Ought we not, therefore, to commit ourselves, body and soul, to Christ's more than maternal love and care, both for time and eternity.

PRIDE.

"Better is it to be of an humble spirit with the lowly than to divide the spirit with the proud." Prov. 16: 19.

If we are of a lowly mind it will be altogether unnatural for us to aspire after high things. Then dear brethren and sisters, is it not greatly to be deplored that this fearful vice, pride, is so prevalent among us, and like a contageous disease is carrying off such vast numbers daily. We see it increasing. Men are seeking only after great honor in the world. Can we thus gain heaven? Oh could we but take St John's admonition, "love not the world, neither the things of the world. If any man love the world, the love of the Father is not in him, for all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life is not of the Father, but is of the world." Do we not see too plainly the pride of life holding many of the so called German Baptists under its sway? And is this not a clear evideoce of lukewarmness in religion? Such God has threatened to spew out of His mouth. Happy is the man who can in truth say with David, "Lord my heart is not haughty nor mine eyes lofty." Ps. 131: 1. No one will believe that we have an humble heart as long as we follow all the vain fashions of this world. Brethren and sisters, let us try and abstain from the foolish fashions for the people of the world will rejoice when they see that we are steadfast. Let us not be slothful in warning the people. Reprove, rebuke, exhort with all long suffering and doctrine, wherever we see that it is necessary, whether they will bear or whether they will forbear. Let us cry aloud and not spare, and lift up our voices like a trumpet, and show the people their transgressions and their sins." Ps. 58: 1. Let us not be found like those watchmen described in Ps. 56: 10. I fear that the reason why the watchmen are dumb and cannot reprove is because so many evidences of pride is still found existing in themselves. "Whosoever will indulge in this vice, pride, cannot escape punishment. For every one that is proud in heart is an abomination to the Lord, the joined hand in hand he shall not be unpunished." Prov. 16: 5. "A man's pride shall bring him low and God hath scattered the proud in the imagination of their hearts." Luke 1: 5. Brethren and sisters, let us mark the Lord, and be humble at heart, so we may meet together in heaven, for if we are proud we cannot meet our God in peace. Thus it becomes us to humble ourselves before God with an humble heart, and a sincere desire to worship in humility. In this way we can gain heaven if we are only obedient to Him who had mercy on us, and did send His only Son into the world, and brought a plan of salvation that we might be saved.

Abraham Baum.

Ashland, Ohio.

WHY SHOULD YOU WAIT?

BY M. K. ELLIOTT.

Why are you waiting? Why stand at the door so long before you enter in or do you not intend to enter? "Why stand ye here all the day idle?" Can we say with those servants of old, because no man hath hired us, or no one bid us come? Why Jesus is calling you to come and work in His Vineyard every day. Do not think that His work is hard, for He says "My yoke is easy and My burden is light." But those who are waiting outside of the Kingdom are serving a master who is delighted in having our souls banished from Heaven and God. We should think in a temporal point, no one would serve a master who would take every advantage that he could to bring about their ruin. Perhaps some are waiting for a more convenient season. Remember, all things are ready,—waiting to receive you. Father, Son and Holy Ghost are ready, even the angels will rejoice over your return to the Fold of Jesus. Oh youth, you who are out on the barren mountains of sin and folly, why are you waiting 'till the evil days come? Know you not that in the springtime of life is the best time to serve God and prepare for Heaven? Do you think of coming when your day is almost done, and the time of your departure is at hand? Alas too often death comes in an hour we least expect it, and without a moments warning the poor soul that has so often rejected the invitations of God's spirit is launched into eternity. Again, God sees fit to bring us down by afflictions which are brought about in various ways to accomplish our salvation. We begin to see and feel that we have waited long enough, that this may be the last or eleventh hour's call,—we wait no longer, but arise and begin to call on God to save us 'till life and health is again restored, and then we will serve Him. Sometimes it pleases God to answer such prayers and raise them again in health, but it is often to be feared that they forget those solemn vows that are made on a sick bed, and live as thoughtless as before. Remember friendly reader, God will not always forbear. The day will come when God will execute His wrath. Then should we wait any longer when we know that we are weak and helpless, and that there is no other refuge for us to flee to but Jesus? Do we not hear the voice of merey and love calling us to come to the Fountain of life and drink freely thereof, and we shall never thirst again?

Why should we wait?
To-morrow's Sun may be too late,
And death may seal our helpless state,
Jesus we come to Thee.

Welch Run, Pa

It would sometimes seem as if motherhood were a lovely artifice of the great Father to wean the heart from selfishness by a peaceful and gradual process. The babe is self in another form. It is so interwoven and identified with the mother's life, that she passes by almost insensible gradations from herself to it; and day by day the instinctive love of self wanes as the child-love waxes, filling the heart with a thousand new springs of tenderness.—*Harriet Beecher Stowe.*

Friendship is the cordial of life, the lenitive of our sorrows, and the multiplier of our joys; the source equally of an imitation and of repose.

YOUTHS' DEPARTMENT.

JOYS OF HOME.

Sweet are the joys of Home,
And pure as sweet; for they,
Like dews of morn and evening, come
To wake and close the day.

The world hath its delights,
And its delusions, too;
But Home to calmer bliss invites,
More tranquil and more true.

The mountain flood is strong,
But fearful in its pride;
While gently rolls the stream along
The peaceful valley's side.

Life's charities, like light,
Spread smilingly afar;
But stars approached become more bright,
But Home is life's own star.

The pilgrim's step in vain
Seeks Eden's sacred ground!
But in Home's holy joys, again
An Eden may be found.

A glance of heaven to see,
To none on earth is given;
An yet a happy family
Is but an earlier heaven.

—*John Bowring.*

I ALWAYS KEEP MY WORD.

Mrs. Woodward sat by her window late in the afternoon, looking out despairingly upon the March storm which was raging, thickening the air with a blinding mist of sleet and snow, and making the roads impassible with deep-piled drifts.

What should she do? With her ever threatening neuralgia, she did not dare brave the inclement weather herself; Bridget had an ugly cough, she could not ask her to go out in such a storm, and yet it was almost imperitive that some one should go to the postoffice. Her husband was absent from home on business; she had written to consult him on a matter of consequence; his reply to her letter would certainly have arrived to-day; it was important that it should be acted upon immediately, and besides, a few words from him would be such a comfort to her in her loneliness this wild, dreary night.

"If I could only see a boy come by!" she though; "boys are impervious to all sorts of weather."

As if an answer to her wish, she almost immediately afterward heard the clear, careless whistle which usually betokens the advent of a boy; and in another minute here he came, a ragged little fellow, with his head muffled up in an old comforter, trudging along as jolly as you please.

Mrs. Woodward tapped eagerly on the pane, and the whistler stopped and looked inquiringly at the window, which was opened with some difficulty. "Here, my little man," called the lady coaxingly; "step this way a minute. Do you care about earning something to-night?"

"What do you want me to do, marm?" shouted the boy in reply.

"I want you to go to the postoffice and bring me a letter which I am sure is there. Inquire for Mrs. Woodward; and if you bring it safely to me I will give you two shillings. Will you go?"

"I guess I *will*, marm," said the boy promptly. "Two shillinses don't grow on every bush, 'speshly in winter time. Will you give me the money now, marm?"

"I would if I were sure I could trust you," said Mrs. Woodward, a little disgusted at his greediness, but eager to secure his services. "Will you be certain to bring it?"

"I *said* I would, marm, an' I *alluz keep my word*!" replied the boy proudly, looking the lady full in the face. So Mrs. Woodward took out her purse and handed him the promised reward through the window. His eye sparkled under his ragged hat brim, and saying "Thanke, marm," with a *vim*, he made a little awkward bow, and the next moment was lost to sight in the blinding storm.

Delighted with her success, Mrs. Woodward could take her tea now, and rock her baby to sleep with a quiet mind, in pleasant expectation of a greeting from its absent father. But tea had been taken and forgotten, and the baby had been sleeping serenely for a long time, and still there were no signs of the promised return of her messenger. Eight, nine o'clock struck, and still nothing was heard but the wild wind howling around the house and the sleet dashing against the panes; and the poor little wife, sorely disappointed and indignant, said to herself, "Of course he won't come now; I shouldn't want him to; but why didn't he come before dark? How foolish I was to pay him in advance!"

Just then there was a thump against the kitchen-door. Bridget jumped up from her warm seat where she was nodding over her knitting, and opened it. A figure which would have done for a regular old King Winter, white with snow, and fairly icicled with sleet, appeared on the threshold.

"Well! so you really did come, after all!" exclaimed Mrs. Woodward, who had rushed out into the kitchen.

"I *said* I would, marm, an' I *alluz* keeps my word!" answered the boy, as he had done before. "I got the letter in my pocket, marm; if ye'll try an' git it,oat," he added turning to Bridget. "I'm so stiff, ye see, an' a'most numb—"

"Of course, you poor fellow, you're almost frozen!" cried Mrs. Woodward, full of pity. "Don't try to talk till your teeth stop chattering; sit right down here by the stove. Bridget, quick, open the draught, and set on the teapot, we'll soon warm him up, brave little man! I'll just peep at my letter, and come out and see you again when you are thawed."

She went into the sittingroom for awhile, and when she returned she found her little messenger already looking very comfortable under the combined influence of a generous fire, a bowl of steaming tea, and a plate of nice brown doughnuts."

"Ah, that's right; you feel better now, I fancy," said Mrs. Woodward kindly. "And I'm sure I am much obliged to you for my letter; but what made you so late?"

The boy was silent, fidgeted, and looked sheepish.

"Oh, well, never mind," said the lady, pitying his confusion. "I suppose you didn't take this night walk out of choice. But you earned your money harder than I meant you should."

"Oh, I didn't mind that, marm," said the boy, looking up eagerly. 'I was glad to get it any way." And then, as though he could not resist the temptation to seek a little sympathy from one who seemed so kind and charitable, he went on, choking back a something that rose in his throat when he tried to speak.

"Ye see, marm, it's my little sister. She got hurted inside some time back, an' the doctor says she won't never git no better; an' she has the fever on her all the time, an' she's alluz a hungerin' arter oringes an' lemmins an' sich sour things to cool her mouth. But they cost so much, an' mother can't mor'n git along with her washin', and so, ye see, I was glad to git the chance to take poor little Jess what she was a eravin' for, so she might go to sleep easy. That was what I axed the money fur."

"I am very sure it was so," said Mrs. Woodward warmly. "I see you are a good boy. But the poor little girl—how did she get hurt? Can nothing be done?"

The boy's head drooped in shame again. "It was the drink, marm, the father didn't mean it, but he g'in her a push, an' she fell over the stove. No, marm, the doctor he says nothin' can't be done."

"Poor little creature! What a sin and shame!" said Mrs Woodward, her eyes filling at sight of the tears in his.

"I shall go and see her myself tomorrow; you shall not go home tonight in this bitter storm. You shall sleep up in the kitchen loft; Bridget will make you comfortable; in the morning you shall clean the snow off my sidewalk, and I will give you another two shillings, and try and find you a warmer coat than that. Then you shall take me to your sister, and when Mr. Woodward returns he will see what can be done. I know he will be glad to get hold of a boy who '*alluz keeps his word.*'"

All this happened some ten years ago. To-day, boys, the faithful messenger who braved the storm that night is confidential clerk in Mr. Woodward's office; his poor, drunken father lies by the side of the little sister, who is gone where she will never be "hurted" any more; his mother lives comfortably in the pretty home he has earned for her; both are true Christians and respected members of the community—all because he "*alluz kept his word.*"—*American Messenger.*

FOUR SERVANTS OF SATAN.

Dear young friends, Satan has a great many servants and they are very busy, running about doing all the harm they can. I know four of them, and some of the mischief which they have done. They appear, sociable, easy, good-natured, and too much in a hurry. They seem to wait your own time, and entice you when you least expect it.

"O, we want you to enjoy yourselves," they say, "and not to be so particular; and the arguments they use are very taking; at least I must think so, since so many of the young listen to thim, and are led away by them.

And all, I believe, because they did not know in the first place, who was speaking to them. They were deceived. They did not see it was Satan's uniform they had on. Do you ask for their names? Here they are:

"*There is no danger.*" That is one.

"*Only this once.*" There is another.

"*Everybody does so,*" is the third, and

"*By-and-by*" is the fourth.

If you are tempted to leave God's house, and break the Sabbath day to go for a sail or ride, and "*Only this once,*" or "*Everybody does so,*" whispers at your elbow, know it is false. The great evil of one sin is, that you bring your heart and conscience into such a state that you will be likely to go on sinning; for is not half so much to stop you as there was to prevent you from setting out at first. Hold no parley with "*Only this once,*" or "*Everybody does so.*" Listen to their dangerous counsels, no, not for a moment.

THE BIBLE.

In the poem just published under the name of Miriam, Whittier pays the following tribute to the best books:

"We search the world for truth; we cull
The good, the pure, the beautiful
From graven stone and written scroll,
From old flower-fields of the soul;
And weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the book our mothers read;
And all our treasures of old thought
In his harmonious fullness wrought,
Who scatters in one sheaf complete
The scattered blades of God's sown wheat,
The common growth that maketh good
His all-embracing Fatherhood."

The surest, as the shortest way, to make yourself beloved and honored, is to be indeed the very man you wish to appear.

CORRESPONDENCE.

Brumbaugh Bro's:—Dear brethren. Some time has elapsed since you have had a communication from me, and in return for your many favors, I will give you my reasons for this seeming doviation from duty. From my last letters to you last fall you were apprized of the arrangements then progressing for a discussion of several important subjects with a ministerof the followers of Dr. Campbell.

During the early part of last winter I devoted all my leisure hours to study, and the work of preparation progressed favorably for a season. But the over-taxing of body and mind impaired my health somewhat, and greatly affected my eyes, so much so that for a consid rable time I could neither read nor write without pain.

We had arranged to have our discussion commence on the 15th of April, but for an untoward event that determined me to withdraw from it. The event I allude to was as follows: About the 12th of Feb., the representation of the Campbell party, Chapman L. Lucas had published an article in their organ, the *Christian Examiner*, Richmond, Va., so replete with mutilated truth, misrepresentation, acrimony and partisan feeling throughout, that I deemed it a useless waste of precious time to debate with him.

For the time and labor expended in the preparation I consider myself richly rewarded. I am now more fully confirmed, if any confirmation was necessary, in the evangelicity of the Brethren's practice on those subjects (Feetswashing, the Lord's Supper and the Holy Kiss.) Rich mines of holy truth have been explored and examined, and treasures lying just beneath the surface of the sacred pages brought to light in the process, are of infinitely more value than all the fleeting rewards of this poor world.

Yours Truly
D. C. Moomaw.

Nashville, Mich., April 15, 1872.

Dear Brethren: I notice in No. 15, of this month, an answer to a query concerning close communion. As I was reared and brought up by parents believing in open communion, and as my mind is not entirely at rest upon this point, the reply prompted me to write a few words in regard to the same subject. I read 1st Cor. 28th verse, "But let a man examine *himself* and so let him eat." 29th, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself not discerning the Lord's body." Do not these plain words of sacred truth warn us not to be harsh in our denunciation? Is it just in us to judge? I think we only have to render an account for our own sins. Though we may sit by the side of a sinner at the communion table, would it make us an unfit subject to participate in observing this holy ordinance? I have many friends that differ with me in faith, yet I believe they are striving for a higher and better home in Heaven. Must we exclude such from our communion table? Can we be justified in so doing?

What I have written has been through pure motives. When I am right give me right, and when I am wrong tell me of it.

Yours in love,
W. C. Misener.

Remarks.—What we said in No. 15 we hold as orthodox and all the friends and relations in the world would not cause us to dissent from our position unless we can get a thus saith the Lord for it. We appreciate your sympathies for your friends, but if it comes down to that, our sympathy is as deep, and liberality as large perhaps as any other one in the Brotherhood, but to exercise it in things that belong to the Lord is deceptive and dangerous. The quotation you make from Corinthians is fatal to your position. "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself," &c. "Whatsoever is not of faith is sin." You say your friends differ with you in faith. In faith we observe the ordinances of the Lord's house. Feetwashing, the Lord's Supper, the Communion, &c. Your friends have no faith in part of these ordinances, and what we call the communion they call the Lord's Supper. If they would commune with us, they would do it through sympathy, or a false liberality, and not in faith, therefore they commit sin, and not decerning the Lord's body, eat and drink damnation to themselves. Where then is the charity in inviting our friends to participate in a thing in which they have no faith and thus cause them to condemn their own souls in the sight of a just God? Faith is the grand principle of religion and without it, it is impossible to please God, and whosoever does anything that is not prompted by an abiding faith in the Lord and the ordinances of His house, commits sin and will not be held guiltless. If your friends are striving for a better home, and have faith in the ordinances of the Lord's house as we practice them, let them come with us, if not, we should not, in their unbelief, bring them into condemnation by participating with us in our communions. It is a mistaken idea that we will have to render an account only for our own sins. We *are* our brother's keeper and if we deceive or cause him to sin his blood shall be demanded at our hands. If we wish to do our friends the greatest good and exercise christian charity, let us labor for their spiritual good by persuading them to make the Bible the man of their counsel and not give credence to a wrong by exercising false charities.

Somerfield, Pa. May 9th '72.

Beloved Brother:—After our greetings I will inform you that we like the Pilgrim very much. The only objection we have against it is, the paper is bad, but I trust that you will have better before long. Enclosed, you will find $1.25 for Pilgrim of 1872, which you have been kind enough to send me on principle and good faith. May the Lord be with you and bless you with Heavenly wisdom that you may be enabled to do much good to the human family is my prayer, for I must confess that I have received great encouragement from the reading of its pages. Continue to send it as heretofore.—

Yours, J. B.

Remarks. We have received a few other complaints about the quality of the paper. We know that our paper is not of a good quality, but our price is so extremely low that we cannot afford to send much better. For the accommodation of those who desire and appreciate good paper, we issue an extra edition on book paper at $1.50. This is good paper, and we are now sorry that we did not make $1.50 the established price and send good paper. We feel assured that there are but few who could not have paid the extra 25 cents. Those who could not, we could have accommodated by accepting as much as they could afford. Those who are tired of cheap paper, can have good the remainder of the year, or from the first of June, by sending us 15 cents extra, or 2 cents per month.

Dear Pilgrim:—I have just returned home from preaching where we had the pleasure of meeting with some of our dear brethren and sisters, and of hearing the Word of God preached by our dear brother D. C. Moomaw, from the text: "Lord if thou wilt thou canst make me clean." I trust that a number will give heed to the serious call they received from D. C. M., as he faithfully warned sinners of their present and future danger. Dear reader, how earnestly we should all be laboring for the cause of our blessed Redeemer, and for the salvation of precious souls. I often think how we call upon the Lord to "Forgive us our trespasses as we forgive those who trespass against us." If we expect the fulfilment of our prayers, how careful we should be that we forgive all who may trespass against us, for if we are stubborn and selfish with our neighbor, how can we expect God to forgive us?

"How careful then ought we to live.
With what religious fear?
Who such a strict account must give
For our behavior here."

From your sister B. G.
Lafayette, Va.

DIED.

GARMAN.—In the Montgomery Congregation, Va., April 18th 1872, our beloved brother Peter Garman, aged 61 years. Funeral services postponed.

ADKINS.—On the 24th of April 1872, brother Enoch Adkins, of Giles Co, Va., in the 67th year of his life. Funeral services postponed.

Our deceased brother came to the church in the summer of 1870. His early life was passed in the service of satan, to whose interests he appeared to devote his whole heart, but that spirit of Grace that struck the savage persecutor to the earth, also brought the heart of our brother to love and espouse the cause of Jesus. He departed from the scene of conflict in triumph and peace, leaving to his bereaved family the richest of earths legacies; the confidence and hope that he is not dead, but is sleeping in Jesus.

ALL.—On the 57th of April '72, our afflicted sister, Mary J. All, in the——year of her age. Funeral services postponed.

Our dear sister was stricken down with that terrible disease Rheumatism, when about 12 years of age, and has not walked since. She was always ready to praise the Lord, and never for a moment cast away her confidence in Him. She longed and prayed for her deliverance many years, but death seemed to mock her entreaties, and delayed long his coming. About two weeks previous to her death she was seized with Pneumonia, which soon accomplished its work.

Her death was as the death of the righteous. As she came down to the brink of the bitter waters, she met the pale messenger joyfully, exclaiming "Welcome death, I am ready to go." She retained the possession of her faculties in a remarkable degree, and talked calmly and clearly to her friends to the last. She frequently asked them if she were not growing cold and seemed to rejoice when they affirmed to her inquiries. Oh, may my last end be like hers. D. C. Moomaw.

PLANK.—In the Logan District, Logan Co., Ohio, Martha May, daughter of friend Joseph and sister Elizebeth Plank, aged 7 years, 4 months and 9 days. Funeral services by the writer in the English, and Christian Yoder of the Amish Church, in German.

J. L. Frantz.

HAMILTON.—In the *Sciota* Church, Franklin county Ohio, March 6th, 1872, Elizebeth Hamilton, aged 58 years, 10 months and 21 days. Cause of death, Encephaloid Carcinoma. Funeral services from 1st Peter 4:16, by the writer.

Sister Hamilton was born in Pa., April 15th, 1813, and came to Perry county, Ohio when about six years old. She married Isaac Hamilton March 12th, 1840, and became a member of the German Baptist Church in '42, of which she has been a faithful member until death.

J. F. Caufman.

BOWMAN.—In the Green Mount Congregation, Rockingham county, Vally of Virginia, April 9th '72, Eld. Benjamin Bowman, aged 86 years, 9 months and 15 days. Funeral services by the brethren, Solomon Garber and others, from Phil. 2:22, according to the feeling of the old brother before he died. He wished for the day of his departure.

Our old brother had been in the ministry upwards of 52 years, and has proved faithful to his calling until disabled by old age. The family as well as the Church has lost a good father; but we trust our loss is his great gain. Eld. Jacob Miller.

SNYDER.—On May 11th in North Woodbury township, Blair county, Hannah, wife of Bishop Jacob Snyder, aged 76 years, 8 months and 3 days.

Mother Snyder was a consistent member of the Menonite Church. On the 13th she was buried at the Menonite Meeting House, near Martinsburg.

Announcements.

Please announce through the Pilgrim, the Lord willing, the Lost Creek church, Juniata county, Pa., intend to hold our Lovefeast on the 3rd and 4th of June, commencing at 1 o'clock p. m. A hearty invitation is extended to all who may please to favor us with a visit. Michael Bashor.

Please announce that we the brethren of Cerrogorda Ill., intend to hold a Lovefeast on the 14th and 15th of June. A general invitation is extended, especially to ministering brethren. By order of the church.

Jacob Troxel.

Please announce that we intend to have our Lovefeast on the 31st day of May next in the Dry Valley meeting house, Mifflin co., Pa., commencing at one o'clock p. m. Preaching next day in the forenoon. An invitation is given to all that have a desire to be with us, especially ministering brethren.

For the satisfaction of those wishing to come, we would say that our meeting house is about ¼ mile from the Sunburry & Lewstown R. R., and the morning train leaves Lewistown at 6:50 a. m. The other train leaves Lewistown at 12:20, p. m. Maitland is our station about five miles from Lewistown. JACOB MOHLER.

Please announce that we purpose holding our Lovefeast at Spring Run, near McVeytown station, Mifflin county, Pa., on the 29th and 30th days of May, 1872. A hearty invitation is extended to ministers and members.

JOSEPH R. HANAWALT.

The following notices were handed to us for publication with a request that we give a general invitation to all and a special one to ministering brethren.

Yellow Creek, Bedford Co., Pa., June 13th, commencing at 4 o'clock P. M.

Snake Spring Valley, Bedford Co., Pa., June 15th, commencing at 10 o'clock A. M.

Aughwick, Huntingdon county, Pa., 27th, 28th of May, commencing at 1 o'clock P. M.

Lost Creek, Juniata Co., Pa., 3d and 4th of June.

Buffalo Valley, Union Co., Pa., 5th and 6th of June.

Clover Creek, Blair Co., Pa., June the 11th, commencing at 4 o'clock P. M.

Waterloo Congregation, *Black Hawk* Co., Iowa, June 15, 16, commencing at 1 o'clock p. m.

Union District, Marshall Co., Ind., June 14th commencing at 10 o'clock a. m. 5½ miles southwest of Plymouth. Those coming on the Mail Train will stop off at the Summit, three miles west of Plymouth.

Fawn River Congregation, Lagrange Co., Ind., June 15, 16, commencing at 10 o clock a. m. Six miles east of Lima at the house of bro. Eli Horner.

Urbana Ill., at the house of bro. George Dillings, June 22, 23. *Brethren* coming from the North or South, on the Ill. Central railroad, will stop off either at Thomasboro, or Champaign City. Those coming from East or West, on the Indianapolis and *Bloomington* railroad, will stop off at Mayview.

EDITORIAL.

TOO MANY MINISTERS.

From a late No. of the *New York Observer*, we notice that the Presbyterian Church is beginning to feel on the subject of beneficiary education. They declare themselves overflooded with ministers, having in the field about one-third more than is needed, and points to the custom of gratuitous education as the source from which the evil springs. Here is the expressed sentiment of many of their best ministers and lay members.

"They regard the beneficiary system an evil, not a good. They say that men are fostered and forced or carried into the ministry who ought not to get in; that gratuitous education for a profession is a premium offered to incompetency and laziness, and that the ministry is now overstocked, burdened and degraded by the induction of dead weights through this agency."

Where is the observing man that cannot attest to the truthfulness of the above? Have not our own eyes seen it, and our own minds expressed it? Are not our pulpits thronged with aspirants because they detest manual labor, rather than because their souls yearned for the salvation of sioners? We remember hearing a schoolmate say: "The ministry is the pleasantest and most honorable *profession* that a young man can enter." That young man thought it beneath his dignity to labor, and appeared to have in no way a religious turn of mind, but from a professional standpoint, made choice of the ministry as his calling. We think of a number just now, who entered the ministry because they thought it one of the pleasantest ways of gaining a livelihood. No wonder that the fleece is more sought after than the sheep. The idea of studying for the ministry is becoming so pat that all who go to school are supposed to be aspirants for sacerdotal orders. We were frequently asked: "Are you not studying for the ministry?" Here is where the abuse of education comes in, as it has no more to do with the ministry than with farming, building houses or working the bellows. We taught such querist that there are qualifications necessary for the ministry that education cannot supply, and that our ministers are called of God through the voice of the church—but we will hear what another distinguished officer of the Presbyterian church says.

"No collection is taken up in our church to which I give so grudgingly as that for the Board of Education. I have been familiar with the education provision for ministers seventy years, having been, when a youth, a fellow student of two with one of our pastors. Not a single one educated by the Church from this quarter in all that time has been worthy of support. Most of them have been young men too inefficient or unwilling to earn a living by work. Perhaps some were like the son of a very respectable man who said to me, "One of my boys is very smart, he will be a lawyer; another will make a pretty good doctor, but the third is only *fit* to be a minister."

Here is the point exactly. The ministers are not called by God, but by father or the minister. They may be perfectly honest in their conclusions, but perhaps if God had their professions to choose, He would put them to hoeing corn or stubbing briars Therefore our author is made to say:

There are hundreds in the ministry who ought to be in other employments. They have wholly mistaken their calling.

This fact was forcibly illustrated to us not long since in an aspirant for the holy calling. He entered the pulpit with true dignity, opened the Holy Book and laid upon it the well written sermon, and then commenced the gestures to make it go, but it wouldn't go no how. The promptings of the Spirit were not there, hence he must fall back upon the rules of oratory, from whence he expects his aid. Seeing such results, another says:

I believe the beneficiary system wrong in principle, evil in practice, and ought to be abandoned.

If he had left out the word beneficiary and condemned the whole system of manufacturing ministers, he would have hit the truth squarely.

It is wrong in principle, because it is paying a premium to those who are either too proud or too lazy to make an honest living by the labor of their own hands, but are willing to sponge the last mite from the poor widow who should devote her small pittance to the feeding and clothing of her children.

It is wrong in practice, because it puts men in positions for which they are not qualified, and who, for the greed of filthy lucre, corrupt the church and destroy the flock, and ought to be abandoned, because it is a glaring imposition both upon God and His people.

In substantiation of this position we noticed in one of our Southern exchanges that many of the Churches there are in a deplorable condition. Why so? Simply, because the people, as a result of war, have become impoverished and cannot afford to hire these professional ministers and as a consequence, the sheep are without a shepherd and their churches crumbling into neglect. Had these ministers been called of God they would have remained with the flock, and like Paul administered to their own wants by the labor of their hands. No true minister will forsake his charge on account of dollars and cents, but our exchange says: "For want of support, they *have* left their charges and went to other callings—the practice of law, school-teaching, agencies, &c. How does that correspond with John 10: 11? "I am the good shepherd: the good shepherd giveth his life for the sheep." He is not only willing to spend and be spent for them, but to save them from the ravages of the wolf his life is made a ransome, but of the hireling, it said: "The hireling fleeth because he is a hireling, and careth not for the sheep." The question may arise, are there any such hirelings? We answer emphatically, yes. While teaching, we boarded with a kind old gentleman at whose house their minister paid frequent visits. He and the church got into difficulties about some local transaction and finally resulted in a downright *fuss*. One evening we met the minister and after considerable complaining against the flock, he said: "Well, if they pay what they owe me, I will leave, and *I don't care what becomes of them.*" This was no exceptional case, as he had a good standing and held a prominent position in their synod.

On account of this abuse of education many of our brethren have taken a decided stand against the introduction of a school in the brotherhood, and when we look at possible results from this standpoint, we can make every allowance for them. But so long as we carry out the Gospel order of calling ministers, education cannot run us into this abuse, as none can preach unless sent by the church, and if it is right, none will be sent who have not the proper qualifications.

After seeing what we have, and taking a sum of the results, our prayer is: God save the brotherhood from a hired ministry.

PERSONAL.

ELD. J. MYERS.—All right, thank you.

JACOB WEAVER.—Your money is received and the Tracts are sent.

SISTER B. G.—Fannie M. C.'s PILGRIM is sent—to end of year, 85 cents.

JACOB TROXEL.—Your previous announcement with contribution was not received.

END WITH THE YEAR.—We prefer to have all subscriptions to end with the year. Send at the rate of three cents per number.

BAD PAPERS of May 11th. We run short and were, therefore, compelled to send out damaged papers to some of our subscribers.

SISTER HARRIET E.—Your contribution will appear as soon as we get home from A. M. and have time to attend to it. The extra copies will be sent.

PLEASE NOTICE PILGRIM of May 11th is numbered 21 instead of 20. There will be two Nos. 21 and no 20. Remember this, and do not write us for 20 as you have it, but wrongly numbered.

D. NEGLEY.—Your contribution is on the book and will appear in our next. So far we have been on a push all the time, and in consequence some of our contributors have been neglected, but we hope they will bear with us, as it is not done intentionally.

JONAS GRAYBILL.—Sister E. Harris' name was not on the list. We cannot tell whether we overlooked it, or whether you failed to send it. We have now entered it. The money is received and credited. The Tracts are sent. Please accept our thanks for the aid you have given us.

MONEY LIST.

Nancy Bechtal	$1.25
Dr. Jacob Beechly	1.25
M A Moomaw	75
P Boyle	1.25
J D Trostle	1.25
Harriet Early	50
Jonathan Myers	6.50
Jonas Grabill	16.45
D H Bonebrake	60
Elias Hashman	50
M L Spires	2.00

GENERAL INTELLIGENCE.

RELIGION OF THE CENSUS.

The statistics of the religion of the United States just completed at the census office, shows the total number of the church organizations up to the first of June, 1870, to be 63,451; the total number of church edifices to be 63,071; total church accommodations to be 21, 659,562, and the aggregate value of church property to be $354,-429,581. The statistics of the church accommodations for the principal denominations are: Baptist, regular, 3,797,116; Baptist, other, 363,019; Roman Catholic, 1,990,511; Congregational, 1,117,212; Episcopal 991,051; Lutheran, 997,332; Methodist, 6,528,-209; Presbyterian, regular, 2, 198,-900; Presbyterian, other, 199,311. The value of the church property owned by these denominations are: Baptist, regular, $39,229,211; Baptist, other, $2,378,999; Catholic and Roman, $60,985,556; Congregational, $25,069,698; Episcopal, $56,514,549; Lutheran, $11,017,717; Methodist, $59,851,121; Presbyterian, regular, $17,828,722; Presbyterian, other, $5-436,134.

NEW ROMAN JOURNAL.—The following is the programme of the *Esperance de Rome*, the new Liberal Catholic journal of Hyacinthe and Dollinger: "A new national Council to be held to decree the following things—Purity of Christian doctrine as it is taught in the New Testament, and removing all that has been added by popes and councils. Independence and separation of the Church from the State. Election by universal suffrage to all ecclesiastical offices. Abolition of the Latin tongue in worship, and the forced celibacy of the priests. The Church to be self-governed, and to this end to have councils or assemblies."

The following manifesto, from the Old Catholics in Spain, shows that the leaven of the Dollinger movement is working even in the land of the Inquisition:

"1. Purity of doctrine according to the New Testament, to the exclusion of all decrees of councils, Papal bulls, decrees with encyclicals.

"2. The separation and independence of Church and State.

"3. Election to all ecclesiastical offices by universal suffrage.

"4. Abolition of the use of the Latin tongue in all the services of the Church; abolition of forced celibacy of the clergy; the abolition of all payments for the sacraments and services of the Church.

"5. The self government of the Church by periodical assemblies and councils."

THE EARTHQUAKE IN SYRIA.—Particulars are being received concerning the late earthquake in Syria. The number killed in Antioch was less than 300, but 1,600 are known to have perished in the surrounding towns and country. The American Protestant church in Antioch was injured, and four Americans killed. The distress of the people will be limited, as the supply of provisions is moderately good, and the prospects for crops very fair.

SHIPWRECKS.—The number of Marine disasters on the French coast since 1837 is officially estimated at 950 vessels, valued at $ 30,000,000, averaging about thirty vessels annually.

A slight shock of earthquake was felt at several points in Mississippi recently. At Fayette, in Jefferson county, it was so severe as to leave a large crack in the walls of the college.

Advertisements.

GOOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have enquired whether we keep them for sale. We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for sending them.

Conversion of St. Paul. By George Jarvis Geer, D. D. 12mo. fine edition, $1. Plain edition, 75 cents.

Footprints of Life; or, Faith and Nature Reconciled.—A Poem in three parts. The Body. The Soul. The Deity. By Philip Harvey, M. D. $1.25.

Fruit Culture for the Million. A Handbook. being a Guide to the Cultivation and Management of Fruit Trees. Descriptions of the Best Varieties, and How to Propagate them. illustrated $1.00.

Hand-book for Home Improvement: comprising "How to Write," "How to Talk," How to Behave," and "How to do Business," in one vol. 2.25.

How to Live; Saving and Wasting, or Domestic Economy. By Solon Robinson. $1.50.

Hopes and Helps for the Young of both sexes, Relating to the Formation of Character. Choice of Avocation, Health, Conversation, Cultivation of Intellect, Moral Sentiments, Social Affection Courtship and Marriage. By Rev. G. S. Weaver. Muslin, $1.50.

Life at Home; or, The Family and its Members. Husbands, Wives, Parents, Children, Brothers, Sisters, Employers and Employed, etc. By Rev. William Aikman, D. D. A work which should be found in every family. $1.50. Extra gilt, $2.00.

Man and Woman: Considered in their Relations to each Other and to the World. By Henry C. Pedder. 12mo, Fancy cloth. Price $1.00.

Man, in Genesis and in Geology; or, the Biblical Account of Man's Creation, tested by Scientific Theories of his Origin and Antiquity. By Joseph P. Thompson, D. D., LL.D. One vol. 12mo, $1.00.

Oratory—Sacred and Secular; or, the Extemporaneous Speaker. Including Chairman's Guide for conducting Public Meetings according to the best Parliamentary forms. By Wm. Pittenger. $1.50.

The Emphatic, Diaglott; or The New Testament in Greek and English. Containing the Original Greek Text of the New Testament, with an Interlineary Word for-word English Translation. A Work for Students in Theology, and S. S. Teachers. By Benjamin Wilson. Price, $4.00; extra fine binding, $5.00.

The Right Word in the Right Place. A New Pocket Dictionary and Reference Book. Embracing Synonyms, Technical Terms, Abbreviations, Foreign Phrases, Writing for the Press, Punctuation, Proof-Reading, and other Valuable Information. Cloth, 75cts.

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Arabesque plain,	- - -	1.00
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TRACTS.

"ANXIOUS BENCH RELIGION EXAMINED," by Elder J. S. Flory, is a Tract now ready for distribution, of which the following is a brief synopsis of the contents: A short and pointed address to the reader. The motive that prompted him to write, and his responsibilities as a minister; The peculiarities attending this type of religion; The feelings there experienced, not imaginary but real, The key that unlocks the wonderful mystery; It is not the workings of God after the order and plan of salvation; Man's endowment, his imitative principle—emanated from God; Spiritual influences and intercourse; Relation existing between man and God, and man and man; The fraternal bond and our natural affinities established by the "so called" sciences of Electro Biology; Mesmerism and Psychology or science of the soul, also, "Spiritualism" "Spiritual Rappings," &c. The causes by which the feelings are excited; Sympathy of the nervous system, and how that momentary feeling of joy is brought about, called, "Experimental Religion; Similar feelings may be brought about when there are no religious pretensions; Our reasons why we think this *modus operandi* of getting religion is not according to the Gospel, and then concludes by pointing out that form of doctrine as taught by Jesus Christ, and recorded by His faithful witness.

These tracts will be sent to all post paid, on the following terms: Single copy 10cts, 10 copies 70 cents, 20 copies $1.20, 50 copies $2.50, 100 copies $4.00.

1870 1872

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BRO. RENNER:—Your remedies are just what we need. I had the Dyspepsia, and tried Fahrney's, Shenk's and others, and lastly the *Liver Tonic*, I used but two bottles and am happy to say that I am heavier now than I ever was, my neighbors are surprised at my healthy appearance. D. S. STAYER, New Enterprise, Pa.

DR. RENNER:—Your remedies are doing wonders here. WM. H. GANES, Cool Springs, S. C.

Trine Immersion.

A discussion on Trine Immersion, by letter between Elder B. F. Moomaw and Dr J. J. Jackson, to which is annexed a Treatise on the Lord's Supper, and on the necessity, character and evidences of the new birth, also a dialogue on the doctrine of non-resistance, by Elder B. F. Moomaw. Single copy 50 cents.

HUNTINGDON & BROAD TOP RAIL ROAD

Winter Arrangement.

On and after Saturday, November 25th, 1871 Passenger Trains will arrive and depart as follows:

UP TRAINS. EX.	MAIL	STAIONS.	DOWN TRAIN. EX.	MAIL
P. M.	A. M.		A. M.	P. M.
Le 5 40	8 10	Huntingdon	9 00	Ar 4 38
5 47	8 20	Long Siding	8 48	4 29
6 00	8 34	McConellstown	8 34	4 13
6 07	8 41	PleasantGrove	8 27	4 06
6 20	8 53	Marklesburg	8 14	3 51
6 33	9 06	Coffee Run	8 02	3 36
6 40	9 14	Rough&Ready	7 53	3 28
6 54	9 28	Cove	7 38	3 13
7 00	9 33	Fishers Sum'it	7 33	3 08
Ar 7 15	9 48		7 18	
Le 7 30	10 00	Saxton	7 00	Le 2 52
7 47	10 18	Riddlesburg	6 43	2 34
7 54	10 26	Hopewell	6 37	2 26
8 12	10 46	Pipers Run	6 20	2 08
8 32	11 06	Tatesville	6 00	1 48
8 47	11 20	Bloody Run	5 48	1 34
8 52	11 25	Mount Dallas	5 44	1 30
8 59	11 32	Ashcom's Mills	5 37	1 22
9 04	11 36	Lutzville	5 33	1 18
9 09	11 40	Hartley's Mills	5 29	1 14
9 16	11 47	Jamesons	5 22	1 07
Ar 9 23	11 54	Bedford	5 15	1 00

JOHN M'KILLIPS, Supt

THE PILGRIM,

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CORRESPONDING EDITORS.

D. P. Sayler, Double Pipe Creek, Md.
Leonard Furry, New Enterprise, Pa.

The *Pilgrim* is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of *love* and *liberty*, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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VOL. 3 JAMES CREEK, PENNSYLVANIA, MAY 28, 1872. NO. 22

POETICAL.

"ROCK OF AGES."

"Rock of Ages, cleft for me"—
Thoughtlessly the maiden sung,
Fell the words unconsciously
From her girlish, gleeful tongue;
Sang as little children sing;
Sang as sing the birds in June;
Fell the words like light leaves down
On the current of the tune—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"Let me hide myself in thee."
Felt her soul no need to hide;
Sweet the song as song could be—
And she had no thought beside;
All the words unheedingly
Fell from lips untouched by care,
Dreaming not they each might be
On some other lips a prayer—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"Rock of Ages, cleft for me"—
'Twas a woman sung them now,
Pleadingly and prayerfully
Every word her heart did know;
Rose the song as storm-tossed bird
Beats with weary wing the air,
Every note with sorrow stirred—
Every syllable a prayer—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"Rock of Ages, cleft for me"—
Lips grown aged sung the hymn
Trustingly and tenderly—
Voice grown weak and eyes grown dim,
"Let me hide myself in Thee."
Trembling though the voice and low,
Ran the sweet strains peacefully,
Like a river in its flow.
Sung as only they can sing
Who life's thorny paths have passed;
Sung as only they can sing
Who behold the promised rest—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"Rock of Ages, cleft for me"—
Sung above a coffin lid;
Underneath, all restfully,
All life's joys and sorrows hid.
Never more, oh, storm-tossed soul,
Never more from wind or tide,
Never more from billows roll,
Wilt thou need thyself to hide.
Could the sightless sunken eyes,
Closed beneath the soft gray hair,
Could the mute and stiffened lips
Move again in pleading prayer,
Still, aye, still, the words would be,
"Let me hide myself in Thee."

ORIGINAL ESSAYS.

GROWING IN GRACE. NO. 1.

2 Peter, 3: 18.

Essentials to growth in grace. In the vegetable kingdom, among the essentials to growth, are the following: seed, soil, moisture, warmth and light. In the animal kingdom, in addition to some of these, food and exercise are also essentials to healthy and vigorous growth.

In the spiritual kingdom, every vital, soul-saving truth is an incorruptible seed, and every human heart is soil in which that seed may and should take root, spring up, and branch out into those heavenly graces that so greatly adorn Christian character and constitute true Christian manhood,—the result and evidence of real growth in grace.

But as in nature, so in the kingdom of grace, there may be both seed and soil, and yet, unless the latter is prepared for and receives the former, there will be no growth. Alas! how meager is the growth in grace, in the favor and friendship of God! How little of the vast amount of heart-soil is brought under the tillage of the great Husbandman and made to produce the fruits of righteousness! Millions of human hearts are like so many fertile but neglected acres in a distant unknown land. I refer to the heathen. How can these benighted people obey the injunction "grow in grace?" of themselves, without the light of the Gospel, they can neither grow in the favor of God nor in those graces that His favor alone can make attainable. What are the Brethren doing to preach the Gospel to every creature? Let those answer who are opposed to education and all those measures of more aggressive denominations that are calculated to put the Bible in the hands and its inspired truths in the hearts of all for whom Christ shed His atoning blood.

Growth in grace is impossible, not only to the heathen, but also to the unbelieving in Christian lands. The carnal mind is at enmity to God and is not subject to His laws. Sinners are scions of the wild olive and while such, can no more grow in the favor of God than can an evil tree produce good fruit. God is angry with the wicked every day, and sooner or later unless they change, they will feel the the blighting curse that Christ pronounced upon the unfruitful fig tree. For every weed of sin that we permit to grow in the heart, some Gospel grace must be uprooted, and while the former grows, the latter will wither as does the delicate plant that is torn from the sod and thrown upon the beaten highway. The wicked may flourish as the green bay-tree, but they can not grow in grace. Like our blessed Master, they may grow in stature, and like Him they may, alas! even grow in the favor of men, but not like Him, can they grow in the favor of God. The fruits they bear may look nice outwardly, but within there is a worm that the flames of the fiery lake cannot kill. They are not the fruits of the Spirit. To grow in grace then, it is necessary *to be in grace*,—to be a living branch in the vine Christ Jesus.

Warmth is essential to growth. Love is the warmth most essential to a growth in grace. The stately plants of tropical climes will not thrive in the polar regions, neither can Christians grow in grace and become strong men and woman in the Lord if their hearts are not warmed by fervent love to God and deep sympathy for one another. The greatest command is that which requires us to love God, and the next greatest that which teaches us to love our fellow men. Do we really obey these commands? Or do some of us, by laying too much stress on unimportant matters, neglect the weightier matters and instead pay tithes of mint and anise and cummin? It seems to me that this is the case when the members of a congregation are distant, cold, unsociable and apparently afraid of one another; no matter how strict they may be in discipline, dress, dogmatism, or any thing else that properly belongs to the "mint, anise and cummin" class, if an arctic climate is felt an arctic growth will be the result. When the orange tree can blossom amid the snows of Lapland, then perhaps, can Christians grow in grace while the heart is filled with pride, envy, ill-will, self-righteousness, or anything else that banishes that pure love which casts out fear.

Light is essential to growth. As the sunshine gives health and color to the plant, so the light of Divine truth illuminates the soul that sits in darkness, and enables it to attain a strong and healthy growth in grace. Christians may walk in the light of a heavenly luminary whose brightness as in the days of Paul, exceeds that of the noon-day Sun; and unless they do walk in this light, unless their minds are enlightened by the teachings of the Gospel, they will fall into many errors that will hinder their growth in the Divine life. It is said that plants will turn to the light, will seek to expose every part to the kissings of the sunbeam. Christians might, as a role, imitate the plant in this respect and they would grow in grace all the faster for it. If we close our eyes to the light of the Sun of Righteousness our growth will be like that of the plant that grows in a cellar or dungeon. Growth in knowledge goes with a growth in grace.

I meant to speak of the food, moisture and exercise essential to a growth in Divine life, but as the spiritual application is easy, and as my article is getting too long, this may suffice for the *essentials* to a growth in grace.

Z.

Tremont, Pa.

A TURNING POINT.

"The turning point in my life," said a gentleman, "was when I was a boy, not going to a low circus. Some kind of low show and circus came into town, and of course all the boys were dying to go. My mother did not want me to go. I might have stolen off. I had money enough in my pocket, the boys did all they could to persuade me, and more than all, people were going in squads to see it. It is easy to go with the multitude; it is so hard to make a stand, break away and go the other way.

"That is exactly what I did. I 'mastered the situation.' I mastered myself, and did not go.

"It was the resolution then called out, perhaps for the first time, which has, under God, served me many a good turn since, and made me what I am."

BOOKS FOR THE YOUNG.

The propriety of publishing books adapted to the young mind is a subject that is forcing itself more and more upon the minds of many of the Brethren. In the fear of God we submit a few thoughts upon the subject. The welfare and prosperity of the Church are more dear to us than aught else, and the course that is calculated to perpetuate the faith and land-marks of our forefathers is the course I wish to pursue. Anything that is calculated to engender a spirit of *innovation* or departure from the true faith, and practice of the Christian religion I shall oppose if I can know how. That we, as the Church of Christ, heretofore have done but little in the matter of publishing books, tracts, &c., especially for the the young, is no good reason why we should not become active in the matter. The most effective weapons in time of danger, is the one to use. When an enemy comes with swords and spears, it will do to meet them with the same, but if they come with guns of long range it is folly to go out to meet them with swords and spears. This illustration is presented to show that we must, if we expect to conquer, meet the enemy with similar weapons. If the enemy comes, as he does, with a flood of false theology, put up in such a way as to find its way to the minds of our children, and thus poison them, we must have an antidote, or they will die—yes, be lost to us forever. We have an antidote, says one, and that is the Bible. True, that is the very antidote we want used; but, suppose they don't take it what then? Of course the poison will accomplish the very thing it was intended. The offering of a remedy will do no good unless it is taken. We cannot force our children to take mental food, therefore can it be improper to *extract* from the Bible the very *essence* of the religion it teaches and deal it out to our children in such a way as will give them a relish for it, and thus get the mind infused with the divine truth, and they will seek the fountain-head from whence those droppings came—The Bible itself.

This is the day of reading, and the day in which the printing-press has power, and it is being used to the dissemination of false doctrines and man-made religions. Can not the press be used as a strong power to counteract this influence. If the printing-press has been instrumental in putting the Bible into every house, can it not be instrumental in fastening in the hearts of our children the blessed truths it teaches. We can not keep our children from reading those false doctrines. The *Union Sabbath Schools* often have them, or what is equally as bad, not *the whole truth*. On our high-ways they are scattered. In dime and two dime papers they come with cheering voice, but it is often the "charoner," that charms souls on to ruin. As well try to keep our children from breathing impure air in a boggy swamp as to get them to avoid the poisonous mind food in these days. The only way is, to provide pure, healthy food in its stead. Let literature, adapted to the young mind, flow freely from the press, as pure as the Bible itself, and then let it have an avenue through the Sabbath Schools, or in any other way, so that it reaches our children, and the very thing we now deplore in the Church will find a check. That is pride, and that don't be so particular, the people are every whit holy, spirit. I repeat, let our children be taught from their childhood all that we would have them be after baptism, and we will have little or no trouble to walk as the Church demands. But, on the other hand, let them grow up surrounded by the influences of pride, such as is exhibited in those so-called Union Sabbath Schools, and read almost daily those *liberal* views on religion so prevalent now, or novels and other light reading, and then when they become members of the Church, if ever they do, is it any wonder that they have *liberal* views on many things, and are dissatisfied often with the Church rules? A Roman priest once said, "Let me have the child the first seven years of his life, and then I don't care who takes him; he will be a Catholic." There is much truth in that. How important, then, that we place in the hands of our children books, from the very first of their reading, that will be calculated to lead the mind into the proper channel. We do not wish to discard the Bible, but from that can we not draw a library that will harmonize with its sacred and sublime truths, put in such language and arrangement that will please and instruct the young mind? We have thought much on this, and our conclusions are not from the impulse of the moment. Could we in any way see that evil would result from the course we advocate, we would never more speak in favor of it. If it would result to the advancement of our Master's cause, and be an auxiliary whereby our children be gathered into the folds of the Church, we say God speed the day that will bring about such consummation.

J. S. FLORY.

NEVER, O NEVER DESPAIR.

"And David said in his heart, I shall now perish one day by the hand of Saul; there is nothing better for me than that I should speedily escape into the land of the Philistines. 1 Sam. 27: 4.

This is intended as a sequel to my former articles on the "Advantages of Afflictions."

While Saul was cruelly persecuting King David, the Lord had delivered him the second time into David's hands, who spares his life. When, after arresting his attention, the more generous feelings of Saul seem to have been touched by the appeal of David, and said to him "blessed be thou my son David; thou shalt both do great things and also shalt still prevail." But the latter remembering the former treachery and malignant passions, when aroused, of his enemy, therefore, "he said in his heart, I shall now perish one day by the hand of Saul, for they have driven me out this day from abiding in the inheritance of the Lord, saying, go serve other gods." Yet in this great trial of temptations that the Psalmist felt he put his dependence on God, and looked to him for support as is indicated in the 141st Psalm, which he composed just before his flight into Gath. He there begs of God grace, that he may not sin against him with his tongue, nor be drawn into any idolatrous practices by living among the Philistines, "and David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there. Then Achish gave him Ziglah that day." "When a man's ways please the Lord he maketh even his enemies to be at peace with him." Prov. 16: 7. The Spirit of the Lord was not only with and upon David, but it manifested itself also in raising up and drawing to him "Men of might, and men of war, fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains. Captains of the host, one of the least, was over, or could resist a hundred, and the greatest a thousand," of the enemy, and who came in the demonstration of the spirit and of power and said: "Thine are we David, and on thy side, thou son of Jesse. Peace, peace, be unto thee and peace be unto thy helpers for thy God helpeth thee." 1 Chron. 12: 8, 18.

As the Temporal Kingdom David was rearing up, is typical of the spiritual kingdom Jesus came to establish in the hearts of his followers, so from the time of David's anointing to be King, and his great victory and achievement over the giant Goliah, and the whole Philistine army, his kingdom began to increase and gather strength, and Saul and his kingdom to decrease and get weaker. So also did his trials and afflictions increase, as the opposition and persecution increased and raged through Saul, to that extent, as even to despair of his life, if he should remain longer in any coast of Israel." "And David arose and passed over with his six hundred men that were with him unto Achish," among the most bitter enemies of the Israelites, and of the Lord, though then at peace with him. Yes, and even on his way to Ziglah, he was reinforced by a number of mighty men of war, some of which were captains of thousands, who rendered him essential service in a severe conflict to which he was soon called and in which he gained a complete victory over the Amalekites and greatly enriched himself with the spoils.

Our Savior, in one of His parables, compares the Kingdom of Heaven to a grain of mustard seed, which is very small "but when it is grown it is the greatest among herbs, and becometh a tree." In the rich and fertile soil of Palestine, the expansion of a small seed containing within itself the elements of the future plant, as the acorn does of the oak, illustrates the contrast between the infancy of the Church of Christ, its progress and final prosperity, as well as between the first glimmering of light, and early fruits of God's grace in the soul, and the growth, progress, and full development of Christian character in the believer. Again we may perhaps more properly compare the life and trials of a christian, the infancy of his faith and strength, to a tree whose top is small, while the root is young and shallow, hence is not so liable to withstand the shaking winds and tempest, as the large high grown trees are. But as the top rises higher, so the root grows greater, and takes deeper hold to cause it to endure its greater assaults of storm and tempests. So also is it with the Christian Pilgrim, who from a small beginning gradually increases in strength taking deeper root as he grows in grace and in the knowledge of our Lord and Savior, though he may and will be, more or less, greatly harassed and assaulted with trials of temptations, persecution and afflictions, which if steadfastly resisted in the faith, will eventually only serve to increase the same, and establish him the more. Though he may be assailed if need be, with great trials of temptation, but by faith in and through Christ, the captain of our salvation, we may triumph, and behold him walking on the troubled sea, saying "It is I, be not afraid." Again there may be seasons when one is almost ready to conclude and say with David in despair, "I shall one day perish, by the hand of my pursuer." Especially may he think so, if his soul be under the influence of perplexing temptations, &c. These says Dr. Owen, "May so disturb the soul for a season that it may not be able to form a right judgment of its state and progress. A ship at sea may be so tossed by a storm,

that the most skillful mariners may be unable to discern whether they make any headway, while they are carried on with success and speed. The very act of resisting these temptations may, and will, contribute to the invigoration of the believer's spiritual nature in a degree, over which, when the tempest subsides, he will find reason to rejoice.

Usually in the allwise providence of God, the greater the trial and conflict, from whatever cause they may originate, whether from spiritual enemies, "the rulers of the darkness of this world," persecution, or bodily afflictions, the greater the consolation and spiritual strength derived. So that in every conflict the combatant gains renewed power, is reinforced, so that he can contend and fight more valiantly, and successfully and come off "more than conquerer Him through that loved us, and gave himself for us."

D. NEGLEY.

Welch Run, Pa.

LOVE.

"Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first and great commandment. And the second is like unto it, "Thou shalt love shalt love thy neighbor as thyself." On these two commoandments hang all the law and the prophets. Mat. 22 : 38, 39, 40.

Dear members, we should all be in possession of love, for God is love, and if we dwell in God, we dwell in love. Love will never harm any one, but will do good unto all, both saint and sinner, friend or foe. There is no need to say we love God, for if we do, and keep His commandments, it is manifest, for there is no internal without an external. So love will manifest itself without telling it to those around us. If a man would say he loved God, and is not willing to keep the commandments, it is not yet manifest. Obedience to the commandments is the way, and the only way, that we can truthfully declare our love.

Then, dear members, if we love God we will not be slothful in business, but fervent in spirit, serving the Lord and one another with all our heart, mind and strength ; and also try to get others to serve Him. Our highest aim will be to have God honored, for we feel that He is truly worthy. God loved us first and if we love Him we will feel willing to do all He commanded. The mother of Jesus said to the servants, "Whatsoever He saith unto you, do it." Now if we love God, we will love the brethren, and not only so, but our neighbor, and if we do, we will do them good. So we will do good to our enemies, for no must love them said our blessed Master. Jesus says, "By this shall ye know that ye are my disciples, if ye have love one to another." Love will never prompt us to speak evil one of another. Love will not divide us but it will unite us. The body of Christ was not a divided body ; so the church can not be divided, for Jesus prayed that His followers should be one, as He and His disciples were one.

The word of the Lord came unto the prophet saying, "Thus saith the Lord, I remember thee, the love of thine espousal." Jeremiah 2 : 2. Oh let us all remember that we are espoused to one husband, that we might be presented as a chaste virgin to Christ. We do not believe that when Christ comes to gather His children, He will seek for two wives, as Christ is the bridegroom, and His church is the bride or wife, not the wives. The Revelator says, 19 : 7, 8. "Let us be glad and rejoice, and give honor to Him ; for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white ; for the linen is the righteousness of saints." Without love we cannot get the robe of righteousness. Pure and undefiled love will have its watch and pray that we lust not after the evil things of this world. Our affections will be on the things we love, for the things we love best we think the most of ;—it is impossible to forget those whom we love.

Our neighbor comes in next, and to love him as ourself will require us to do much for him, as we will do much to make ourselves comfortable. We love to read the PILGRIM, and it may be our neighber would like to read it too. Then if we have the means to help him to it, and do not, we do not show that we love him. Also in many other things our neighbor may be needy, and if we do not help him, we do not manifest our love for him. Actions speak louder than words, and the tongue may love more than the heart. This is the reason there are so many poor and needy neglected ; but we thank God that *He* will not neglect them if they are honest poor. If such live to the honor and glory of God until they die, they will be rich in heaven.

We will now give some references speaking of love, and we hope the reader will look them up.

Matt. 22 : 37, 38, 39, 40. 5 : 44. 19 : 19. 10 : 37. Mark 10 : 21. Luke 11 : 45. 7 ; 47. John 15 : 9. 5 : 42. 15 : 10. 14 : 23. 21 : 15, 16, 17. 3 : 16, 19. 11 : 36. 12 : 43. 13 : 1, 23. 19 : 26. 20 : 2. 21 : 7, 20. 14 : 21, 28. 15 : 6. 16 : 27. 17 : 23, 26. 3 : 35. 11 : 17. Rom. 16 : 9. 13 : 10. 15 : 30. 2 Cor 5 : 14. Gal. 5 : 6, 13, 22. 1 Thess. 1 : 3. Heb. 6 : 10. 1 Thess. 5 : 8. 2 Thess. 2 : 10. Heb. 13 : 1. 4 : 8, 6, 16, to the end of the chap. Ephr. 1 : 4. 3 : 17. 4 : 2, 15. 5 : 2. Col. 2 : 2. 1 Thes. 3 : 12. 5 : 13. Rom. 5 : 5. 2 Cor. 13 : 11. 2 Thess. 3 : 5. 1 John 2 : 5. 3 : 16. 17. 4 : 9. 5 : 3. Rom. 5 : 8. 12 : 9. Gal. 5 : 14. James 2 : 8. Rom. 13 : 8. 1 John 1 : 7, 11, 12. 1 Pet. 1 : 22. 1 Pet. 1 : 8, 2 : 17. 1 John 2 : 15.

JOHN KNISLEY.

Plymouth, Ind.

A MILLION OF MONEY.

There lived and died, not long since, in the west of England, a gentleman of wealth and position, whose death was attended by circumstances of the deepest solemnity. He had been left an orphan early in life, and the property bequeathed to him gradually accumulated until he became of age. The day he completed his twenty-first year, a large dinner was given by him to his tenants and numerous friends. When the cloth had been removed, one of the former proposed the health of their host, wishing him "long life and prosperity."

He rose almost immediately to reply, thanked all for the kind manner in which they had responded to the toast, and referring to the mention made of "success in life," added with great emphasis and determination that he intended to make a million of money, even if he went to hell for it.

Many seemed momentarily stunned at the awful resolution, but wine was flowing freely, and their spirits rose high, so the transitory effect speedily passed away. Many years also rolled rapidly by, until it seemed as though his desire would be realized. Everything succeeded with him. Every mercantile speculation prospered, and money came in with great rapidity. Wealth brought a large circle of friends and every comfort in its train, while, to crown all, he was returned to Parliament, as one of the members for the country.

Hitherto he had been living an ungodly life—that is "without God in the world." The glittering show of this present evil scene engrossed his attention, and absorbed every thought from morning until night. He had been left for many years to "go his own way," but the Lord in his providential dealings, saw fit to lay him on a bed of sickness and bring him even to the very door of death. At first everything was treated in an off-hand, careless manner, but the disease took speedily so serious a turn, that the worst apprehensions were entertained. The best physicians were called in, friends telegraphed for, consultations held, an operation decided upon, and every preparation for settling his worldly affairs on the following Thursday, in case of an emergency. So anxious indeed, had he become lest he should not live until then, that he sent for his favorite physician, saying "Doctor, I will give you a hundred pounds if you make me live till Thursday." He was told that the utmost was done for him and more than that was impossible. This was not sufficient, for on the following day he cried out in his mental agony, "Doctor, I will give you a thousand pounds if you make me live till Thursday." Receiving the same reply, he became so enraged, that with all the passion his poor frame was capable of, he cursed and blasphemed the name of the Most High, ordered his medical attendant out of his presence, bidding him never to visit him again.

Soon after this, a faithful old servant came rushing from his room exclaiming, "I could bear to hear my poor master curse and swear, but I cannot remain now. He says he sees a dreadful creature who has come to take him away." Thus alarmed, his relatives rushed to his dying couch, to find only the poor corpse with all its features agonized and distorted, as if the very devil himself had come and literally torn body and soul asunder. When the will was read, it was found that he had made "*A million of money!*"

"What shall it profit a man if he gain the whole world and lose his own soul, ? or what shall a man give in exchange for his soul?"—Mark viii. 36 : 37. "When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed forever." —Psalm xcii, 7. "All flesh is as grass, and the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away, but the Word of the Lord endureth forever."—1 Peter i. 14 : 25.

Dear reader, are you treasuring in your heart anything that keeps you from deciding at once for Christ? Satan cares little what it is, so long as the result is the same. His one desire is to keep you from being occupied with Christ—the source and spring of all blessing to the soul. Thus it is that he presents to your heart the very thing which suits it exactly. It may be "A million of money," and it may be a dress, a shawl, or a bonnet. A toy would suit his purpose as well as a kingdom, provided it be but that which keeps you from receiving the Lord Jesus Christ "by faith unto salvation." Satan knows, and devils know, what man so oft refuses, that

"None but Jesus
Can do helpless sinners good."

—*The Christian.*

A little wrong done to another, is a great wrong done to ourselves.

They are always impaired by affliction, who are thereby not improved.

An honest man is believed without an oath, for his reputation swears for him.

How the slight pebbles fret the wave. Would the wave, if not fretted, make that pleasant music?

SWIFTNESS OF TIME.

How swiftly time glides by and is lost to us forever. How important then that we judiciously improve this time that is so kindly allotted unto us. We are placed in the world for a noble purpose, to make the needful preparations for the world to come. We are surrounded with many advantages and privileges far superior to those of many of our fellow creatures whereby we can be more fully prepared for this great and important work. We are in possession of health, strength and sound minds, inestimable blessings, and all bestowed through the mercies and loving kindness of our Father in Heaven, who, in return, wishes our all devoted to His cause. He has given us time, place and opportunity to make this preparation, yet how sadly do we misuse these golden opportunities by living careless and unconcerned, engaging in the frivolities of the day, seemingly unconscious of the truth that time is fleeting by.

Time, this precious boon will not always be ours. Our days are numbered, and perhaps if we knew to what extent our lives would be prolonged, we would be more zealous in improving the time that is now in our possession. The present only is ours. The future is unknown to us. The past we have experienced, and when we take a retrospective view over our past lives we discover where we in many instances allowed precious time to pass by unimproved. That time is *lost*, and we necessarily suffer the consequences thereof. In youth the mind is more susceptible, hence impressions and habits that are formed while young, have a correlatory bearing on the character in riper years. This time, then, is the most important period of life as it shapes the conduct and principles for future responsibilities.

Youth is also the time to serve the Lord. No other time is more appropriate. How much better to give the heart to Jesus while young, before "the evil days come,"—before wandering so far in the paths of sin. It is a duty *all* justly owe to God before entering upon the responsible cares and duties of life. It is also a pleasant service, one that affords more *real* enjoyment than all the giddy amusements of the world. Time once past can never be recalled, and if we spend it while here to no advantage, we will reap no reward at the great day of final accounts.

Our lives are uncertain, death is in the land and is calling many from earth away. We know not how much time we may have, perhaps but little, and such a great work to perform. We *do know* that *time* is rapidly *passing by*, and with it many are hurled from time to a vast eternity, there to give an account of the time which they spent while here. How many have, upon a dying bed, when viewing their past lives that has been spent to no good purpose,—who having neglected the "One thing needful," been made to exclaim, "If I only had my time to live over again, I would do better and lead a different life, but now it is too late, *too late*." Too late, after perhaps living until the head is white with age; having had so much time to make peace with God,—so many privileges and blessings have been strewn in their pathway, and yet all have been rejected, and now it is *too late*. The time is passed and cannot be recalled. The day of grace is about to close, and the departing soul can only mourn over the great mistake of misusing the precious time that God had so graciously given to prepare for the great change that must now soon take place. Should this sad scene not stimulate others who might be thus rejecting God's mercies, and arouse them from their lethargy to see the great mistake of spending the morning of life enjoying only the carnal pleasures of this world?

Dear young friends, *now* is the time to come to Jesus. Do not wait for a "more convenient season," that season may never come. The Savior has often knocked at the door of your hearts for admittance, and yet you refuse to leave the Heavenly stranger in,—have rejected the gentle calling of Him who says in accents of love, "Come unto Me." The Master has often called for you, and still you procrastinate your return to Him. You no doubt have been *almost* persuaded to go with the people of God, but finally concluded to wait awhile. You may think you are young and have time yet, but remember *time is fleeting by*. Perhaps while you are halting between two opinions, not quite willing to decide for Christ, *death*, that cruel monster, may visit you and claim you as a victim, and then it will be *too late*, your destiny will be forever sealed. The world offers many pleasures and allurements but they are all of a transitory nature, and are not worthy to be compared with the happy seasons and sweet enjoyments that are derived from the service of Jesus. May we all be awake to our souls' interest and not suffer precious time to pass by unimproved.

"Oh time! how few thy value weigh,
How few will estimate a day;
Days, months and years are rolling on,
The soul neglected and undone."

W. A. CLARK.

James Creek, Pa.

Sweet is the look of sorrow for an offence, in a heart determined never to commit it more.

THE GOODNESS OF GOD.

In all the earth there is no name like the name Jehovah. Throughout all the earth there is no heart like His. There is no love or welcome such as He grants to them who come unto Him. He invites all to come back, to enter into and to dwell in Him. If we be humble, though we be cast into the extremeties of life He will not disdain us. If we are humble and contrite He delights to dwell with us. We should rejoice that He is thus welcoming all those who seek Him, helping their infirmity, and that His mercies extend not only to those who come unto Him, but that He is awaking, by His word and spirit those that sleep and those who are dead in sin, and by all His influences drawing souls back unto Him, their source and their head. We should thank the Lord continually for all His mercies to us. We should consider the goodness of God, "wherein He hath helped us," and when we have brought before the mind all the bounties and blessings it can comprehend we should remember that there are many others which we do not understand. The gifts of God to mankind are more numerous than the leaves in summer. They shine more brilliantly than the stars at night, illumining our way all through life—filling it with comfort and blessedness, and their full purposes of good to the soul are yet unfulfilled. God is long suffering toward us, waiting for us to be able to appreciate and to enter into the fruition of His nature. As we wait for our children, watching them and taking care of them until they come up to us, so the Lord waits upon us to bless us abundantly more than we can imagine. When we arrive in the other and better world, when we have come to the measure of the stature of perfect men in Christ Jesus, our eyes shall be cleansed, then we shall see how thickly God's mercies were strewn along our pathway through life. All men should rejoice in God's immeasurable generosity, and in the out-flowing, ever-pouring abundance of His thoughts and goodness to them, notwithstanding their rebellious, unworthy natures. What is man that he should withstand God's holy nature? Fear, guilt, remorse or humiliation should not take us away from God, for it is because of our weakness, our infirmities and our wickedness that He desires us to come to Him, that He may strengthen, forgive and cleanse us from all sin, and that He may establish us forever in His righteousness. We should not keep away from God because we have been selfish, neither by reason of tribulation or sickness should we refuse to be filled with the unbounded love of God. Under all the varied circumstances of life we should look up to God as the author and finisher of that faith the end of which is the salvation of the soul. Oh that men would everywhere be willing to be won by the goodness and gentleness of a merciful, indulgent God, that they might know His greatness, His power, and His willingness to accept abundantly their feeblest endeavors to come to Him,—that they might understand how He will not break a bruised reed nor quench smoking flax until He brings forth judgement unto victory. But, alas! among the innumerable host are only a few, here and there one, who are walking upon the narrow way, who are striving "to enter in at the straight gate." For the goodness which God gives unto many they return ingratitude. Their evidences of indifference and disobedience are heaped up before Him like mountains of iniquity. But if they come out from darkness and turn to God to seek Him He will be found of them. He will cause their burden of sin and guilt to roll away and instead will give them a burden that is light and a yoke that is easy. He will permit them to see, by faith, that there is beyond the tearful, clouded days of this life, a place where the weary are forever at rest. God helps all His cross-bearing children to see, even under the most distressing circumstances, to find a comfort—a soul-cheering view of the goodness which is laid up for them in heaven. All who are sorely tried with pain, with burdens, with cares and weariness, until they almost loose the ambition of life, for whom there seems to be nothing but a rough path down to the grave, whose earthly prospects are as a shattered mirror, to all such there remaineth a rest that no storm can disturb. Our earthly friends will leave us, the enjoyment of health will soon be gone, our earthly treasures will fly away, worldly honor is as a bubble, all things terrestrial are passing away. But the goodness of God—they that are born of Him will endure forever.

God gives glorious privileges unto men, but many disregard them. They do not see them. They grovel thro' life with their minds uncultured, undeveloped. Oh, that they might be filled with anguish that they should bear such souls, which are so benighted—missing the enjoyment of the goodness of *God*. When the conscience is stained with sin, when the heart is filled with guilt—when our lying down and rising up is in company with fears and remorse God will abundantly bless and forgive if we turn our faces toward His loving kindness and His forgiving love. May the time speedily come when all men shall be taught of God, and shine forth in the beauty of true religion, and may His kingdom come until the whole earth shall be filled with His goodness.

J. B. G.

Shirleysburg, Pa.

"BEHOLD, I COME AS A THIEF."

"Behold," saith the Lord Jesus, "I come as a thief"—that is *unexpectedly*. "But know this, that if the good man of the house had known what hour the thief would come, he would have watched, and would not have suffered his house to be broken up; *therefore be ye also ready*: for in such an hour as ye think not the Son of man cometh."

"Behold, I come as a thief"—that is, in the dead of night, when men are all *fast asleep*. So will the Lord Jesus come at a time when the world are altogether *asleep in spirit*—altogether unaware and thoughtless—none of them thinking of any such things at all—all just thinking that things are going on as usual, for their time at least.

"Behold, I come as a thief"—that is, to find men *unprepared*. "For as in the days that were before the flood, they were eating and drinking, marrying and given in marriage, until the day that Noah entered into the ark; and knew not until the flood came and took them all away; *so shall also the coming of the Son of man be*."

"Behold, I come as a thief"—that is, *suddenly*. "For as the lightning cometh out of the east, and shineth even to the west; so *shall also the coming of the Son of man be*."

Solemn, awful, startling words! full of comfort, indeed, to those who know and love the Lord Jesus Christ as their *Savior and their Friend*—"whose they are, and whom they serve"—but full of terror, alarm, destruction, and despair, to those who know Him not and love Him not.

To those who love Him, and are looking for Him, Christ will come to bring blessing and glory; to those who love Him not, but love the world, and live for it, He will come to bring *judgment and punishment*—the day of perdition of ungodly men.

Yes—there is an awful day coming for the world! Some morning, when all are going about their day's business or pleasure, just as usual—or some night, when people are asleep in their beds, or awake for deeds of darkness—when "the adulterer has waited for the twilight, saying, No eye shall see me"—and thieves "in the dark break through houses, which they marked for themselves in the daytime"—suddenly, in a moment, in the twinkling of an eye, *the heavens will open*—a light brighter than the sun will make the noonday look pale, or break in upon the darkness of night—and "then shall they see the Son of man coming in the clouds of heaven with power and great glory." Then what will sinners do, when the angel's trumpet blast shall resound through earth and heaven, and they shall feel in that tremendous moment that they have *trifled too long*, and that now it is *too late*, and all is lost for ever and ever!—*Silverdale Tracts.*

THEY WILL NOT LEARN.

The world learns its lessons slowly. Many of the world do not learn its lessons at all. The young are everywhere growing up amid the ruins of other lives apparently without inquiring, or caring for the reasons of the disasters of life, fortune, reputation, that are happening, or have happened, everywhere around them. One man, with great trust of money in hands, betrays the confidence of the public, becomes a defalter and takes his life. Another led on by power and place is degraded at last to a poor demegogue without power and influence. Another makes a surrender of himself to sensuality, becomes a disgusting thing, with heart and brain more foul than the nests of the unclean birds. Another by tasting and tasting the wine cup becomes a drunkard at last; and dies in horrible delirium, or lives to be a curse to his wife, children and friends. A young girl, loveing not wisely; but too well yields herself to a seducer, who ruins and forsakes her to a life of shame, and a death of despair. Not one girl but thousands yearly, so that a great company of those whose robes are soiled beyond cleansing, hide themselves in the grave; or keep filled to repletion the ranks of prostitution. Again and again in instances beyond counting, are these tragedies repeated, in full presence of the rising generation, and yet seem to grow no wiser.—*Selected.* D. F. G.

YOUTHS' DEPARTMENT.

THE GOLDEN SIDE.

There is many a rest in the road of life,
If we would only stop to take it;
And many a tone from the better land,
If the querrulous heart would make it!
To the soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright,
Though the winter storm prevaileth.

Better to hope, though the clouds hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peep thro'
When the ominous clouds are rifted!
There never was a night without a day,
Or an evening without a morning;
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

There is many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than the jeweled crown,
Or the miser's hoard of treasure;
It may be the love of a little child,
Or a mother's prayer to heaven,
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart,
And hands that are ready and willing;
Than to snap the delicate, minute threads
Of our curious lives asunder,
And then blame heaven for the tangled ends,
And sit and grieve and wonder.

TWO SCENES.

A gentleman took his son to a drunken row in a tavern, where the inmates were fighting and swearing, and said he.

"Do you know what has caused all this?"

"No, sir."

His father, pointing to the decanters, said "That's the cause. Will you take a drink?"

The boy started back with horror, and exclaimed, "No!"

Then he took the child to a cage of a man with *delirium tremens*. The boy gazed upon him affrighted, as the drunkard raved and tore and thinking the demons after him, cried! "Leave me alone! leave me alone! I see 'em, they're coming!"

"Do you know the cause of this my boy?"

"No, sir."

"This is caused by drink; will you have some?" and the boy shrank back with a shudder as he refused the cup.

Next they called at the miserable hovel of a drunkard, where was squalid poverty, and the drunken father beating his wife, and with oaths knocking down his children.

"What has caused this?" said the father.

The son was silent.

When told that it was rum, he declared that he would never touch a drop in his life.

But suppose that lad should be invited to a wedding feast, where, with fruit and cake, the wine cup is passed, amid the scenes of cheerfulness and gayety, where all the friends are respectable, beloved, and kind to each other, and he should be asked to drink, would he refuse? Or suppose him walking out with his father on New Year's day, to call on his young lady friends, to enjoy the festivity of the ushering in of the New Year. With other things, wine is handed to him by a smiling girl. His noble hearted father, whom he loves, presses the wine glass to his lips and compliments the young lady on the excellence of its quality, what wonder if the son follow his example?—*Emblem Annual.*

Selected for the PILGRIM.

OUR VALUE.

Children, you are worth more than many sparrows. You are of more worth than all the birds that fly. Not because God made you and did not make them. The same great Creator gave life to all things that live, move and have their being. Nor are you worth more than they, because you are larger. True worth does not depend on size. Nor is it because you are better dressed than the birds, for your clothes are not so pretty as theirs. Even Solomon in all his glory was not arrayed like the peacock, the humming bird, or the goldfinch. Nor are you worth more than they because you can sing more sweetly than they, for the notes of the lark, the thrush and many other birds, are sweet indeed. Nor is it because you live longer than the birds; many little children die as soon as the sparrows, and some birds are said to live as long as the oldest men. Do you ask why you are of more value than many sparrows? I answer, you have a thinking mind. Birds know how to get their food, to make their pretty nests, and do many other things. God gave them this skill, but they cannot think as you can. There has been some children who have had very thoughtful minds. Little children grew up to be very wise. They became wise in the study of the stars, the air and the earth. Some have grown up to be learned about trees and flowers. Some about birds and beasts. Some about one thing and some about another, with their minds they have sought to know much of the works of God. So you may learn a great deal about his works, and also of his Word. The little child who loves to pray and loves the Savior too, and sing as angel's do, shall dwell where all is joy, peace and love. A harp of gold he then shall have and sing the power of Christ to save

ELIZA A. HOWELL.

FAIR PLAY.

Hearth and *Home* talks thus to boys:

"Fair play in play is the foundation for fair play in life. To play unfairly is to steal. By the rules of the game you have certain rights and your opponent has rights. These rights, like all rights, are of the nature of property. If you take the slightest advantage to which you are not entitled, you are to that extent—well, *thief* is a hard word to use. But I will let you or any other conscientious boy say what one is who takes that which does not belong to him, and thus infringes on the rights of another.

The boy who plays fairly is sure to make an honorable man. I should not like to say that the boy who plays unfairly will grow to be a rogue, But I will say that the boy who takes unfair advantages in a game shows a weak moral nature and cannot be depended on in a pinch.

HOW TO DO GOD'S WILL

A Sabbath School teacher instructing his class on that portion of the Lord's Prayer, "Thy will be done on earth as it is in heaven," said to them, "You have told me, my dear little children, what is to be done—the will of God; and where it is to be done—on earth; and how it is to be done—as it is done in heaven. How do you think the angels and happy spirits do the will of God in heaven, as they are to be our pattern?

The first child replied, "They do it immediately."

The second, "They do it diligently.'

The third, "They do it always."

The fourth, "They do it with all their heart."

The fifth, "They do it although," Here a pause ensued, and no child appeared to have an answer; but, after some time, a little girl arose and said: "Why, sir, they do it without asking any questions."

CORRESPONDENCE.

Dear Pilgrim:—It is Sabbath morning,—blessed Sabbath. After spending part of it in perusing the pages of Divine Truth, I have concluded to drop a few lines for the PILGRIM, or its readers.

We have no abiding city here,—sooner or later we must be called away from time to eternity. Then, as we all know that we must go to the cold and silent grave, while we have the time and privilege, let us work, for the night cometh when no man can work. Let us not put off the good cause of Christ, like Felix of old, for a more convenient season. Dear brethren and sisters, let us become more and more earnest in searching after the plan of salvation. Let us hold out faithful to the end, for the crown is not in the beginning, neither in the middle, but they that endure unto the end shall inherit the Kingdom of Heaven. Let us prove faithful that our names may be written in the Lamb's book of life, so that when our eyes shall look upon the book of Redeemed souls, our names may be there, as the sentence shall be pronounced at that great and notable day of the Lord, "Come ye blessed of my Father inherit the Kingdom prepared for you from the foundation of the world." There we can spend eternity in singing and praising our Maker, "For eye hath not seen nor ear heard, neither hath it entered into the heart of man, what God hath prepared for those that love Him." Then if our Heavenly Father has prepared such a joy for them that do His will, let us be one in that happy number.

Dear young pilgrims, let us improve our time while we are yet young, for the Bible says, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." Let us fear God and keep His commandments for this is the whole duty of man, for God shall bring every work into judgment whether it be good or whether it be evil. We may think we are young, and can therefore enjoy the pleasures of this world for a season, but let us remember the lily of the field which to-day is, and to-morrow may pass away. Though we have the prospect of a long life to-day, to-morrow we may be numbered among the pale nations of the dead. When we come to examine ourselves, we have nothing of our own, we are but weak instruments in the hands of God. We are here on this sin-polluted and blood-stained earth, yet we have the glorious promise of being washed white with the blood of the Lamb. Is that not a glorious promise? Is it not worth striving for? On earth we meet with troubles and trials, and oft must give that sad farewell to meet no more, but if we live a Christian life, we have the glorious promise to meet in a better world where we need not separate, but can sing the song of Moses forever and ever.

"A few more Suns shall set,
O'er these dark hills of time;
And we shall be where suns are not,
A far serener clime,

A few more struggles here,
A few more partings o'er;
A few more toils, a few more tears,
And we shall weep no more."

From your young sister,
MARY HOOVEN.

Middleburg, Ind.

EASTON, W. VA, }
May 15th '72. }

Dear Pilgrim:—Days come and go, seasons change—the bloom perfects and the fruit ripens from year to year, and we count it All as a tale that is told or a song that is sung.

The day leaves its impress on the heart and brain, the seasons bring their vicissitudes, and the flower and fruit typify our life hid under the shadow of emblems, yet we go our way giving little heed to the lessons of nature, or the teachings of conscience, or the promptings of love.

Yes, I was glad when they said unto me, let us go up unto the house of the Lord, as we did on last Saturday and Sunday at "Fairview." My heart testified that it was good to be there, for the Lord met with us, and that to bless. The words fitly spoken will not return void, for I am sure they fell in good ground, and in that future, towards which we are all tending the garnered sheaves will show how great has been the harvest.

Those who were there and participated in the feast of love, will long remember it as the Holiest of Holies, where the soul entered Divine presence and found peace. It was good to be there, for it was the beginning of a new life to some who had been groping in darkness, and to others it was a renewal of the covenant long since made, a strengthening of the bonds of love, and a visible drawing towards the Invisible. Let us not forget our teachings, and grow cold and hard again, but let us have zeal serving the Lord and keeping His commandments. Then shall we have a right to the Tree of Life and enter through the gates into the City.

In the one hope,
L. H. MILLER.

Dear Brethren:—From time to time I shall endeavor to keep you advised of our affairs in this part of the "moral vineyard."

The winter that is just passed was one of unparalled rigor, and in consequence much suffering and privation was endured by the people. I said "endured" but I should not have used the term as the sequel will show. The cold season commenced about the 25th of December '71, and continued with great severity until about the 25th of March '72. The "oldest inhabitant" has no remembrance of such a winter. Many cattle perished in this and adjoining counties, and those that survived are much deteriorated in value.

Our county has been very sickly several months. Scarcely a family have escaped the sad visitation. I can number as many as fourteen that have died since Christmas, all within the compass of a few miles. The disease is a malignant type of Pneumonia, though not all resulted from that cause. Others of our neighbors are now lying in a dangerous condition. I pray that the Lord will in mercy soon stay the rod of chastisement.

Among the number of deaths, are five of our members. Our congregation has suffered a heavy diminution of numbers from this cause and from emigration since I wrote you last, and since that time we have added but one by baptism. We have lost none by expulsion, so we may hope that one soul at least is gained for Heaven, which you know is a rich reward for our feeble labors. One soul is worth more than all the world

Yours in the Faith.
D. C. MOOMAW.

Announcements.

Please announce through the PILGRIM, the Lord willing, the Lost Creek church, Juniata county, Pa., intend to hold our Lovefeast on the 3rd and 4th of June, commencing at 1 o'clock p. m. A hearty invitation is extended to all who may please to favor us with a visit. MICHAEL BASHOR.

Please announce that we the brethren of Cerrogorda Ill., intend to hold a Lovefeast on the 14th and 15th of June. A general invitation is extended, especially to ministering brethren. By order of the church.
JACOB TROXEL.

Please announce that we intend to have our Lovefeast on the 31st day of May next in the Dry Valley meeting house, Mifflin co., Pa., commencing at one o'clock p. m. Preaching next day in the forenoon. An invitation is given to all that have a desire to be with us, especially ministering brethren.

For the satisfaction of those wishing to come, we would say that our meeting house is about ¼ mile from the Shoburry & Lewstown R. R., and the morning train leaves Lewistown at 6:50 a. m. The other train leaves Lewistown at 12:20, p. m. Maitland is our station about five miles from Lewistown. JACOB MOHLER.

Please announce that we purpose holding our Lovefeast at Spring Run, near McVeytown station, Mifflin county, Pa., on the 29th and 30th days of May, 1872. A hearty invitation is extended to ministers and members.
JOSEPH R. HANAWALT.

The following notices were handed to us for publication with a request that we give a general invitation to all and a special one to ministering brethren.

Yellow Creek, Bedford Co., Pa., June 13th, commencing at 4 o'clock P. M.

Snake Spring Valley, Bedford Co., Pa., June 15th, commencing at 10 o'clock A. M.

Aughwick, Huntingdon county, Pa., 27th, 28th of May, commencing at 1 o'clock P. M.

Lost Creek, Juniata Co., Pa., 3d and 4th of June.

Buffalo Valley, Union Co., Pa., 5th and 6th of June.

Clover Creek, Blair Co., Pa., June the 11th, commencing at 4 o'clock P. M.

Waterloo Congregation, Black Hawk Co., Iowa, June 15, 16, commencing at 1 o'clock p. m.

Union District, Marshall Co., Ind., June 14th commencing at 10 o'clock a. m. 5⅛ miles southwest of Plymouth. Those coming on the Mail Train will stop off at the Summit, three miles west of Plymouth.

Fawn River Congregation, Lagrange Co., Ind., June 15, 16, commencing at 10 o clock a. m. Six miles east of Lima at the house of bro. Eli Horner.

Urbana Ill., at the house of bro. George Dillings, June 22, 23. Brethren coming from the North or South, on the Ill. Central railroad, will stop off either at Thomasboro, or Champaign City. Those coming from East or West, on the Indianapolis and Bloomington railroad, will stop off at Mayview.

Please announce that we intend to hold our Lovefeast on the 6th and 7th of June, in the Maiden Creek church, near Mohrsville, Berks county, Pa. We give a general invitation to all, and especially to the ministering brethren. Those who come by railroad will stop off at Mohrsville station, on Reading & Pottstown Railroad.
JEREMIAH ROTHERMEL.

MARRIED.

GRIFFITH—MOSIER.—On the 14th inst., by Eld. J. P. Hetric, at the residence of the bride's parents, Mr. Wm. N. Griffith and Sally A Mosier, both of George's township, Fayette co., Pa.

DIED.

DICE.—In Shoal Creek congregation, Newton county, Mo., April 12th, 1872, brother Philip Dice, aged 60 years, 11 months, and 15 days.

The deceased was born April 28th, 1811, in Perry county, Pa. He was a worthy brother. He joined the Brethren in 1830, in 1851 he was elected deacon and served 8 years; he was then forwarded to the ministry in which he served 14 years. His complaint was heart disease and dropsy, from which he suffered eight weeks, but bore it patiently, often saying his sufferings would be remembered in heaven. Funeral text from 2 Timothy, 4:5–8, carried out by the undersigned. This text was selected by the deceased a few days before his departure. The funeral was attended by a large concourse of friends and neighbors. He was well known, and his sociability and friendliness to every one he met caused the citizens to regret his loss. He left a sorrowing widow and six children. The widow and four children are members. The brother, from the time he joined the church, did not take part in government affairs, and had not voted for twenty-two years; his firm belief was, one denying the world, should take the New Testament as a guide for eternal happiness. ELD. D. HENDRICKS.

RITCHEY.—Near Bloody Run, Bedford county, Pa., May 14th, 1872, our worthy friend Daniel Ritchey, aged 32 years, 2 months and 19 days.

He leaves a dear companion and three little children. The subject of this notice, like many others, made no confession of faith, though in his last hours became much alarmed about his future salvation. On the day of his death I was sent for, but sorry to say death was staring him in the face when I came. He could only say, I wish to become a member of the church, but I have neglected my duty and now it is too late. I must now leave this world. After prayer he became somewhat reconciled, and in his last hour sang "Angel, O sweet angel, come to me." I, as an eye witness to the above very pitiful case, would say to those out of the ark of safety, take warning from the above and prepare to meet thy God. Funeral discourse from John 5:25; by S. A. Moore and the writer to a very large assembly. HENRY HERSHBERGER.

FRICK—In the Beaver Creek congregation, Dayton, Ohio, May 8th, 1872, Lizzie L. Frick, daughter of brother Wesley R. and sister Elizabeth Frick, aged 1 year, 6 months and 4 days. Funeral services by the Brethren from 2 Samuel 14:14.
B. F. DARST.

CROP REPORTS.

As a report of the growing crop may be interesting to our readers we will give from such localities as heard from.

PENNSYLVANIA, Maryland and Virginia as far as reported, expect light crops—cannot, under the most favorable circumstances, exceed a half crop of winter sown grain, and thus far, the weather continues to be quite unfavorable to Spring crops. Fruit promises fair and is now well set.

INDIANA. From Indiana we have the following: De Kalb county. The wheat crop in this vicinity continues to grow better, and if we have a favorable summer, may be a fair one yet.

Allen Co. The wheat in the northern part of this county, also in Noble, promises well.

Lagrange Co. Experienced judges inform us that the average wheat crop of this county will not fall under ten bushels to the acre. The present weather is remarkably favorable to the growth of the young wheat plant, and the fields begin to make a handsome show.

IOWA. From such parts of Iowa as heard from the reports are promising and expect large crops.

CALIFONNIA. Prospects are still improving and harvest is rapidly approaching.

OREGON has been quite wet, but they expect a plentiful harvest.

As many of our readers desire a general report, we would be pleased to have an item of information for this department from every county where the PILGRIM circulates. Will our readers please remember this and let us hear from them. Put it on a separate slip of paper and let it be short, something like the reports from Indiana. If our readers would see to it that we get a report from each county throughout the States we could make the Crop Report both interesting and useful.

EDITORIAL.

THE PUBLICATION OF BOOKS AND TRACTS.

We this week copy from the *Visitor* an article from the pen of our Bro. J. S. Flory that we think should have more than a passing notice. We solicit for it a careful reading, as we think the ideas presented are founded upon truth, and hope it may be the means of awakening an interest in this important subject.

We, too, have thought much of having suitable books published for our youth, and have felt that we, as a church are, perhaps, not making the effort we should through the instrumentality of the press.

The press can be made a powerful instrument for good as well as for evil, and at the present it seems that the messengers of satan are employing it as a means for the promotion of their work. To-day our land is flooded with such literature as is baneful in all its bearings. Our youth are devouring it with greed, apparently unconscious that their lies beneath the vile scepter sapping the very essence of all that is good and truthful.

This influence should be averted, and it can be done by meeting it on its own premises. The press is used as an instrument to battle against truth, and if we who profess to be founded and grounded on the truth expect to predominate, we must use the same means for defense with skill and alacrity.

The word of God is "quick and powerful" and if we will only use it skillfully, it will indeed be "mighty through God," to the pulling down of the strongholds of Satan. But if we will depend on the strength of the weapon alone, we cannot expect to gain the victory. We must be ready to hurl a death blow at every appearance of evil, and we do think that, at the present day, this can be done successfully through the press. Then as satan will make inroads to the soul through various channels, we should be prepared to meet him in these channels. This we may do by presenting truth through the same medium, and as the press is, at the present day, one of the most powerful means of diffusing error, should we not try to make it a powerful means to spread the truth? Some will contend that the Bible is sufficient for our youth to read. Certainly it is as Bro. Flory says, if they would read it. But as our youth are not inclined to read it, should we not employ every means to form an interest and create a relish for the truth.

Just here we want to remark to those who would have no literature but the Bible that there is an apparent lack of duty in supplying the demands that are made for the Bible. The American Bible Union found, in the United States, 73,732 families who were destitute of the Bible the past year. Now it does seem to us that we shou'd of all others, be the most interested in having the Bible, at least, distributed throughout our land, yet to our knowledge there has been but little spent for this purpose. Is popular christendom alone to do this work? or is it the duty of us who profess to be the followers of the meek and lowly Lamb, to *spend* and be spent for the spread of the truth. Are we doing our duty? Have we the zeal we should have? These are questions that have been brought to our mind quite frequently, and as all will admit that the Bible should be placed within the reach of all classes and all nations, we think they should enlist the attention of the Brotherhood. Oh may every brother and sister think of these things, and it we suffer ourselves to be led by the good and Holy Spirit, we certainly will be led to the performance of that which is right.

The publishing of books, tracts, &c. inculcating the principles of true christianity, and especially adapted to the young and others is a subject that is engaging the attention of those who believe that this method may be the means of spreading the truth, and instilling correct religious principles in the minds of our youth, yet there is one consideration that appears to be overlooked, and that is, how shall this work be accomplished? There are many who think that we should have books published by the Brethren suitable for our Sabbath schools, and that the publication of such books should be begun at once. This if done at all, at the present, must be entered into as a private enterprise, with all the objections, prejudices, &c., to encounter. Among the Brethren there are as yet, comparatively, few Sabbath schools, and perhaps one-half of these would not procure books if they were published. And in view of the opposition they would meet on the part of some, and the expense with which the publication would be attended, the way for the commencement of the work has not yet appeared clear to our mind. If there were some wealthy brother who could afford to lose considerable, and was enough interested in the work to do so, such an one might commence the work. If we had the means as some have the fear of pecuniary loss would not be taken into consideration, but as it is our duty, as the Scriptures teach, to provide for our own house, or in other words, make an honest livelihood, we deem it not prudent to rush inconsiderately into such enterprises as may, in all probability, bring us into straitened circumstances. We have considered the matter carefully—made investigations as to the expense and think we have made pretty accurate calculations, and we cannot yet see but what the getting up of a Sabbath school library, will be attended with considerable of a loss on the part of the publisher.

Now, dear brethren and sisters, you may think that publishers are rather penurious, and that we always have an eye single to our pockets, and it may be a little too true, yet we emphatically denounce being more so than our readers. We are willing to bear our part of the expenses of any laudable enterprise, and we believe that if we as a church, could be roused up to the importance of making a greater effort to proselyte the world to the faith once delivered to the saints, with a decreased appreciation of money, things would soon present a different aspect. These two things, we fear, are great barriers in the way to the dissemination of the truth. We have been made to feel so from observations and from what we have learned. We now have on hands a lot of tracts that we think are red-hot shots at what is a very prominent error in the world to-day, yet from present indications we hardly expect that half of them will be called for. Why is it? Is there not a place for them? We think there is, and many thousand more might be distributed profitably if the proper course were taken. Some brethren will buy one copy, some a a dozen; and a few fifty, or as many as they think they can sell. Nor is this all, some may purchase 50 tracts, which according to our rates are 5 cts apiece, and sell them for 10 cts. Now we don't know whether this is done, and we suppose that brethren think they should have something for their trouble, but it is not the feeling that tract distributors should have. Why not the members of each church raise $4.00 and purchase a hundred of them and distribute them? At $1.00 per hundred each tract costs but 4 cts, and if this was generally done we could afford to put them at much lower rates. But the trouble is, our brethren call for only what they can sell, being cautious that there is no loss in cents and the result is, they do not get into the hands of the proper persons. Those who are believers in the "Anxious Bench Religion" are not going to buy them. Just so it is with books that embody the principles of the church, if we want them to have a proselyting influence we must *put* them into the hands of the world. And so it will be with our Sabbath-school books, we must *put* them into the hands of our youth. Popular christianity are yearly spending thousands of dollars thus, and by this means much false theology is instilled within the children of men. Brethren let us go to work with a zeal worthy the cause, showing indeed that we are a people zealous of good works.

A HANDBILL.

The following is a copy of a handbill recently posted in New Orleans:

"BENEFIT of Christ's Church Parochial School.—Near the dancing platform, a splendid booth and a large canvass tent, with seats reserved for the accommodation of ladies and children. The patrons of this Church, as well as the public, will here find a soda-water stand and confectionery, a restaurant filled with everything to satisfy the appetites of Epicureans; and, also,

A SPLENDID BAR,

stocked with the choicest kinds of liquors, cigars, &c."

We copy the above to show our readers what means are employed to enhance the pecuniary interests of a creed that call themselves Christians. This bar is to be opened for the benefit of what is called *Christ's* Church, but to our mind it is simply preposterous to suppose that He will recognize them as His. If Christ ever appears at that fair, He will come with a scourge of cords and drive away those who dishonor His name by employing such means for the support of what they term His church. Call it a church if you will, but we believe it nothing more than satan's subjects, under the pretended name of Christians, trying to pilfer from their brethren, for the furtherance of their hell-begotten work. O God save the world from such wickedness.

As many of our brethren may not have yet heard from our A. M., we clip the following from an exchange:

The annual meeting of the German Baptists met with a severe loss by the storm on Saturday night. The canvas covering was blown down and torn badly, Sabbath morning finding them without a shelter of any kind save that offered by the surrounding barns and houses. There was preaching during the day at every church within four miles of the ground, and at several places on the ground. The arrivals are still large. To-day scores of men and women are busy repairing the canvass, &c., and with no further bad luck Tuesday will see them all under roof, and the meeting organized. Newspaper reporters are here from all the surrounding counties. —*Commercial.*

GENERAL INTELLIGENCE.

Corals and Coral Islands.

Prof. Dana, of Yale College, in his new work on Corals, says that the chief source of coral is the secretion of a living organism, occupying the lowest part of the scale of animal life, and which is known in modern science, under the name of polyp. Coral is the stony frame which belongs to these animals, as a skeleton belongs to an individual of the higher orders of the animal kingdom.

"If we are astonished," he remarks, "that so great deeds should proceed from the little and low, it is because we fail to appreciate that little things, even the least of living or physical existences in nature, are, under God, expressions throughout of comprehensive laws—laws that govern alike the small and the great. It is not more surprising, nor a matter of more difficult comprehension, that a polyp should form structures of stone called coral, than that the quadruped should form its bones, or the mollusk its shell. The processes are similar, and so the result. The coral-made land is seldom more than ten or twelve feet above high tide. When first seen from the deck of a vessel, only a series of dark points appear just above the horizon. Soon after, the points enlarge into the plumed tops of cocoanut trees, and a line of green is traced along the surface of the water. As you approach still nearer, the lake and its belt of verdure are spread out before the eye, presenting a scene of rare interest. The surf beating loud along the margin of the reef, affords a strange contrast to the white coral beach beyond, the dense foliage of the grove and the embosomed lake with its tiny islets. The water of the lagoon, although but ten or twenty fathoms deep, is often as blue as the ocean. Where patches of sand or coral knolls rise near the surface, shades of green and yellow are intermingled, the green of a delicate apple-color, quite unlike the muddy tint of shallow waters. The belt of verdure is usually broken into islets separated by intervals of bare reef, so that, in fact, the larger coral islands are a string of islets along a line of reef."

TRAVEL TO THE YOSEMITE.—A California paper states that the new town of Merced, fifty-seven miles from the main line of the Central Pacific Railroad, has been laid out and is to be supplied with a fine hotel. Merced will be the railroad terminus and point of stage departure for Yosemite, by both the Coulterville and Mariposa routes. The distance from Merced to the great valley by each route is the same, 80 miles. The mode of travel by the Coulterville route will be by stages to "the top of the hill," as it is called, a distance of 73 miles, thence on horseback 2½ miles down into the valley, and thence in open carriages through the valley to the hotels, a final distance of five miles. The mode of travel by Mariposa will be by Fisher & Co.'s new passenger barouches to Clark's, a distance of 56 miles from Merced, thence by saddle horses into the valley, 24 miles. The rate of charges to tourists will be as follows: San Francisco to Merced, (138 miles) fare, $7.50; Stockton to Merced, (67 miles) fare $4.50; Sacramento to Merced, (114 miles) fare, $3.50. The full fare by stage and saddle horse from Merced to the valley by either route will probably be about $14.50. The total through fare for passage from San Francisco to the valley will therefore be about $22.

Advertisements.

GOOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have enquired whether we keep them for sale. We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for sending them.

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P. M.	A. M.		A. M.	P. M.
Le 5 40	8 10	Huntingdon	9 00	Ar 4 38
5 47	8 20	Long Siding	8 49	4 29
6 00	8 34	McConellstown	8 34	4 13
6 07	8 41	Pleasant Grove	8 27	4 06
6 20	8 53	Marklesburg	8 14	3 51
6 33	9 06	Coffee Run	8 02	3 36
6 40	9 14	Rough&Ready	7 53	3 28
6 54	9 28	Cove	7 38	3 13
7 00	9 33	Fishers Sum'it	7 33	3 08
Ar 7 15	9 48	Saxton	7 18	Le 2 52
Le 7 30	10 00		7 00	
7 47	10 18	Riddlesburg	6 43	2 34
7 54	10 26	Hopewell	6 37	2 26
8 12	10 46	Pipers Run	6 20	2 08
8 32	11 06	Tatesville	6 00	1 48
8 47	11 20	Bloody Run	5 48	1 34
8 52	11 25	Mount Dallas	5 44	1 30
8 59	11 32	Ashcom's Mills	5 37	1 22
9 04	11 36	Lutzville	5 33	1 18
9 09	11 40	Hartley's Mills	5 29	1 14
9 16	11 47	Jamesons	5 22	1 07
Ar 9 23	11 54	Bedford	5 15	1 00

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VOL. 3 JAMES CREEK, PENNSYLVANIA, JUNE 4, 1872. NO 23

POETICAL.

OH, WHERE ARE THE LOVED AND THE LOST?

BY MRS. H. A. RAOADAUGH.

Oh, where are the loved and the lost ones
Who left me in tears long ago?
Do they sleep neath the clods of the valley,
In their narrow homes dark and lonely,
Where the myrtle and hyacinth grow?

Are the dear eyes whose glances so tender
Once only my heart strings could thrill,
The strong form which lovingly ever
Was truly my shield and protector,
Forever in death to be still?

And the little ones who in life's morning
Were the joy and the pride of my heart,
Sweet Belle and dear Charlie and Orie,
Whose soft arms seem still to enfold me,
In the silence of death must we part?

No! My soul has had beautiful visions
Of a land which no mortal eyes see,
And the shining ones draped in God's Glory,
With rapture repeat the sweet story
Of Jesus whose blood set them free.

I know that my loved ones are with them,
In the pure robes of righteousness clad,
And the dear eyes will shine on me ever
When I too cross the cold, silent river
Up to their bright home with our God.

ORIGINAL ESSAYS.

WHEREIN DO THE SORIPTURES FORBID US TO FOLLOW THE FASHIONS.

"And they that use this world as not abusing it; for the fashion of this world passeth away."—1st. Cor. 7:31.

There are many other passages in the Holy Scriptures that are nearly equivalent to this: "For here we have no continuing city," &c.

There is not the least difficulty in the way when we undertake to find professors of religion who speak against what they suppose to be extravagance. It is not a difficult matter for us to inveigh against something with our eyes and our thoughts. It does not take any person who has common sense very long to see that fashion rules, and that it is a despotic tyrant, but to find two persons whose thoughts are in harmony with each other and with the Word of God in regard to the use or abuse of these ways and things of the world, is not an easy task. There are persons who scarcely ever or never think of anything but extravagance in dress when they speak of the fashions. They are God's creatures. I honor their zeal and their tenacity to the principle of self denial; for Christ and His apostles did bear witness against excessive addiction to vanity of dress; but whoever thinks that the word fashion, as it is used in the Scriptures is less applicable to other things, is certainly in error. There are also those who say, and sometimes boastingly too, that they do not follow the fashions of the world to any degree. I pity them. Again there are others who believe that the word fashion, as it is used in the Scriptures, and as it should be used by Christians, covers everything equally that is earthly, and that the Scriptures forbid extravagance, inordinate affection, and excesses of all kinds. This is my view. The inspired apostle does write, "*In like manner also, that woman adorn themselves with modest apparel.*" In this comprehensive precept the adorning of the body is not forbidden, but it is restricted. "*With shamefacedness and sobriety.*" This certainly refers directly to the feelings, restricting or limiting boldness, forwardness, &c, *not with braided hair, or gold, or "pearls, or costly array."* Such language certainly has direct reference to the wearing of silk and satin; to the weighing down of hands with rings, to the wearing of jeweled necklaces and all manner of glowing gems. Surely it refers directly to the literal braiding of the hair, wearing diamonds, pearls, jewels, rubies and all manner of Flora McFlimsey flunkyisms. These outrageous vanities should be despised and abandoned by the followers of the meek and lowly Lamb of God, and all those persons who are so empty-pated and silly-headed as to profess to be the followers of Christ, when they are trying to follow the various fashions, having their hearts, not upon Christ or things above that will endure forever, but upon the fashions of the world which pass away, all such persons should be meekly and gently taught to abhor these carnal propensities. But while attempting to bear witness against the extravagant use of anything, there is great danger of falling into the very error we are trying to expose. There is such a thing as making the apostles "mean just what we want to have them mean" and every person certainly has the privilege to express his best opinion regarding truth. I do not believe that the apostles bore witness against taste or love of what is truly beautiful. They certainly did not bear witness against reason, purity or virtue. I do not believe that the apostles intended to introduce total abstinence from any of the things of which they speak when referring to the adornment of the body. This may appear to some quite contrary to what they believe,—that he meant that there should be no braiding of the hair at all by any person, and that there should be no gold, or pearls, or costly array worn by any person anywhere. But we find that one of the apostles also writes,—"*The love of money is the root of all evil.*" This passage of Scripture certainly refers directly to, and concerns and condemns all persons who have an inordinate affection for money.

Where are the persons who are ready to say the apostle meant by his language to introduce total abstinence from the use of money? There are none. All agree that the apostle meant by this language to strike at avariciousness or covetousness. It is truly sad,—sad to tell that there are at the present day more professors of the religion of Jesus Christ, in whom the brains of the thing is the love of money, than in whom other fashions rule. But "every creature of God is good, and to be received with thanksgiving," hence it is the abuse and not the use of anything which is forbidden in the Scriptures.

J. B. GARVER.

Shirleysburg, Pa.

NO TIME TO PRAY.

In this age of worldly wisdom and the rush for place and position, how few find time to pray. Not even when night draws her sable curtains around her teeming millions, do they with folded hands and reverend mein utter even that childhood's prayer—"Now I lay me,"—or better still that sweet pathetic petition embracing all our wants, all our needs—"Our Father who art in Heaven."—Oh! if they only appreciated the blessedness of that sweet communion with the Sacred Presence, where heart speaks to heart, soul to soul and soul to God, they would never again forego an opportunity to enkindle and keep alive the sacred flame on the altar of the heart, or would prayers so often fall to the ground unheard and unanswered. If our hearts are touched with a live coal from off the altar we need never fear the result, for to be Christ-like the fire must forever burn and constant fuel be added thereto, lest the holy flame go out forever, or be supplanted by "strange fire" whose touch is desolation and death.

As in the act of writing the thoughts run in advance of the pen, so in prayer we lose sight of self and sensual things, and press forward to meet and hold free intercourse with Him, our Savior. Prayer to be acceptable must be a free-will offering, and an offering of first fruits, in which every idle thought—every vain desire—every wandering of the mind must be brought into subjection. No time to pray. Ah! when we find time to die, the soul shrinking back in herself in dismay sees too late the wasted moments in which salvation might have been found.

The sands of life are less'ning day by day,
Therefore O Pilgrim,—pray!

L. H. MILLER.

Education does not commence with the alphabet, it begins with a mother's look—with a father's nod of approbation, or a sign of reproof—with a sister's gentle pressure of the hand or a brother's noble act of forbearance—with handfuls of flowers in green dells, on hills and daisy meadows—with birds nests admired but not touched—with creeping ants and almost imperceptible emmets—with pleasant walks in shady lanes, and with thoughts directed in sweet and kindly tones and words to nature, to beauty, to acts of benevolence, to deeds of virtue, and to the source of all good, to God himself.

He who has struck his colors to the power of an evil habit, has surrendered himself to an enemy, bound by no articles of faith, and from whom he can expect only the vilest treatment.

THE AFFECTION OF A PARENT.

Now that I am a father, and know the affection of a parent, would I not defend from every danger, would I not bestow every good thing, would I not implore every blessing on my tender off-spring would I not rear and cherish their infant state, correct and educate their childhood, reprove and admonish their manhood, would I allow these little creatures to play with sharp pointed knives, to sport on the brink of a rapid stream, or dance about a pits mouth, would I permit them to hold in their hands the berries of the deadly night shade, or to put a cup of poison to their lips?

However indulgent, would I suffer them to refuse my commands, or to spit in my face, and if they labored under any disease that threatened their precious lives, what pains or expenses would I spare to procure them relief, if assured that a physician lived somewhere that could heal them without fail. Would I not send to the uttermost corner of the land, would I not travel to the ends of the earth? But hear me, O, parents, and let me hear myself, if our affection ends here, we are monsters of cruelty. Would we pluck them from brier and water, and yet permit them plunge into the fire of hell; and lie under the bellows of Jehovah's wrath? Will we snatch from them the sword pistol or knife? Will we allow them to wound themselves to the very soul with sin? Will we chastise their impertinence to us and wink at their spitting in the very face of God by open acts of sin? Are we desirous to have them early well bred and yet let them live in the neglect of prayer, which is the highest disrespect that can be put on the Author of our being. In a word, is this the sum of our kindness? Is this the height of our ambition for our dear children to see them happy in time, in the affairs of this life though they should be miserable beyond description through eternity. Their bodily pains excite our sympathy, and we will do all in our power to have their diseases healed and yet do nothing for their souls, though they pine away under sin, and suffer all the ravages of the second death, nor bring them in our prayers to the physician of souls, to the Savior of sinners. Then were my children ever so many, I have but one request for them all. That is, that they may fear and serve God here, and enjoy time forever. No matter though they sweat for their daily bread, this is entailed on all mankind. Let them toil and spin for their apparel, but let them be covered in the surety of righteousness. Again whatever bowels of compassion I feel towards my tender offspring, such pity will the Lord show towards those that fear Him.

AN OLD PILGRIM.

SELECTIONS.

"I AM A CHRISTIAN."

It is related of Sanctus, one of the early martyrs, who suffered in the latter part of the second century, that when examined with the most excruciating tortures, and questioned concerning his name, his city, his nation, and whether he was a slave or a freeman, no other answer or confession could his tormentors extort from the heroic man, save, "*I am a Christian.*"

In these days of pride and vain-glory; of regard for names and sects and parties; of restless endeavor to secure the honor that cometh not from above; is it not well to pause, and consider the difference between the motives that govern men now, and those that led this primitive Christian to maintain his simple, yet glorious confession amid the direst tortures, and in the face of death itself?

"I am a Christian." We see here no pride of kindred or of nation; no pleading of family circumstances or relations; no urging his services to the State, or his personal goodness and uprightness; no selfish hope of release; and especially no thought of denying his Lord, to tarnish the glory of his testimony. He had experienced the power of the cleansing blood. He had tasted the pure waters of salvation. He had known the indwelling of the Comforter. In seasons of danger and of suffering he had proved the truth of the promise, "Lo, I am with you always," and had felt the sustaining power of the "everlasting arms." And now, in that hour of final conflict, he was ready to confess that worthy name by which he was called, and that only. It was enough for him to be a *Christian*, and to suffer and die for the sake of Christ.

Alas, how different it is to-day! In how much of the Christian service of this age is self exalted, and Christ dishonored! In these days of enlightenment and learning, when so much is thought of talent and intellectual ability, and so little of prayer and faith, how few of Zion's watchman can say with Paul, "I determined not to know anything among you, save Jesus Christ, and Him crucified?" In how much that is said to be done for the glory of God, is God almost forgotten! How much there is of self-gratification, how little of real self-denial, in the modern Christian warfare! How hath the offence of the cross ceased!

And has the church become a greater power for good in the earth? It is true that she is far greater in numerical strength, and in worldly wealth and splendor, than she was in primitive times. It is true that the "Gospel of the kingdom" has been so preached in all the world, that numbers have turned from idols to serve the living and true God, from every nation under Heaven. But has the church the living energy to elevate and save men to-day, that she had when a single itinerant preacher had "fully preached the Gospel of Christ" "from Jerusalem and round about unto Illyricum," laboring with his own hands, that he might not be chargeable unto any? Is there more done for the glory of God to-day, or have his people more peace and joy, than when "all that believed were together and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need?" And then, "continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people"? How natural the result that is immediately recorded: 'And the Lord added unto them daily such as should be saved."

Fellow Christian, how is it with your heart? Has your acquaintance with Christ been so intimate and sweet that He is to you "The chiefest among ten thousand, and the one altogether lovely?" Or has "The lust of the flesh, and the lust of the eyes, and the pride of life," so abated the ardor of your early love that you have ceased to find in Him the sum and center of all your peace and blessing? Do you find your meditation of Him, the study of His Word, and the time spent in communion with Him, the most profitable and precious time of your experience? Or are you so hurried with worldly duties, and pressed with worldly cares, that you have no time for such sweet employ? Do you drink from the Fountain of living waters and find satisfaction? Or do you still seek in vain to quench your feverish thirst from the bitter streams of earthly pleasure and earthly fame? In short, is Christ all and in all to you? Or does the world take the greater part of your thought and care?

These are important questions. Let us weigh them well. Christ is the same yesterday, to-day, and forever. We can experience the same precious nearness now that those did who counted not their lives dear unto them, but were willing to suffer the loss of all things, that they might win Christ. If we would know the peace and share the hope of such, we must follow their example; and when the crown which they were assured was laid up for them shall be bestowed, we also may be presented "faultless before the presence of his glory with exceeding joy."—*The Christian.*

PROTESTANTS WORSHIPPING THE POPE.

I cannot resist the inclination to say a few serious words to our Protestant friends who come to Rome in these days, seek a presentation of Pius IXth, and kneel at his feet. It does seem to me, that they must be ashamed to go home and tell of it. People will go to see anything—a two-headed baby, Bengal tiger, bearded woman, hero of a thousand murders not excepted, and the visit may be excused. But that they should kneel or kiss, his hand, is too abominable a departure from the faith of their fathers. At one time, they made excuse that they only kneeled to the earthly monarch. Now, that excuse is wanting. They can only kneel to the vicar of Christ, because no earthly or spiritual potentate save a king or queen, and the Pope, as Christ's representative, demands such humiliation. Daily we are told by American Catholics, daily we read in Catholic journals, how English and American Protestants feel themselves constrained to render to the pontiff the honor and worship due him. Never does one of our friends thus humiliate himself and us, but we hear of it. Here, we may not say all we feel. The rights of hospitality almost forbid it. But we can no longer refrain from sending home a hint to those upon the watch-towers there, not of blame for those who have offended by doing "as everybody else did," but of warning not to play in the hands of our enemies, not to deify a very sinful old man, not to seal approval of the deeds of a child-stealer, a perverter of the truth, a blasphemer, an enemy of all progress, and of all truth. The bitterness which wells up from the heart of this poor old man to his lips, is frightful. The other day, in receiving a society got up for the keeping of all the old feasts of the Church, and pledging its members to idle away at least one-third of their time, the Pope made a speech in which he spoke of all who had brought about the change of government here, as "wretches," "rascals," "spit up from hell," &c. Of course, he simply intended to indicate Victor Emanuel; and thus he spoke of their king to his Roman subjects. "Driving us from our lawful principality, and usurping all rights of civil power," is applicable to Victor Emanuel alone. "Curse not the king in thy bedchamber," said the wise man. Let our friends at home recall the history of Pius IX., his thorough knowledge of and pretended assumption of liberal principles, his treachery to his own people, blessing them to go forth and fight against Austria and then withdrawing his permission, his repeal of all liberal laws, his private and public cruelties, his kidnapping of the Mortara child and others, his acknowledgment of the Southern Confederacy, his outrageous insolence towards American Protestants, his long abuse of almost unlimited power, his attempt to fling back the world into worse than heathen darkness by the two dogmas of the Immaculate Conception and his own infallibility, and then decide whether they should wound the Protestants of Italy and delight the Ultramontanes of Rome by kneeling at his shrine.—*N. Y. Observer.*

A LETTER OF CONSOLATION, TO AN AFFLICTED WIDOW.

Grace and peace be unto you, and kind greeting, sincerely beloved sister in the Lord, whom my soul loves. The merciful Lord having called you to widowhood, my paternal and faithful admonition to you is, as a father to his children, to bear with your lot as becomes holy women, and to serve the Lord, with the pious Hannah in the holy temple, that is, in his church, or a new and upright conscience, with fasting and prayer, night and day; treat, at all times, the needy saints, as the virtuous widow of Sarepta in Zidou treated the faithful Elijah, at the time of drouth and panic, when she received him in her house, and fed him with her handful of meal and a little oil; and the meal of the holy, divine word, from the measure of your conscience, and the joyous oil of the Holy Spirit shall not be withheld from you. And, if the new son of your spiritual birth, do sicken a little and lose his breath for a time, through the weakness to which a widow is naturally subject—yet our true Elias, Jesus Christ, will again animate him through his grace, and again restore you to cheerfulness; for, as the Scriptures teach, you receive, love and serve him in his members.

Beloved sister, understand me aright I speak of the needy saints, and no further. Those who have enough of their own, do not need your aid services. True christians should not put each other to unnecessary expenses. Faithful sisters, walk prudently; fear your God sincerely; crucify your flesh and its lusts; withstand the enemy and his enchantments; bear everything piously; do not imprudently cause anybody trouble; diligently attend to your occupation, household and children; carefully shun all unchastity, vain babbling, pomp and splendor; earnestly avoid being led by the temptations of the flesh, that you do not become like the widows who lost their first faith, and followed after the devil, as Paul says; from which may the merciful Father ever save you. Receive in love, this, my brief greeting, written to you in true, paternal affection, and reflect upon it diligently. The saints here greet you. Greet all pious friends. Pray for me. The eternal, saving power and fruit of the precious blood of Christ, be with my chosen much beloved sister, in eternity, Amen.

Your loving and well wishing brother, MENNO SIMON.

May 18th.

MANNER.—Be careful to speak in a tender, kind, and loving way. Even when you have occasion to rebuke, be careful to do it with manifest kindness. The effect will be incalculably better.

A PROVERB.

Eccl. 10 : 15.—"The labor of the foolish wearieth every one of them, because he knoweth not how to go to the city."

This seems to have been a common proverb. Having spoken of wisdom, and shown some of its advantages, the wise man speaks of folly, and shows its disadvantages. In what precedes, we learn that fools talk a great deal to no purpose. Surely the serpent will bite without enchantment, and a babbler is no better. The words of a wise man's mouth are gracious, but the lips of a fool will swallow up himself. The beginning of the words of his mouth is foolishness, and the end of his talk is mischievous madness. A fool also is full of words: a man cannot tell what shall be, he says, and then repeats the same thing. And what shall be after him, who can tell? As one said, "Blessed be nothing; for they who have not, cannot lose." So we may almost be tempted to say, in view of much talking to no purpose, or to some evil purpose, "Blessed be silence; for they who say nothing will do no harm with their tongues." Hence the resolution of David, in some circumstances at least, is to be commended, "I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle," or *muzzle*, as in the margin. This is often wise and prudent, for a fool uttereth all his mind; but a wise man keepeth it in till afterwards.

Not only do fools *talk* much to no good purpose, but, as in this proverb, we see that they also *toil* much to no purpose. Whatever they undertake, their labor wearies them, because they do not understand it. Even so plain a matter as going to the great city by the public thoroughfare, is a labor and a weariness, because they do not know the way. They make a blunder of the easiest and plainest matters, and so tire themselves with it. The labor of the foolish wearieth every one of them, because he knoweth not how to go to the city, or to do the simplest, plainest and easiest thing.

This is doubtless designed to have a spiritual application. In so applying it, notice three things:—1. The city to which we should aim to go. 2. The way to this city. 3. The foolish who weary themselves with their labor in going there, or trying to, and the reason of it, because they know not the way to the city.

W. J. M.

ORIGINAL ESSAYS.

WANDERING THOUGHTS.

Oh how beautiful is earth, just being freed from its icy fetters! Nature seems all aglow with beauty and loviness. The fields are waving with their mantle of living green, while the meadows and forest are bedecked with nature's most lovely flowers. The feathered songsters are singing their merry matins while the messenger of light, in all its primitive glory, scatters night away. Everything around seems to whisper, peace, unalloyed peace be thy lot oh man, the highest and noblest workmanship of God! Ah, peace did I say? Yes, nature says peace, the Heavens while dropping of their fullness in refreshing showers, says peace, and God the Creator and bountiful bestower of all good, says peace, but man says, no, not peace, I want it not, my craving soul desires not its sweetness. "Oh that my people knew the things that belong to their peace."

Brought into the world, surrounded by religious influence—led to the morning and evening altar, there taught to lisp the name of Jesus and implore a Spiritual God for a strong arm to shield, taught to drink from the Word of Inspiration the water of life, and feed on the Bread of Heaven by sitting under the droppings of the sanctuary, yet after all this, our ungrateful hearts lusts after the pleasures of sin, and prompts us to sow to the flesh that we may reap corruption.

Everything is made for the special benefit of man, yet in his blindness he seems disposed to convert all in to a curse that it may the more effectually work out his destruction. It is strange—passingly strange, yet true. Thousands are daily crowding the broad way that leads to hell, notwithstanding it is a perfect gore of blood and dinned with the despairing yells of the lost and damned. Satan may plant his wayside flowers and evergreens to screen the lurking place of the devouring lion, and stagnate the crazed brain with the intoxicating cup, yet the visions of hell and despair are there and warn the benighted soul of his approaching ruin. Fashion's god in all her gaudy show cannot conceal the cloven foot behind her hellish chains. Sinners *must* see their inevitable doom, yet they will sip from the golden cup, and die. Oh *the lost*, THE LOST.

In midnights darkness, their lamentations greet our ears with the piteous cries for a drop of water to cool the parched tongue. Is it possible that men, and women too, will voluntarily choose the dungeons of hell, when all the glories of heaven are offered so freely—freely, without money and without price? IT IS "Broad is the road and wide is the gate that leads to destruction and many there be that go therein."

Then ye harbingers of God, ye messengers of salvation, AWAKE, ARISE, go forth, sound loudly and long, the trumpet of salvation and gather the wanderers in, and your crown shall be a crown of life dazzling with a jewel of the brightest hue for every soul saved from the eternal burnings.

How our thoughts have been wandering. We intended to say that spring is here in all its loveliness—that the heavens which seemed to have turned into brass, of late commenced dropping in showers so refreshing that everything seems to be aglow with beauty and loveliness. The dust is laid, the smoke driven away and the air has become so balmy and fragrant that our heart was made to overflow with gratefulness to the bountiful bestower. In this mood I seated myself to indite a few "wandering tho'ts" for our PILGRIM which makes its weekly visits to our door burdened with the manna of life. Long may it outride the storms of sin and satan and be the means of gathering many storm-beaten souls into the haven of eternal rest.

SAMARITAN.

WISDOM.

There never was a great man unless through divine inspiration.—Cicero.

Conversation is an art in which man has all mankind for competitors.—Emerson.

The guilty mind debases the great image that it wears, and levels us with brutes.—Harvard.

The superiority of some men is merely local; they are great because their associations are little.—Johnson.

If you have improved your understanding and studied virtue, you have only done your duty, and thus there seems little reason for vanity.

You must never be satisfied with the surface of things; probe them to the bottom, and let nothing go till you understand it as thoroughly as your powers will enable you.

A man has no more right to say an uncivil thing than to act one; no more right to say a rude thing to another than to knock him down. A man's own good breeding is the best security against other people's ill-manners.

The tablet of the heart should be kept so pure in purpose and so spotless from deception, evil thinking, and wrong-doing, that a gainsaying world will be able to discover no more disfiguring blot than appears on a beautiful record of snowy whiteness.

DR. ARNOLD, of the Rugby School, England, made this reply to one who asked him why he continued to study his lessons over and over previous to going before his class to teach: "Because I prefer my students should be supplied from a running stream rather than a stagnant pool."

YOUTHS' DEPARTMENT.

TEN HARD DOLLARS.

A Story for Boys.

BY DR. J. SPAULDING.

My father was a poor man. A large and growing family was dependent on him for its daily bread. Coming home one wintry evening, from a week's toil in a neighboring town, with ten hard-earned dollars in his pocket, he lost them in a light snow. Long and fruitless was the search for them. After the snow was gone, again and again was the search renewed with the same result. The snow fell and melted again for a whole generation, and still the story of the lost dollars was fresh in our family circle; for a silver dollar to a poor man in those days was larger than a full moon.

About a mile away lived another father of a family in similar circumstances. He, too, knew how much a dollar cost dug out of the heart of a rocky farm. At least once or oftener every week, for forty years, he had occasion to pass our door, giving and receiving the common neighborly salutations, and every time with a weight increasingly heavy on his conscience. But all such pressure has its limit; and when that is reached the crash is greater for the severity of the strain. In this instance it was as when an old oak rends its body, and breaks its limbs in falling.

One day, completely broken down, he came to my father with tears, confessing, "I found your dollars lost in the snow, forty years ago. They have been *hard* dollars to me, and I can carry them no longer. I am come to return them and ask your forgiveness; and as soon as I can I will pay you the interest."

The scene was like that when Jacob and Esau met "over the fork of Jabbok."

He did not live long enough to pay the interest, but quite long enough to furnish a practical comment on the text: "The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?" Who will say that conscience though slumbering in this life, will never awake to punish the offender in the life to come?

If any man wants *hard money*, let him get it dishonestly, and he will find it the hardest money he ever saw—hard to keep, hard to think of, and hard to answer for in the judgment day.—*Christian Weekly.*

"HONOR BRIGHT."

"Will you, now, truly?"

"Yes, *honor bright.*"

That was all I heard of the talk as I looked down at the eager face, that passed my window, and it set me to thinking. I have no idea what kind of a compact the boys were making, but whatever it was they evidently thought it was made specially sure and sacred by those two words, "*Honor bright!*" You all think so, I believe, you boys and girls; there is an unwritten code of honor among you, which makes it quite right and proper to break certain kinds of promises, if it suits your convenience, but very disgraceful to break others—the *honor bright* kind. May be you get it from your elders, or, what is more likely your elders learned it when they were boys and girls, and carried the bad principle with them, out of small transactions into great ones, until there is no telling the mischief it has done.

That is a very good motto—Honor bright—and I wish you would all adopt it, not for special things, but for every word and action of your whole lives. If you make a promise, in great things or small, fulfill it carefully, sacredly, *honor bright*, no matter how much it costs you, provided you have not pledged yourself to a wrong. If you have, there can be no honor about it, except in frankly saying, "I made a bad promise; I am ashamed of it; I cannot keep it," and do not let any foolish notion about honor make you stick to the wrong.

You don't want to do this thing? No; but you said you would. Now stick to it, *honor bright.*

You didn't promise to do it? No; but you know it is expected of you. Do it, *honor bright.*

Nobody expects it of you? Well, but *you* know you ought to do it, and do you remember the Great Captain who expects every man to do his duty? Do it, *honor bright.*—*Little Corporal.*

MANNERS.

"Do unto others as you would have them do unto you."

Some little boys and girls think it matters little what they say or do to strangers.

They are very polite and civil to acquaintances, but forget their manners when addressing others. This is quite wrong. Every person has rigths which the *true* gentleman always recognizes. Civility always requires us to avoid that which is displeasing to others. It is not manly to pass a person on the street without giving him an opportunity to recognize you. Manners demand of every one to notice friend or stranger with a pleasant word or some sign of recognition. How often the burdened heart might be relieved of its load, if a kind word were spoken at the right time. Then again some will be all smiles and favors among friends and strangers, but very unmannerly at home. The Bible teaches us that we should ever prefer the honor of others to our own. If we observe the teachings of Christ, we find them characterized by love; and he that is guided by it will always be civil, polite and agreeable, for love worketh no ill to its neighbor.—*Herald of Truth.*

Our feelings follow our thoughts, and go apart as far as east and west. One thinks of his children as sent of God, to be brought up for his service. He will say of his dead child that "God took it to himself." Another will think of his child as his heir who shall increase the family name, and he will write upon the monument of the dead son, "Snatched from its despairing parents." Love and hate, despair and hope, differ not more widely, than the thoughts that give rise to them.

CORRESPONDENCE.

Dear Pilgrim: I will give you a brief report of travels. I left home on the morning of April 11th *en route* for Indiana. Arrived at Bourbon the morning of the 12th. Found Salem College all alive, and the students of my acquaintance all doing well. On the 13th went to Plymouth where I met my uncle, Bro. Samuel Bieler, who took me to his home and cared for me until Monday morning, 15th.

We enjoyed three interesting meetings with the brethren and sisters of the Union congregation at this place. Brother John Kniseley is the elder. Here the Brethren have a very interesting Sunday school. I had the great pleasure of meeting with them on Sunday afternoon. The school is just in its infancy, but is certainly a large, interesting *infant*, bidding fair for future usefulness. It was organized two weeks before I was there. The attendance was large and the interest good. The attendance on the day I was present was 112. On Sunday previous the attendance was 137. Chapters reported read through the week, 879. Chapters read in the three weeks 2397. The members are alive and working here now, and if they can keep the enemy at bay they, no doubt, will prosper. May God help them. There was an addition here on Sunday. Fifteenth, started to South Bend, Ind., but being storm-staid, a heavy snow storm in the afternoon, I did not reach South Bend until the 16th. Remained visiting in the Bend until the afternoon of the 17th. Was taken to the Whitmore Meetinghouse in the evening, and lodged with my relative brother, David Miller, and the next morning was taken to the D. M. of the Northern District of Ind. Had a pleasant meeting. As there was some difference of understanding among the brethren concerning Salem College, at Bourbon, that question commanded some interest. It was finally decided that the "School at Bourbon, called Salem College, is the property of the church of the Brethren or German Baptists of the Northern District of Indiana." Brethren from a distance can rely upon that Institution as belonging to the brethren of Northern Indiana.

After the D. M. closed I was taken to Bourbon, and on Saturday visited our esteemed *old* brother and sister, Eld. George Shively and wife. Found them both feeble. They are living in the house with their son, Eld. David Shively. On the evening of the 21st at 9:20, I took the train homeward bound, and arrived the 22nd. Found all well. Thanks to God.

Yours as ever, J. WISE.

The Churches in Marion County Iowa, to the Brethren throughout the United States, greeting:

Whereas, our beloved brother David Sink has, by misfortune and disappointment in business, become involved in debt beyond his power to extricate himself; and as he is a Minister of the Gospel, in the second degree, and a faithful and worthy brother, whose labors are much needed here and elsewhere; and as the members here are in limited circumstances, and have done about all they can to help brother David out of his troubles—

Therefore, we ask all the dear Brethren everywhere to lend a helping hand, in the name of the Lord, to remove the shackles from off the hands of this beloved laborer in the Vineyard of the Lord.

The following amounts have been raised and applied to the payment of his liabilities:

By the Church here, $200 00; by Monroe, Decatur, and Appanoose counties, collectively, $210 00; leaving $700 00 unpaid.

Money may be sent, by mail, to English Settlment, or by express to Pella, both in Marion county, Iowa. Addres, Jonathan Beard, who is appointed by the Church as receiver.

JONATHAN BEARD,
Minister.
J. J. SHOUP,
JAMES WRAY,
D. L. BOWMAN,
DAVID PHILIPS,
Deacons.

Feb. 23, 1872.

UNIONVILLE, IOWA.
March 13, 1872.

Having examined the plea from from Marion County Church, we desire to say to the Brotherhood at large that we are somewhat acquainted with the case of Bro. D. Sink, and that we have known him for some years; that we esteem him a worthy, faithful, humble brother, every way worthy of the charity of the Brotherhood; that he is an able Minister of the Word, and may be made extensively useful if he can but be relieved of the burden that hangs upon him in consequence of his unhappy condition. We, therefore, earnestly hope that the call of his Brethren and fellow-laborers will be favorably considered, and met with a cheerful and abundant response. Let every one that hath give to him that needeth a little. A very little from each one will suffice. God loveth a cheerful giver. Be not tardy; give not grudgingly; give cheerfully and with a willing mind, and look to the Lord for the reward. Whosoever hath this world's goods, and seeth his Brother hath need, and shutteth his bowels of compassion toward him, how dwelleth the love of God in him? Let us not love inwardly, nor in tongue, but in deed and in truth.

Eld. ABRAHAM REPLOGLE.
Eld. DANIEL ZOOK.

EDITORIAL.

OUR CONFERENCE.

In accordance with the wishes of many of our readers we submit the following account of our trip to Annual Conference,and report of its proceedings.

On Thursday eve, 16th, we took the train at Huntingdon and was agreeably surprised in meeting our delegate, J. R. Hanawalt, also our respected Bro. Samuel Longenecker and his family who were on their way towards their new home in the distant West. It is with much regret that we give him and his interesting family the parting hand, but thus appears the will of the Lord. Bro. Samuel thinks it was getting a little dark "*down there*" and therefore concluded to follow "the light." May his lot fall where it shines in all its noonday glory, and may souls be the hire of his labor.

At Altoona we met L. Furry and John Replogle, who were to be our traveling companions and colaborers. Our thoughts by the way were not as pleasant as we sometimes have on similar occasions, from the fact of it being after night and on account of the dryness of the weather, the hills and mountains seemed to be all on fire which made it extremely smokey and unpleasant. After a long and wearisome night the morning came and found us far beyond the Alleghany mountain. A few hours more, and we were at Canton, Ohio, our stopping place, where we had made arrangements to tarry over Sunday. At this place we were met by our friend and relative, Andrew Markley who took us to his home, in the Nimishillin Congregation. After having our bodily wants attended to we felt like making good use of the time and as Congress Lake was only about four miles distant, the subject of fishing was introduced. Notwithstanding our Master had called us to be fishers of men, we thought it would be a good pastime to catch a few fish. Soon the team was at our service, and off we went for the Lake. This is a beautiful sheet of water about two miles long and perhaps a half mile or more wide, and abounds in fish of all sizes, the Bass being the most desirable and the speckled Shad the most bountiful. When we arrived at the shore and our old Peter saw the ship his doubts arose high and fear took hold upon him, not being certain whether or not, his faith would sustain him in the trying hour,should the craft skip over and spill us in the deep; therefore concluded to remain on shore till a trial trip was made. This was to be made in what is called "spearing." The boats will carry from ten to twelve—across the front, is placed a board upon which stands the principal spearsman having in readiness a spear with a handle some twelve feet long, and when a large bass comes within reach, he takes his aim and seldom misses his mark. The weather being unfavorable, we did not succeed in taking any in, but the ride to us was altogether agreeable. By our return, Peter's love for fishing had conquered all his fears and was ready to embark. This time we took the angles, and after a short ride, we anchored for operation. In we threw and out we pulled but ill was our luck. Remembering of old brother Peter's luck while fishing on the "wrong side," we took the necessary precaution and by a few changes succeeded in taking a few in, but in going to the shore our ship showed no signs of sinking. We enjoyed our visit to Congress Lake much, and felt well repaid for our time and trouble.

On Saturday A. M. there was an appointment for preaching in the Nimishillin Church, also in the evening, Sunday forenoon and 3 o'clock P. M. At this place the Brethren have a pleasant and commodious church house, but the number or size of the Congregation we did not think of learning. Henry Brumbaugh is the elder, assisted in the Word by D. Bowers, J. J. Hoover and think another whose name we have forgotten. The Church seems to be in a prosperous condition and the members alive to their duty. The congregation being largely German, L. Furry exercised in that language while we, assisted by others, labored in the English. The meetiogs were well attended and considerable interest seemed to prevail during the meetings, and some were added to the church.

In this vicinity we have a number of relatives whom we would have been much pleased to visit, but our time being so short, we could not, so we hope none will feel unkindly towards us on that account. On Monday morning we were again conveyed to Canton where we met a large number of brethren and sisters who were awaiting the train. The crowd was so great that there were fears entertained that all could not get aboard, in consequence of which, there was a general cram on the arrival of the train, that reflected no great credit to the assemblage. We profess to be christians but such jamming and crowding does not seem to be in harmony with the spirit of true christianity. Of all people we should be the most mannerly and polite, but we surely think that we sometimes forget it. The occasion gave opportunity to the nimble fingered gents and they made use of it, as we afterwards learned that some were minus their pocket books.

OUR ARRIVAL.

On our arrival, the tent for the holding of the meeting, which could be seen from the railroad, presented quite a novel appearance, and from the appearance of the living mass surrounding it, and prospective and soon realized showers, we had no flattering opinion of what our accommodation should be, but through the the courtesy of Bro. Samuel Longenecker we found all that we desired, a home during the meeting, at the house of our kind friend Samuel Brenizer, to whom we feel deeply grateful and hope that he may not only be blessed in basket and store, but may he receive abundance of that food which maketh glad the soul.

TENT ACCOMMODATIONS.

The tent was 240 ft. long and 80 wide with a partition through it, one part for the Conference and the other for eating. The covering was of canvas or muslin and amounted to about 4000 yards.

The arrangements were well made and the provisions ample. For the accommodation of spectators and those who would rather pay than crowd, there were several boarding tents on the ground were provisions were retailed at reasonable rates, so that there was no cause for complaint or necessity for performing a miracle.

Judging from the accommodating spirit manifested, the Brethren there have liberal and free-hearted neighbors, as their doors, everywhere, seemed to be thrown open for the entertainment of the strangers thrown in their midst. This is a highly commendable spirit and speaks well of those who carry it out.

CHURCHES OPENED FOR THE BRETHREN.

Not only were the houses thrown open, but also the churches in the whole surrounding neighborhood. What the results of this preaching may be is for the future to develop, but we were made to fear that it may not be so profitable as it might be. Our reason is this; instead of presenting the truth in its simple purity and power, as is done on ordinary occasions, it is fixed up in style and mystified by taste, thus mistaking the duty of teaching for that of pleasing which may call forth the approbation and flattery of the worldly but leave the hungry soul, hungry still. Notwithstanding this element may have prevailed to some extent, yet we had the pleasure of listening to some very excellent and instruetive sermons during the evenings, and hope they may have a beneficial effect on the surrounding neighborhood.

The attendance of the meeting was not unusually large—not as large as they have been heretofore in the west, and on this account tolerable good order was maintained during the meeting, and all had the satisfaction of hearing what was said. The weather was rather favorable notwithstanding the rain, of which there was not enough to seriously affect the progress of the meeting, yet sufficient to effectually lay the dust which would have been much more oppressive than the rain.

The feelings that characterized the meeting was rather good except in a few cases, when bigotry took possession of reason and things were said that reflected no very great honor to the speaker. Some said too much and perhaps others said too little, which are the most praiseworthy, we shall not decide, but we would rather grieve over our thoughts than our expressions. The discussions were spirited and lively and sometimes very pointed and a little too personal, yet there was considerable forbearance manifested, and respect had toward each other's views.

THE COUNCIL OF ELDERS.

Many, no doubt, are anxious to know what was accomplished in this Council. Not being on the ground until Monday P. M. we have no notes of its deliberations, but we learned that the meeting was in session all day, in a church near by, and had some warm discussions on the point of difference and in the end accomplished but very little by way of removing the difficulty. They finally passed a decision, to be submitted to A. M., by 84 yeas to 14 nays, virtually readopting the answer of 1871, which in substance is this: Those practicing the double mode shall not change to the single mode. Those practicing the single may continue to do so, but if they organize any new churches, the double mode shall be introduced. Although it passed the council of elders by a large majority, when it came before the general council, it was largely defeated, and the answer amended as our report will show.

OPENING OF THE MEETING.

The meeting was opened by singing and prayer, after which the following officers were announced.

Moderator, H. D. Davy.
Assistant Moderator, D. P. Sayler.
Secretary, James Quinter.
Clerk, John Wise.
Assistant Clerk, D. P. Sayler.

After a short address by the Moderator, the Meeting was organized and the following Districts represented by the respective delegates.

PENNSYLVANIA.

Eastern, { Jacob Rhinehard. David Garlach.

Middle,	Joseph R. Hanawalt.
	J. W. Brumbaugh.
Western	John Wise,
	C. G. Lint.
	MARYLAND.
Eastern	D. P. Sayler.
Western	David Long.
	VIRGINIA.
No. 1.	Abraham Naff,
	B. F. Moomaw.
No. 2.	Solomon Garber,
	J. Thomas.
West Va.	Abraham Malsby.
	OHIO.
N Eastern	Jacob Garver,
	Conrad Caylor.
N Western	John Brown,
	D. Brower.
Southern	H. D. Davy,
	Samuel Garber.
	INDIANA.
Northern	D. B. Sturgis,
	Jacob Berkey.
Middle	Jacob Metzgar.
Southern	R. H. Miller.
	ILLINOIS.
Northern	Samuel Lehman,
	Enoch Eby.
Southern	John Metzgar,
	J. R. Gish.
	IOWA.
Northern	E. R. Beeghly.
Middle	C. Long.
Southern	Daniel Zook.

KANSAS & NEBRASKA.
William Gish.

As we intend to give our readers the Minutes of A. M. in full, we will, in this report, only give the substance, and notice those only which we think will be of special interest to our readers. In giving the arguments we do not claim to give a *verbatim* report, but the leading ideas presented, omitting those of a personal character.

LIFE INSURANCE.

Query. What shall be done with a brother who gets his life insured, and insists that there was no wrong in it, and refuses to withdraw his insurance?

This query called forth some arguments *pro* and *con* and was presented to the meeting on account of previous decisions being too indefinite. The Church from which the query came had a case, and for want of something definite, could not act in the case, therefore A. M. was urged to give something definite. The disposition of the meeting was to withdraw it at once but was objected to from the fact that delaying it would be an opening for future trouble. The bulk of argument brought against the organizations is on account of lack of knowledge of them. When it is argued that they are intended to prolong life it shows plainly that their design is not understood, yet this was one of the objections brought against the institution. Such brethren would do themselves a favor by remaining quiet on questions which they do not understand or else become posted. As the discussion of this query was neither interesting nor instructive we shall not occupy space with it. Query withdrawn and will not appear on the Minutes.

EXCESSIVE USE OF TOBACCO.

A request to reconsider Art. 20 of 1870 in regard to the excessive use of tobacco.

A move was made to table but was objected to by many.

SAMUEL LEHMAN: Brethren, on this subject we have a number of decisions all of which are sufficiently stringent and all that is necessary to suppress the habit is to carry out its decisions, therefore I think it would be better to stop discussing it and let every church endeavor to carry out that which we already have, &c.

A. LEEDY. That the excessive use of tobacco is an acknowledged evil all must admit, and I therefore claim that it should be classed with other useless things as named in Matt. 18th. The church has been laboring for its suppression for years and still there is nothing accomplished and will not be until more stringent measures be adopted.

SAMUEL MURRAY. Housekeepers would, no doubt, try to carry out the decisions of A. M. in regard to the use of Tobacco, but by so doing some members become offended and thus cause trouble and bad feelings among the members of the church.

D. Yonce bears evidence to Bro. Murray and gives his experience in trying to suppress its use—a brother become offended at it and goes home.

JACOB STEEL. Objects to having it classed among other superfluities, and contends that it may be both good and useful when received with thanksgiving. Art. 12 of 1827, read.

J. KNISLEY. We cannot expect to decide against it entirely, but we can use our influence against and try especially to keep brethren from using it while in the house of worship. (We would add, all other houses.—ED.)

H. R. HOLSINGER. There is no necessity of anybody being more radical on the Tobacco question than I am, but I think the better way of suppressing it is to discuss it through the periodicals and by preaching against it, thus keeping it before the brotherhood by agitating it. * * * * As it is used for medical and mechanical purposes brethren may raise it when to be used in this way, but they should not eat it.

J. R. HANAWALT. I have never agitated nor written on the subject of Tobacco, but am opposed to the using of it. 1st. It leads to filthiness. The habit invariably grows on the users until they become so fond of it that they become intemperate in its use, and the result is filthiness which is no christian grace.

2d. It is superfluous from the fact of it being used neither for food nor medicine, but for the gratification of the craving of a cultivated taste.

It is opposed to self-denial as many admit that they are sorry that they ever commenced using it, but the cravings for it are so strong that few are willing to deny themselves of the use of it. Again, we cannot set that example for our children that we should. Parents cannot well advise their children against the use of a thing which they use themselves, the example destroys the force of the precept. I have raised a family of children and none of them use tobacco. I know of others who raised children and advised them against the use of, but still use it, because they followed the example of their parents.

PETER NEAD says that it is not only superfluous, but a nuisance, and objects to its further discussion.

M. MILLER. I am glad to hear so many voices against the use of Tobacco, as I consider it a wasting of the Lord's money, and urge that there be something to go from this meeting against the excessive use of it. Brethren can certainly deny themselves the use of it while in the church, as they can lay it anywhere on the outside and no brute will take it from them.

Decision of 1870 readopted and placed upon the Minutes. For the satisfaction of those who respect the "ancient landmarks" we will here insert a few of the most ancient decisions of the Brethren on this subject.

Y. M. 1817. Art. 1. Concerning the use of Tobacco, it was in union considered, that if a member should be contaminated with it, such should be admonished to quit it, and if it would not be told, such a member could not be elected to any office in the church.

Y. M. 1822. (Miami) Art. 5. Concerning the abuse of Tobacco. This has been before the meeting already before this, and was always considered a shamefully bad habit (*German Untugend*)—and everything bad, says the apostle, is sin, and sin defileth the body; and another apostle says, that your bodies together with soul and spirit shall be holy.

Y. M. 1827. Art. 12. Concerning members who engage in the raising of Tobacco? Considered, that members should have nothing to do with such things, by which so much mischief is done, and so many men (and woman too) are led captive, as is the case with Tobacco.

HIGH SCHOOLS.

Is it according to the Gospel and the order of the Brethren, to erect High Schools? See Acts 4: 14, 2 Cor. 6: 14–18 and Rom. 12: 16.

On the subject of schools and education there was much said but the arguments were so foreign to the query that it was difficult to determine what was before the meeting. We have a pretty good report of what was said but the meeting thought the discussion so uncalled for that it tabled the question and resolved that there should be no report given of it, and we can assure our readers that you lose nothing by us withholding it. The want of a liberal education is rapidly growing among the Brethren, and we believe that the time is not distant when our children will have opportunities of obtaining a good education independent of worldly and sectarian institutions.

PORTRAITS OR LIKENESSES.

Does this A. M. understand that according to former decisions, brethren are to destroy their likenesses?

We have a report of this question but think it neither interesting nor instructive, therefore will withhold it and only give the general expression of the meeting.

The leading opinion is that our members had better not have their pictures taken and so we are advised, but the design of the decisions referred to, when it says "put them away" was not to destroy them, but should not keep them for public display. This we think is right, as we cannot help but think that when brethren have their rooms ornamented with their own profiles they hang themselves up to be idolized. It may not be expected that they will be worshipped, but they *do* expect them to be admired and commended which is about the same—somewhat limited. The final decision was: This A. M. understands the phrase "put them out of the way," to mean, make no public display of them.

APPOINTING COMMITTEES.

An appeal to A. M. to give District meetings the power of appointing Committee to settle difficulties and to make their decisions final.

This move was well accepted by a large number of the meeting and was put on passage several times but was stopped by a few dissenting voices. Its primary object was to unburden the Annual Meeting and diminish the incumbent expenses which certainly is a consideration when committees are sent several hundred, or even a thousand miles, as it sometimes happens. Objections are offered claiming the committee called within the District may be somewhat involved and therefore the aggrieved party may not get justice. To obviate this there was an amendment offered allowing the committee to be chosen outside of the District. This did not seem definite enough not designating who were to appoint the committee. Another amendment was proposed delegating that power to the elders of the District, granting them the privilege of selecting the committee within the district or outside of it as they might see proper. The greatest objection was, that it debars expelled members from appealing to the churches highest authority and was postponed for further consideration.

INSURANCE COMPANIES.

Does the Gospel teach that we are bound to assist each other in case of loss? If so, will it be wrong for the Brethren to form themselves into Insurance Companies?

This Query has been before the District and Annual Meetings at dif-

ferent times but defeated, not because the Church sees anything wrong in the priuciple but on account of troubles that may result from it, should it adopt au institution of this kind. The argument is something like this: If the Brethren were to have a Fire Insurance Co. of their own, all those who would enter that Company would feel mutually bound to help each other, therefore should those who do not enter the Company, meet with heavy losses, those who do belong would not feel themselves under obligations to help them because they are not members and thus might jeopardize the principles of our christian liberality. This may seem to be a plausible mode of reasoning, but is really no basis upon which to build an objection, as it would certainly, in no way, tie the hands of those who wish to be liberal, bot if there would be any who would refuse to enter an organization of that kind on account of penariousness, or unwillingness to help bear his brothers loss they certainly would not deserve much sympathy from the society or anywhere else.

After some discussiou it was tabled.

Reinstating Ministers.

Can ministering brethren who have fallen into the gross crimes mentioned in 1 Cor. 5th chap. be reinstated into their former position?

Ans. We think they may under some circumstances when done by the voice of the church aud with the consent of, at least, three elders.

P. R. Wrightsman objects to the passage of the answer because he thinks there are cases that should never be reinstated in ther office.

J. Wise says there are degrees in the character of the crime, therefore there should be degrees in the penalties attached thereto.

The following amendment was offered and then put ou passage: "but there are some cases so grievous that they cannot be reinstated."

Change of holding A. M.

Will not this meeting urge a change in holding our A. M., as the present system is very unsatisfactory? A reconsidering of Query IV of last A. M. is desired.

The primary object of this Query was not so moch to curtail the expenses of the Meeting, as to have a fair and equal representation. The change called for was about this: Let the District meetings be held as formerly, but instead of sending two delegates, send only one and then let each individual church send one—these delegates to compose the A. M. and transact its business, and all others remaining at home. The idea of curtailing the privileges of any in attending A. M. was objectionable, and the answer of Query 4 of 1871 was readopted. "We think it best not to make the change asked for, at present."

Privileges of Elders.

Will this District Meeting approve of asking Annual Meeting to permit all the Elders who attend Annual Meeting equal privileges on the Standing Committee and all the councils of Annual Meeting?

This query was weakly defended and was tabled without much discussion, as in the general conference all have about equal privileges and elders not delegated are only debarred from the Committee room which, perhaps, when all is considered, is well enough.

Feetwashing—Mode.

The Still Water Church of Southern Indiana petitions this A. M., to make no change in regard to feetwashing.

On this question there was a long and warmly contested discussion occupying the greater part of two sessions and of it we have a report of almost ten pages of foolscap paper which, if written out, would make, at least, one third more. After the discussion, we were advised by a number of brethren whom we felt sure, had the welfare of the church at heart, not to publish it. This we did not promise, but on our return home and after giving our notes a careful examination we came to the same conclusion as did some of the brethren who heard the discussions: "There was much time wasted in discussions that were not to the point and in repeating what others said." If this is so, which all that were present will admit, shall we continoe to waste time and space in publishing it?

Another reason for not publishing it is; we think that it would not have a salutary effect upon the world to see that we make so much ado about such trifling differences of opinion, therefore we hope that our readers will compliment us in doing that which may be for the promotion of the cause we are advocating.

The Committee of investigation, after a careful search, found that in America the single mode was first introduced in 1721 and the double mode in 1722. In the council of elders it was argued that the latter mode should have the preference because it became the general and almost universal practice and for the sake of a union in practice the minority should submit at least so far as to organize no new churches in the single mode nor change from the the double to the single, but when it came before the general council, this was objected to, and it was plainly to be seen that the popular voice of the meeting was in favor of the single mode or of the granting each church the liberty of taking the voice of its members in regard to the mode to be used. We do not say this because we are biased in favor of the single mode, but from honest conviction as presented at the meeting, as we are perfectly satisfied with the practice in use, but while it was acknowledged by the general conference that either practice fills the command, we are in favor of a liberty of conscience and therefore shall not shun to give our accepted expression of the meeting, as we did contend and do yet, that the agitation of the question will never cease until this liberty is fully and plainly given.

The following answer or amendment was finally submitted and passed: "There be no change in the mode of feet washing, and that there be no further discussion."

This is an amendment to the petition of Southern Indiana, and was allowed to pass with this qualification or uuderstanding: "That A. M. makes no change in the mode of feet washing, but individual churches can change from the double to the single, or organize new churches in the single mode if done by the voice of the church but if any difficulties arise therefrom, A. M. will not be responsible, therefore those churches that will do it will be held responsible for the result.

The meeting was asked at different times, what would be done with a church that might get into trouble about it, but there was no answer given and none appeared to know.

We have now given about the substance of the action on this question, and hope it will be accepted as the very best the church could do under existing circumstances.

Original Name of the Church.

There was a petition presented asking A. M. to readopt the original name of the church called "Brethren." After a short discussion it was tabled.

We are "Brethren" and not German Baptists, and the best way to get rid of such an outlandish title is to cease using it. We do not use it, neither do our other periodicals. If all our brethren would have their writings drawn in the name of the "Brethren," which will not annul those drawn differently, "German Baptist" would soon become obsolete without any special legislation.

Concluded Next Week.

Announcements.

Please announce through the Pilgrim, the Lord willing, the Lost Creek church, Juniata county, Pa., intend to hold our Lovefeast on the 3rd and 4th of June, commencing at 1 o'clock p. m. A hearty invitation is extended to all who may please to favor us with a visit. Michael Bashor.

Please announce that we the brethren of Cerrogorda Ill., intend to hold a Lovefeast on the 14th and 15th of June. A general invitation is extended, especially to ministering brethren. By order of the church.
Jacob Troxel.

The following notices were handed to us for publication with a request that we give a general invitation to all and a special one to ministering brethren.

Yellow Creek, Bedford Co., Pa., June 13th, commencing at 4 o'clock P. M.

Snake Spring Valley, Bedford Co., Pa., June 15th, commencing at 10 o'clock A. M.

Lost Creek, Juniata Co., Pa., 3d and 4th of June.

Buffalo Valley, Union Co., Pa., 5th and 6th of June.

Clover Creek, Blair Co., Pa., June the 11th, commencing at 4 o'clock P. M.

Waterloo Congregation, Black Hawk Co., Iowa, June 15, 16, commencing at 1 o'clock p. m.

Union District, Marshall Co., Ind., June 14th commencing at 10 o'clock a. m. 5½ miles southwest of Plymouth. Those coming on the Mail Train will stop off at the Summit, three miles west of Plymouth.

Fawn River Congregation, Lagrange Co. Ind., June 15, 16, commencing at 10 o clock a. m. Six miles east of Lima at the house of bro. Eli Horner.

Urbana Ill., at the house of bro. George Dillings, June 22, 23. Brethren coming from the North or South, on the Ill. Central railroad, will stop off either at Thomasboro, or Champaign City. Those coming from East or West, on the Indianapolis and Bloomington railroad, will stop off at Mayview.

Please announce that we intend to hold our Lovefeast on the 6th anb 7th of June, in the Maiden Creek church, near Mohrsville, Berks county, Pa. We give a general invitation to all and especially to the ministering brethren. Those who come by railroad will stop off at Mohrsville station, on Reading & Pottstown Railroad.
Jeremiah Rothermel.

Please announce that the brethren at Shade Creek, Somerset Co., Pa., intend holding a Lovefeast on Sunday June 23rd, commencing at 10 A. M. A general invitation is extended. John Custer.

The Lord willing, the Sandy church of Columbia and Stark Cos. Ohio, expect to have a communion meeting on the 26th of June, at Bro. John Hestand's, near North Georgetown. An invitation is given to brethren & sisters, and all who may desire to attend. J. A. Clement.

MONEY LIST.

Jeremiah Rothermel,	$1.50
G. M. Sizer,	1.25
Emily A. Whitten,	1.25
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B. F. Kittinger,	.70
Amos T. Gregg,	1.25
John H. Caybon,	.90
Isaac Showalter,	2.50
Daniel Leedy,	2.00
Franklin Sprankle,	.62.
Jesse Calvert,	10.00
Samuel Lapold,	1.25
Jonas Kauffman,	1.25
Jacob Wilt,	1.25
D. Brower,	1.25
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H. D. Davy,	75
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Lewis Kimmel,	1.00
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GENERAL INTELLIGENCE.

ORIGIN OF TINTED PAPER.

More novelties are the result of accident than is generally supposed.—The origin of blue-tinted paper came about by a mere slip of the hand. William East, an English paper maker once upon a time set his men to work, and went away on business. While the men were at dinner, Mrs. East accidentally let a blue-bag fall into one of the vats of pulp. Alarmed at the occurrence, she determined to say nothing about it. Great was the astonishment of the workmen when they saw the peculiar color of the paper, and great the anger of Mr. East when he returned and found that a whole vat of pulp had been spoiled. After giving the paper made from it warehouse room for four years, Mr. East sent it up to his agent in London, "to be sold for what it would fetch."

"For what it would fetch!" said the agent, not understanding the meaning; "well, it certainly is a novelty, but he must not expect too much.' So he sold the whole at a considerable advance upon the market price, and wrote to the mills for as much more as he could get. The surprise of Mr. East may be imagined. He hastened to tell his wife, who found courage to confess her share in the fortunate accident and to claim a reward, which she received in the shape of a new cloak. Mr. East kept his secret, and for a short time supplied the market with the novel tint, until the demand far exceeded the supply, and other makers, discovering the means used, competed with him.

ORIGIN OF FOOLSCAP PAPER.

The term foolscap, to designate a certain kind of paper, no doubt has puzzled many an inquirer. The origin is not only amusing, but historical. Charles I. of England, granted numerous monopolies for the support of the Government. Among others was the manufacture of paper. The water-mark of the finest sort was the royal arms of England. The consumption of this article was great, and large fortunes were made by those who had purchased the exclusive right to vend it. This, among other monopolies, was set aside by the Parliament that brought Charles I. to the scaffold; and, by way of showing contempt for the King, they ordered the royal arms to be taken from the paper, and a fool with his cap and bells substituted. It is now over two hundred years since the fool's cap was taken from the paper, but still the paper of the size which the Rump Parliament ordered for their journals, bears the name of the water-mark placed there as an indignity to Charles.

CURCULIO ON PLUMS.

A correspondent says that he wraps plum trees, below the lower limbs, with cotton, which he keeps wet with camphor and spirits of ammonia. He wets the cotton twice a week, and the result has been a good crop of plums and no curculio. A correspondent in another journal says:

"I have seen various methods for keeping these insects off plum trees, but none so simple or yet so effectual as the following: Soak corn cobs in sweetened water until thoroughly saturated, then suspend them to the limbs of the trees a little while after blossoming, being sure to burn the cobs after the fruit ripens, as they will be found full of the young insects. A good plan is to change the cobs every few weeks. My theory is this—that the insects deposit their eggs in the cobs in preference to doing so in the young plums. The first season I tried it upon one or two only, and in the summer was rewarded by a good crop of as fine plums as ever ripened, while those on the other trees fell off when about half grown. I have since tried it more thoroughly and have never known it to fail.

A WATERSPOUT IN IOWA.—During a terrific rain storm which passed over northwest Iowa and Dakotah on the night of the 15th of May, a huge waterspout descended to the earth, striking a few miles from White Swan, Dakotah, covering the ground for a great distance around with water to a depth of eight to thirty feet. Fortunately it did not strike in the vicinity of any settlement and nobody was injured; but considerable stock was drowned and the Mississippi River telegraph line was demolished for a great distance and covered with earth and uprooted trees.

Advertisements.

GOOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have enquired whether we keep them for sale. We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for sending them.

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Le 5 40	8 10	Huntingdon	9 00	Ar 4 38
5 47	8 20	Long Siding	8 49	4 29
6 00	8 34	McConnellstown	8 34	4 13
6 07	8 41	Pleasant Grove	8 27	4 06
6 20	8 53	Marklesburg	8 14	3 51
6 33	9 06	Coffee Run	8 02	3 36
6 40	9 14	Rough&Ready	7 53	3 28
6 54	9 28	Cove	7 38	3 13
7 00	9 33	Fishers Sum'it	7 33	3 08
Ar 7 15	9 48		7 18	
Le 7 30	10 00	Saxton	7 00	Le 2 52
7 47	10 18	Riddlesburg	6 43	2 34
7 54	10 26	Hopewell	6 37	2 26
8 12	10 46	Pipers Run	6 20	2 08
8 32	11 05	Tatesville	6 00	1 48
8 47	11 20	Bloody Run	5 48	1 34
8 52	11 25	Mount Dallas	5 44	1 30
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9 04	11 36	Lutzville	5 33	1 18
9 09	11 40	Hartley's Mills	5 29	1 14
9 16	11 47	Jamesons	5 22	1 07
Ar 9 23	11 54	Bedford	5 15	1 00

JOHN M'KILLIPS, Supt

THE PILGRIM,

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The *Pilgrim* is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of *love* and *liberty*, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 3 JAMES CREEK, PENNSYLVANIA, JUNE 11, 1872. NO. 24

POETICAL.

For the Pilgrim.

THE GLORIOUS LAND.

BY MAGGIE LETHERMAN.

The Bible reveals a glorious land,
Where purified angels and spirits dwell;
Where pleasures ne'er end at God's right hand,
And anthems of praise forever swell.

Chorus:

In that glorious land,
What a happy band!
Ere long we shall stand
And sing with them,
In the city of God, Jerusalem.

Out gushing beneath the throne of God,
And of the blest land at his right hand,
Thence runneth the crystal streams of life;
A fountain of joy in that glorious land.

In the midst of the street on either side,
The tree of life arching the way o'ershade,
With health-giving foliage far and wide,
No sickness that glorious land invade.

Twelve manner of fruit hang pendant there,
And all who partake shall never die.
With Jesus they dwell and ever share,
The joys of that glorious land on high.

The afflictions or life are brief and light,
While faith looks beyond the dark Jordan strand,
There goldenly shine the mansions bright,
Which Jesus prepares in that glorious land.

Then come my dear brethren let us haste,
To finish our work with unfaltering hand,
And soon the sweet joys of heaven we'll taste
With all the redeemed in that glorious land.

ORIGINAL ESSAYS.

For the Pilgrim.

THE GREAT COUNSELOR.

"I counsel thee to buy of me gold tried in fire that thou mayest be rich." Rev. 3 : 18

In this text we have presented, a wise counselor, the advice He gave, and the result of adhering to it. Solomon says, where no counsel is, the people fall. The truth of this declaration is frequently demonstrated. When men have so much confidence in their own personal worth or ability as to consider their own judgment superior to all others, they seldom meet with successs in things of a temporal nature. We, as the children of one Common Parent, all sustain a certain relation to each other, and so close is that relation, that there exists a general dependene one upon another. And as we are not all endowed with like capacities we should feel this dependence, and the opinions of others treated with due respect. If some kind friend should be enough interested in our welfare as to advise us in reference to the retaining of our health, or the best way of conducting a vocation in which we are engaged, we should not disregard it. The counsel of others may be a great auxiliary to the performance of the world's work.

There are those too, who may feel it their duty to advise us in reference to things of a divine nature, and while it is just and proper that we should give their views credence, yet it is also our duty to discriminate between right and wrong. It is merely our duty to receive the counsel of others and then we must be able to determine of its merits for ourselves. Especially is thisso in reference to things of a spiritual nature, for the person who is not able to determine whether counsel is in harmony with the Great Law of Right, will not be held accountable.

Two things are especially requisite to the person who gives counsel in reference to things temporal. First, a good motive. Second, a practical knowledge and experience. When men give us advice in reference to secular affairs, our first consideration is, what is their motive? Have they really my good in view, and is their knowledge and experience such as will warrant me in adhering to their counsel? The same rule will apply in reference to things of a divine nature. "The heart of man is deceitful and above all things desperately wicked," and may advise us through sinister motives. This, however, can only be so in reference to the means that God has employed for the salvation of the soul. When we are advised to forsake sin, and accept the means that God has given for the cleansing of the soul, we cannot err in adhering to it, but when it comes to determining what these means are, then we should be on the alert as to their motives and the knowledge they have of true Christianity.

We have now noticed that counsel is good, and it is our duty to receive it from the relation which we sustain to each other. We now have in view a counselor that from the relation we sustain to Him, we are placed under obligations to receive His counsel. This counselor is Jesus, and is the one referred to in the text. We have already noticed that it is our duty to receive advice from an earthly counselor, and that we must be able to decide for ourselves whether it is proper to adhere to it; but the counsel that Jesus gives, it is not only our duty to receive, but it should be brought to bear, practically, on the doings and the governing of our lives generally. Neither are we to exercise our own judgment in reference to it, for His ways are above our ways.

To show the consequence of disregarding the counsel of God we refer to a certain class of individuals that did reject His counsel. "The people that heard *him*, and the publicans, justified God, and were baptized, but the Pharisees and lawyers rejected the counsel of God against themselves, and were not baptized. In this instance the counsel of God was to be baptized, and those who adhered to it justified God, but those who rejected it, met His disapprobation. Many are the evidences to which we might refer to prove that we are in duty bound to adhere to the counsel of God, but let this suffice.

We shall next notice that we should receive the counsel of Jesus from the nature of the relation which we sustain to Him. In the earliest period of the existence of all things, man rejected the counsel of God, and by this means brought himself into a position in which there was no arm to save, nor eye to pity. But notwithstanding the wrath of a just God had been kindled, His mercy was again drawn forth, and shortly after the transgression a promise was given that man should again be reinstated into the favor of God. Although this promise was long in the future, the time for its fulfillment finally came, God sent His only Son into the world to suffer the taunts and sneers of a wicked and perverse generation, and finally subject Himself to the death of the cross. Thus it behooved Christ to suffer for our sakes. Our redemption is paid for, the price of which is, the thrice precious blood of Jesus. Thus by the suffering and death of Jesus we are placed in a relation to Him that should bring about a deep feeling of indebtedness, and if we feel this indebtedness, we certainly will try to meet His approbation, which can be done alone by a compliance with His counsel. Saith God; "This is my beloved son, hear ye him." And as predicted by prophecy, the government is now on His shoulders and His name is called the *Wonderful Counselor*, The Mighty God, The Everlasting Father, The Prince of Peace. Now friendly reader take, if you please, a view of the relation you sustain to Jesus, what He has accomplished, how He suffered, how He died, and all for your sakes, and surely the warmth of God's love must penetrate your hardened hearts. When we look around us and see the apparent indifference that is manifested toward the plan of Redemption, it really startles and agitates the mind of those who have tasted of the goodness of God and realized the preciousness of Jesus. Oh, kind reader, how can you be so cold and indifferent? We feel sure you could not treat an earthly friend with such indifference. We have known very small deeds of kindness to be the cause of very strong attachments, so much so that their counsel was sought after and received with the greatest confidence, and their actions, conduct and habits were imitated. Has not Jesus done more than any earthly friend ever can or will do for you? Why not then receive His counsel? Why not have confidence in Him and try to imitate His character? May you, dear reader, be enabled more and more to appreciate the love of God, and then indeed will the counsel of God be received, for saith Jesus, "If ye love me ye will keep my commandments."

We shall now briefly notice the latter part of our subject, the result of adhering to the counsel of Jesus. The idea presented in the latter part of of the text is an incentive in addition

the Scripture. So we were willing to come and glad to be received into the church militant here below, that we might become a follower with the saints in His Church triumphant, and so we were led by our old brother Daniel Garber, down into the liquid stream, and was baptized in the name of the Father, and of the Son and of the Holy Ghost, for the remission of sin, or by the washing of regeneration and renewing of the Holy Ghost which He shed on us abundantly through Jesus Christ our Savior, that being justified by His grace we should be made heirs according to the hope of eternal life.

We are now in Christ. He will hide us it matters not who pursues us. In Christ we are safe. By the angels we are hailed as kindred spirits, and by the Lord we are embraced and crowned as one of His adopted family, and a joint heir with Christ we are happy.

A word to you, dear reader, whose eyes may fall upon these lines. We hope that you will not have to go through such a difficult task as we had in finding the true church, the Church of the living God. Yes, if we are faithful and obedient, we can say the Church of the living God. The most of you are in a land of Gospel preaching, but how could we hear without a preacher? We could clasp our Bible to our breast and say Lord is there a people on the face of the earth that doeth thy commandments? O dear ministers, enlarge your circuit and go out among strangers, and preach to them Jesus and His Word. Perhaps you may find some poor penitent souls that are seeking Christ and knoweth not where to go. Point them to the Lamb of God who taketh away the sin of the world. We know that some of us have much trouble and sorrow in coming to Christ, and not only so, but we glory in tribulation also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Now dear brethren and sisters, we should feel bad if you should say that this is only old wives fables, and that they have been trying to climb up some other way than by the Gospel. I tell you nay it was the lack of opportunity. The Gospel is our faith, but should it be so by reading the Gospel and becoming in great trouble, knowing that we would be lost if we did not repent and come to Christ, and when we are crying day and night unto Him and no one to teach us the way, do we think brethren that the Lord would cast us off entirely? I tell you that He will avenge them speedily. "Beloved, let us love one another, for love is of God and every one that loveth is born of God and knoweth God." Your humble sister.

HARRIET EARLY.

Lima, Ohio.

SELECTIONS.

EXTRACT FROM THE BLOODY THEATRE.

For our edification and to show what some of our brethren in tribulation had to suffer for the sake of Jesus, we will give an occasional extract from "The Bloody Theatre." It is a rare work, and we suppose, but few of our readers ever had the pleasure, or perhaps we had better say, experienced the sorrow in reading its pages.

Algerius, a student of Padua, is miserably burnt at Rome, A. D. 1557. The account of his death follows.

A letter full of consolation, written by Algerius, who was offered for the testimony of Jesus, A. D. 1557.

To the beloved brethren, and fellow servants of Jesus Christ, who have come out of Babylon unto Mount Zion, whose names I do not omit without cause: Grace, peace, and mercy, be with you from God our Father, and Lord Jesus Christ our Savior. Amen. To mitigate, or, at least, partially to alleviate, the pains which you suffer on my account, I would have you to be participants of that consolation which I realize, so that you might rejoice with me, and shout for joy in the presence of the Lord.

I will relate something incredible; that I have found honey in the lion's carcass. Who will believe what I relate? Who can believe it?

I have found great pleasure in a dark dungeon; and in a place of bitterness and death, I have found rest, and hope of salvation. In the abyss or depths of hell, I have found joy; where others wept, I rejoiced; where others feared greatly, there was I strengthened; who can believe this? I have found great pleasure in this sad condition; in a lonely corner, I had glorious company, and in the severest bonds, perfect rest. All these things, beloved brethren in Christ, I enjoyed at the munificent hand of God. Behold! he that was before afar off, is now with me, and him who I imperfectly knew, I see plainly; him whom I saw at a distance I now see face to face; he whom I desired, now tenders me his hand; he comforts me; he fills me with joy; he banishes all bitterness; he renews my strength and consolation. Oh! how gracious, the Lord is, who will not suffer his servants to be tempted beyond their ability. Oh! how easy and agreeable is his yoke! There is none like God the Most High, he who preserves and refreshes those who are tempted; he heals the wounded. None is like unto him. Beloved brethren and sisters, learn to know how gracious and merciful the Lord is; he who visits his servant in their trials; he that vouchsafes to assist us in our tabernacles. He gives us a joyful mind and a peaceable heart.

Will the blind world believe these things? No! but because they are unbelievers, they will rather say: You will not long endure the heat, the cold, and the solemencies of the place; how will you then endure the cross, the thousand fold derisions, the wrongs, defamation, and intolerable ignominy? Should you not have regard for your country, your parents, your honor, and your fame? Can you wholly deny yourself of all honor and your acquisitions? Will you forsake so much, and all for nothing; that cost you so much labor and pains; besides much watching, sweating, assiduity, and anxiety? Why did you trouble yourself so much from youth up? Have you no fear of death, which awaits you, though you are innocent! Oh! what a foolish thing it is, when you can avoid all by one word and escape death, and still you will not do it! Oh! what folly, when you can obtain so many privileges from pious members of the council and enlightened men, that you are unwilling to receive them.

But listen! you blind and dying men, what is hotter and more caustic than the fire which is prepared for you? What is colder than your own heart, which is yet in darkness, and has no light at all? What is more obdurate, confused, and restless, than your life? What is more despicable and envious than your age? Tell me what country and home is more delightful than heaven? What treasure is greater than everlasting life? Who are our parents and friends, except those who keep the word of God? Where is there greater joy, riches, and honor, than in heaven? Tell me, senseless man, is not all knowledge given, that we might know God? If we do not know him in truth, we spend all our labor, watching, toiling, and sweating, to no purpose. Answer me, unhappy men, what comfort or consolation can he have, who does observe the word of God, in which we all rejoice? How can he say, that I fear death, if he himself has died unto sin, and thus prefers death before life. For if Christ is the way, truth, and the life, can life then be found out of Christ? Heat is a refreshing breeze to me; winter is a time of rejoicing to me in the Lord. I do not fear the burning of fire; why should I then dread a little heat? And can he be punished by cold, who consumes, melts, and falls asleep in the love of God. John I. 5. 2 Cor. v. 1. John xx. 31. Luke xi. 28. Matt. xxx. 21. Rom. i. 25. 1 Tim. v. 6. John xiv. 6.

True, the guilty and evil doers cannot abide this place; but it is a pleasant place to the innocent and righteous; here flows honey, here flows the heavenly drink, here flows milk, and here is an abundance of every good thing. It is true, indeed, the place is considered as a filthy glen, but to me it is an open champaign, and one of the finest places in the world.

Tell me, miserable men, whether I could have a park more pleasant than this place; for there I behold kings, princes, states, and people; there I see war, slaying and killing; some conquering and being conquered; others rising to pinnacles of fame. But here is Mount Zion, where I ascend to the heavens. Christ Jesus is before my eyes; I am surrounded by the fathers, the prophets, the evangelists, the apostles, and all the servants of God. He (the Lord) folds me in his arms, and cherishes me; those admonish me; these show me the heavenly things; some comfort me; others lead me into the midst of music and singing.

Shall I then say that I am alone among so many? For I have companions to imitate, and others to console me, because I see some crucified; one's head cut off; some stoned, others cut asunder; some roasted, or cast into ovens or chaldrons of oil; one's eyes are put out, another's tongue torn out; one flayed, others have their hands and feet cut off; some are cast into fiery ovens. Nay, it would take too much time to describe all. Again, I see others who have endured great pains and tortures, and all that they might be free from all pain. For all these there is but one specific, which can cure them all, that gives me power and life, and makes me willing to endure all this anxiety and suffering, which is but momentary, and is but a trifle. This is my confident hope which I have placed in heaven. I fear not those who speak evil of, and persecute me without a cause; for those he will cast out and extirpate, who is in heaven, but these he will heal. I shall not be afraid of a thousand men who shall surround me; for the Lord my God will, at all times, deliver me; he is my protector and Savior; he is my captain; he will defeat them who oppose me without a cause. He will break the jaws of the wicked; for from him we have salvation and blessing, and to him be the power and the kingdom. The ignominy which we suffer for Christ's sake, brings us exultation and rejoicings. For thus it is written: Blessed are ye, when men, shall revile you, and persecute you, and shall say all manner of evil against you for my sake; for this is honor, glory, and power of God; and his Spirit shall rest upon. If we are assured of our salvation, we are not to regard the unjust derision of those who speak evil against us. Heb. xiii. 6. Here I have no abiding city or resting place, my city and house is heaven; I seek the New Jerusalem which I see approaching me. Heb. vi. 6. 2 Cor. v. 1. Rev. xxi. 2. Behold I am on the way thither, to the place of my pleasing home, my treasure, my parents and friends; my joy and honor; I doubt not, that I will obtain all these. All earthly things are but mere shadows; they are all perishable; a vanity of vanities to those who have not the hope of realizing life everlasting.

Continued next Week.

THE WAY TO SPOIL GIRLS.

SELECTED BY S. G. KELLER.

First. Be always telling from her earliest childhood, what a beautiful creature she is. It is a capital way of inflating the vanity of a little girl, to be constantly exclaiming: "How pretty!" Children understand such a flattery even when in the nurses arms,and the evil is done to the character in its earliest formation.

Second. Begin, as soon as she can toddle, to dress her out in fashionable clothes and rich dresses. Put a hoop upon her at once, with all the artificial adornments of flounces and feathers, and flowers and curls. Foodness of dress will thus become a permanent characteristic, and will osurp the whole attention of the young, and be a long step toward spoiling her.

Third. Let her visit so much that she finds no happiness at home, and therefore will not be apt to stay there and learn home duties. It is a capital thing for a spoiled daughter to seek all her happiness in visiting and change of place and associates. She will thus grow as useless as modern fashionable parents delight that their daughters should be.

Fourth. Be careful that her education gives her a smattering of all the accomplishments, without the slightest knowledge of the things really useful in life. If her mind and time is occupied in modern accomplishments, there will be no thought of the necessity and virtue of being of some real use to somebody pervading her heart, and she will soon be ready as a spoiled daughter.

Fifth. As a consequence, keep her in profound ignorance of all the useful art of housekeeping, impressing upon her mind that it is vulgar to do anything for yourself, or learn her anything that is done in the house. A spoiled daughter should never be taught the mysteries of the kitchen; such things a lady always leaves to the servants. It would be "vulgar" for her to know how to dress a salad or make a pudding.

Sixth. To complete the happiness of your spoiled daughter, marry her to a bearded youth with soft hands, who knows as little how to earn money as she does to save it. Her happiness will then be finished for life time.

How often, weary and empty of soul in this world pageant, men and women would be glad to flee out of it, as Moses fled from Pharaoh's court to Midian. Better to keep the sheep of Jethro, if he might thus come into Horeb, the mount of God, than to bask amid royal pleasures which are a weariness and pain.

YOUTHS' DEPARTMENT.

A FAMILIAR TALK.

Sometime ago we promised our young readers that we would give the juvenile department of the PILGRIM more attention when we would get a little time, and we suppose you will soon think that time is long about coming. Well, time is a very strange commodity and is always on the wing. We have been trying to catch a little of it for a long time. We have often promised ourselves a whole lot of it on to-morrow, but just as soon as the morning comes the little thief to-morrow has thrown it away over into the next day, and thus we never can get it unless we just sit down and take it, and that is what we have now done.

Here we are with pen in hand, what shall we write about? There are many things crowding our memory that we would like to tell you, but while we have taken a little *time* we wish to use it to the best possible advantage.

Of late, we have been travelling some, and we have formed a habit of keeping our eyes open when we get away from home, just what we want our young readers to do, so that we may see what is going on in the world, and among other things we are sure to learn something about the young people.

We hear much said about Sunday Schools, and no doubt many of you know all about them and perhaps love dearly, to attend them. Some object to them for fear their little ones may be spoiled—afraid they will learn some bad things and also learn to be proud. This would be unfortunate, very, but we hope that none of our young readers will learn such lessons, as to be naughty and proud is bad, very bad. But there is danger of learning bad things outside of going to Sunday School, and we fear that there is just where the greatest danger is.

We told you we were away from home and that we generally kept our eyes open, but there is another way of learning things, we mean by hearing.

On Monday morning, after Sabbath was over, we overheard the following conversation:

"Was you at church yesterday?"

"Oh yes, I always go, especially when strangers are to preach."

"I believe I did not see your boys in the church."

"Well you see, they thought it would be a good day to fish, so they went fishing."

"Did they do pretty well?"

"Yes, they caught quite a lot."

"Did they sell them?"

"No, they brought them home, they don't generally sell the fish they catch on Sunday."

Is it possible, thought we, that children are allowed to go a fishing on Sunday? But our ears were not mistaken, and on a little inquiry we learned that the fishing ground was quite a Sunday resort for the young people. There was no Sunday School there, and we noticed very few little boys at church on Sunday. There now, what do you think of that? Why if our boys, and girls too, as we learned that the boys were not alone, were caught breaking the Sabbath in this way, they would think seriously of the great stone house with large heavy doors, and windows barred with iron. Well some of those boys and girls who profane God's holy day in fishing and sporting, may see just such a place when they least expect it. The sinner will not go unpunished, and the breaking of the Sabbath is one of the *first* steps that leads to ruin.

We hope that none of you, dear readers, ever do such things on Sunday. If you did, please do it no more. It is God's holy day. He set it apart for rest, for worship,—to learn of Jesus and to do good.

We think we hear you say; "those children had better be in the Sunday School." We think so too. We think if they would go, as some of you do, and learn about Jesus, commit a whole chapter in the Testament and recite it to their teachers, they would be much better off in the evening than if they had spent the day in fishing or in sporting. We do not mean by this, that all little boys and girls who do not go to Sunday School, go fishing or sporting, but we only wish to have you understand that we think it is better to spend Sunday in learning about God and His dear Son, who has said, "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of heaven," than to waste the day in sporting and running around with naughty boys and girls.

While talking of these things, we will tell you of something else we noticed in the neighborhood where young people fish on Sunday. There are but few young members in the Church. These things all work together for bad to those who love not the Lord. Every little sin works against us and drives us further away from God. Every day that you spend in sin, puts you nearer and nearer destruction. Then we say, if you wish to be lovely, if you wish to be good and happy, if you wish to make glad the hearts of your parents, if you wish to make angels rejoice, and finally have a home in God's blessed Kingdom in heaven, seek to know the Lord while young, before the evil days come. Enter the fold of Jesus and He will be your shepherd and you shall be the lambs of his flock.

WHY HENRY LOST HIS PLACE.

"Begone!" Quick now, or you'll be sorry. Never show your face here again."

With these words, old John Lacy shut the door on his brother's child, and left him fight his way through the world as best he could. Henry was too angry to cry; he ran faster than the old man had said even—ran as though he wanted to get out of sight of John's cottage and all that belonged to him. When he came to "the clearing," he sat on a stump to get breath and think over what had happened.

"I didn't do anything very bad; only stopped to pick a few berries, when he was for driving me to death. Haven't any place to cover my head! This is a pretty fix to be in. But the world is wide. Guess I'll do for somebody's errand boy."

Off he ran after a rabbit, and for a drink from the brook.

"I am not a bad looking fellow," he thought, catching a glimpse of himself in the brook. "Pretty dirty face and hands, and tangled hair; haven't been washed or combed for a week; no wonder in that old hovel! Got to begin the world new; know it, old fellow," he cried shaking his finger at himself and stooping to wash his face and hands and comb his hair.

"Now," he began, "guess I'll do to hunt my fortune. A couple of miles ahead is a farm-house; a good place; try it first."

The family were around a blazing log fire, when there came a knock at the door.

"Come in."

In walked Henry and stammered out his story to Mr. Ross, who sat in the arm chair. Mr. Ross listened, and after asking as many questions as he wished, told Henry he would try him for one week.

"I shall watch you closely," he said. "The boy that lives with me must walk straight in everything."

All the arrangements were made, and Henry went to his attic room thinking himself the most lucky fellow in the land.

"I'll keep this place," he thought. "Don't catch me doing anything to make the gentleman angry."

He was up and about his work by daybreak. Mr. Ross said he hauled, and chopped, and split more wood than any boy that had ever been on the place. By the time the week was up, every one but Mr. Ross had said that Henry was the best boy they'd ever had. No one else could take such good care of the ducks, the chickens or turkeys, or find so many eggs, or draw the children to school, or be so kind and obliging around the house. So, at the end of the week, when Henry came to stand before Mr. Ross, no one expected to hear him say, "You cannot stay here."

Think, then, how surprised they were when Mr. Ross said, "I am sorry, Henry, but I cannot keep you. I have watched you well, and I see that in you which would make me afraid to have you about."

How anxious all were to hear!

"You are cruel to animals, Henry. When you thought no one was around, I have seen you torment the children's pets. And so with the other dumb animals. I have seen you take evident pleasure in making them suffer. At first I thought it was play, but I looked long and often enough to believe that you did it from cruelty. I would not feel safe with such a boy. Remember, boy, cruelty to animals is a sin against a God of loving kindness and tender mercy. Learn a lesson from this, and when you are tempted to sin thus again, remember the Bible words, 'Thou, God, seest me.'" *S. S. Visitor.*

CORRESPONDENCE.

Dear Pilgrim: —A few weeks ago, there was considerable mentioned about Obituary and Marriage notices; which has led me, as one among the old pilgrims, to mention that the popular denominations have each their church organ, or paper. I never subscribed for one, but for many years I had the opportunity of reading and examining, those published by the M. E. church, and the M. Protestant church, and although they publish Obituary notices, *yet they very seldom publish the name of the officiating minister.* When the Brethren first began to issue periodicals, they hesitated in affixing the name of the writer to the articles; and very often, simply affixed the initials, and in some cases, a fictitious name, which was done with a view of concealing the name of the writer, and seemed to answer the purpose very well. Our Editors should know the name of every writer, but it is a question in my mind whether it is *really necessary* for the name of the writer to be published, except in official communications pertaining to the Brotherhood at large. As regards Obituary notices, the *necessary facts* can all be stated in connection with the text, without giving the name of the officiating minister, or the writer, and we should forbear eulogizing the dead as much as possible, as this does no real good, and may, in some cases, do much harm. I am much pleased to see that a considerable number of brethren now publish their Obituary notices by adding, "Funeral services by the brethren," this is, I think as it should be.

As for Marriage notices, I do not look upon it as being necessary to make it a *specialty* to publish them in our periodicals, but where brethren are called upon to officiate on matrimonial occasions, and the parties express a desire to have a notice published, it might be done without giving the name of the officiating minister.

It is from a sense of duty, and in brotherly love, that I have been led to suggest the foregoing hints to my fellow pilgrims. Our blessed Savior after doing acts of mercy, would tell the parties "go and tell no man," and again he advises us not to blow the trumpet in order to let others know what we have done, or are doing. The apostle exhorts, "Let this mind be in you which was in Christ Jesus, who made himself of no reputation." Again we should see well to it as Watchmen, that the "old landmarks be not removed."

AN OLD PILGRIM.

OUR HOME, DANSVILLE, }
LIVINGSTONE CO., N. Y. }

Dear Pilgrim.—After my greetings to you and others of the *Pilgrim* family, I will say to you, please send the *Pilgrim* for the term of six months to the above address. Having come up here with my son for the benefit of his health, we have left loved ones, brethren and sisters in a far distant land, and feel quite lonely, not having the pleasure of perusing the *Pilgrim*. We would be pleased to have back numbers up to the first of April.

We are much pleased with the principle on which this institution is conducted, and believe it a blessing under God's providence to suffering humanity. My son is a member of our church. We crave the prayers in your devotional exercises.

Fearing I have intruded on your practice, I am your unworthy sister in Christ.

M. A. MOOMAW.

We hope that our worthy sister and her son may have a pleasant stay at "Our Home," and that their fondest expectations may be realized. We have all confidence in the principles and practices of that institution and a firm disciple of Hygienic principles, although an offender of its laws. We hope the *Pilgrim* visits you regularly and may be to you and your son, a source of comfort in your isolated condition. A general description of the place, the arrangements, privileges, and number of patients would be thankfully received.

GERMANTOWN, PA., }
May 20th, '72. }

As the Church in this place has passed through seasons of apparent barreness, I feel constrained by request of those interested, to give a short report of the meeting held at this place. The meetings were commenced on Saturday the 11th of May, and continued one week or over the next Sabbath. They grew in interest as they were continued, until the Holy Spirit commenced operating upon sin-burdened souls, and sinners were made to flee the wrath to come by making Jesus their refuge, and the rock of their salvation. During the meetings five precious souls were received into the Church of the living God, and others applied for admittance and will be received. Truly the brethern and sisters of Germantown experienced a refreshing from the presence of the Lord, and were made to rejoice in the God of their salvation to see the work of the Lord revive in their midst. During my stay amongst them I was made the recipient of their unabated kindness and Christian charity, for which they will please accept my grateful acknowledgements. As this is the place where the Brethren first planted the Cross of the Immaculate Redeemer in America, it is surrounded with many hallowed associations. May its candle be trimmed and replenished with the oil of God's grace until many will be constrained to walk in the Light, and the little flock at Germantown be made to shine as a city set on a hill that cannot be hid.

DAVIS YONCE.

Bro. Brumbaugh;—The PILGRIM gives satisfaction. Go on, and spread the pure unabated words of eternal life to a dying world, and let it promote love and union throughout the Brotherhood. Let us not be continually finding fault with the brethren, but rather try and build up than tear down. My prayer to God for Israel is, that they might be saved.

S. M. GOUGHNOUR.

Elkhart, Iowa.

EDITORIAL.

OUR CONFERENCE. (*Continued*).

COMMITTEES.

SHANESVILLE CHURCH, OHIO.
J. P. Ebersole, Samuel Mohler and D. Brower.

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J. Metzgar, E. Eby, S. Lehman.

OWL CREEK CHURCH, OHIO.
Samuel Mohler, J. Quinter, D. Long, Abram Flory, D. Brower.

FALL CREEK CHURCH, OHIO.
H. D. Davy, J. Quinter, J. Fraotz.

The request for A. M. in 1873 from Elklick Church, Somerset Co. Pa., was renewed and accepted.

A request for A. M. in 1874 from Southern Ill.

After the Committees were accepted there were a number of brethren appointed as solicitors for Railroad privileges for A. M. of 1873, and the meeting adjourned. By this time supper was prepared and soon eaten, after which we saw the large tent rapidly disappearing—a little business transacted—took the parting hand with many, and off we went for the train which was due, West after 8 P. M. and East 9:10, leaving only a short time between the departure of the two trains. This brought all those leaving, East and West, together, which made quite a large company. On such occasions we sometimes witness strange scenes. Brethren and sisters, friends and relatives have now been together for a short season and sweetly passed the hours away, but again the time for separation has come, perhaps no more to recognize each other until we meet on the other shore. We feel the warm grip of the hand and hear the heaving sigh, and the audible prayer: God bless you, pray for me, while sisters embrace each other tenderly and reluctantly give the parting kiss, but through all this we see the out-croppings of other joys. All are homeward bound—the lonely wife and the little ones are drawing upon father's heart and he inwardly blesses the moment that will set his face toward that happy place on earth called *home*, but the stir—here it comes, the *train*! the TRAIN! All aboard! and we are whirled, at rapid speed, towards our homes.

It is night—weary with the labors of the meeting, we are inclined to rest, and by the music of the thundering train, we are soon lulled to sleep, but our position is awkward and our naps are short, the night wearily wears away and welcome morning comes. We have already crossed the Alleghany Mountain and are swiftly rolling down the "Horse Shoe Bend," the wonder of modern enterprise. From the time you leave the Tunnel on the top of the Mountain, until you arrive at Altoona you have one of the most agreeable and interesting rides that can possibly be afforded in the State. It is decidedly rich and grand, and none, in passing over the road, should fail to enjoy it. Again evening we reached our home and found *all well.*

OLD PILGRIMS GONE TO REST.

JOHN SPROOLE.

It would be our greatest pleasure to give our readers the biography of this distinguished old servant of Jesus had we the necessary information, but this we have not got. We had the pleasure of meeting him only once, but then made his personal acquaintance. It was at a Lovefeast in Mifflin Co., Pa., many years ago. He was then on his way for the West, and notwithstanding it was a number of years ago, we remember the time almost as distinctly as if it had only been a week ago. We can almost see

him as he stood up and preached so earnestly and feelingly that many in the congregation was melted to tears. His subject was from the 3d chap. of Daniel. We not only remember the text, but also part of the sermon, so deeply were we impressed with the man and his subject. He seemed to be preaching all the time. Wherever you would see him, there was a crowd around him and was preaching to them, Jesus. From that time we heard but little of him until a few years ago when we learned that his labors were over, that his body failed him, the house commenced to give away, and with it, his mind began to waver, or in other words, he commenced dying at the top first. Two weeks before his decease the companion of his sorrows and joys was taken home to rest. On the 10th of May the pale Messenger came to claim the tenement of clay and the liberated spirit went home to God. Thus the standard bearers pass away, not from life to death, but from death to life—from the field of conflict to victory and the Crown of Life.

JOHN HOLSINGER.

On the 21st of May, another old soldier of Jesus was called to his reward. Brother Holsinger was one of the pioneers of the Yellow Creek Church, Bedford Co., Pa. Here he lived, here he labored and here he died.

If we were better posted in the life of our old brother, we no doubt, would have many good qualities to portray which would be worthy our attention, but suffice it to say that he lived and died in the service of the Lord. For a number of years he was the bishop of the Yellow Creek Church under whose spiritual oversight it grew to be one of the largest congregations of the State. If there was anything especially dear to him, it was the "ancient landmarks of the fathers." Any departure from the "old order was looked upon with suspicion and seldom was allowed to pass with his consent. He was a man of deep sincerity and honesty of purpose and was looked up to by the churches generally as one of sound judgment and as an earnest worker in the Church. He ruled not with rigor but in love and was an especial friend to the young and was always ready and willing to give them good advice. But he is now gone to his reward, and we mourn not as those who have no hope. For the satisfaction of his many friends and relatives, we hope some of our brethren who are acquainted with his genealogy and history will give us a general sketch of his life.

CHURCH ITEMS.

In a letter received from J. F. Oller, of Waynesboro, Franklin Co., Pa., we learn that the good cause is prospering. In speaking of the additions he says: "Our Church has been increasing—first 11, then 10 and on next Sundry 8, making 18 baptized on two Sundays and just now, May 29th, another application for membership. So the work is going on.

From Bro. John Rodgers, who attended the Aughwick Lovefeast, Germany Valley Pa., we learn that they had a very interesting and quiet meeting. The following strange ministering brethren were reported: Isaac Myers and Charles Royer of Union Co., and D. F. Good of Franklin Co. During the meeting there were two baptized. Bro. Abraham Funk ordained, and Bro. Rubert Wakefield elected to the ministry.

W. A. Moore, of Seven Stars, Pa. says: "Our Communion Meeting was held on the 25th of May. We had very pleasant weather and quite a good meeting. Bro. John Zook of Franklin county and other ministering brethren were present. The Church at Marsh Creek is still on the increase. There were 8 received since the 29th of February, among whom was the writer.

QUERIES.

An explanation is desired on the following passages of Scripture: Ezekiel 37 chap. 2, 14; also Isaiah 15 chap. 6, 16. W. A. MOORE.

HOW TO STOP A PAPER.

I have been receiving a paper for the last three months and I wish to stop it. Of late, I have returned several numbers, but still they come. How shall I stop it? D. R. N.

You can stop it by sending the amount of the subscription in full up to date, and then order it to stop and you will have no further trouble. By law, you can do it in no other way. Had you returned the first No., the publishers would have discontinued it, but if you take a paper from the office it is reasonable that you should pay for it, as publisher's papers cost both time and money.

Several of our readers have served us after this style. They lifted and read the PILGRIM for three or four months and then ordered it to be discontinued without paying for the time they received it. Such treatment is low and mean, and is nothing less than cheating us out of our honest dues, and had it been done knowingly, we would have felt grieved about it, but we attribute it to their ignorance of both the law and justice. Any paper can be stopped by paying all arrearages, unless they are taken for a specified term.

C. C. ROOT, We have examined your names on the book and find that yours is not marked for book paper but Z. Henricks is, therefore you have not been receiving the good paper but Z. H. is, or should. We have now marked yours for book. Your names are not marked paid. Did you send the money? If so, when and how? If you desire it, we have some old Nos. of book paper which we can send you.

A. L, BOWMAN, We sent the Hymn Books by express to Griers Point, Perry co., Pa., on the 10th of May. Please call at the Express Office, and you will get the books. If there is no Express Office there, inquire at the one nearest to you. If the books are not received, let us know and we will attend to it.

PREMIUMS.—At the time that some of our agents ordered books as premiums, there were a few we had not on hands. We made a list of them, but unfortunately that is now lost and the books are on hands. If those who have ordered and not received will now inform us, we will send them.

NAMES ON HYMN BOOKS.—We are frequently asked whether we put names on Hymn Books. We now answer, once for all, No. We have not now the material to do it, but just as soon as we get prepared to do such work, we will let it be known through the PILGRIM.

S. M. MUMMERT. The Minutes of D. M. are sent and you, doubtless have received them before this time. The tracts were also sent. If not received let us know and we will send them again.

WM. H. SADLER MCCLELLAN, The WEEKLY PILGRIM to the end of the year is 85 cts. Your name is booked and paper sent. We have no book for sale called the "Gospel Preacher."

HENRY KLINE.—The money order was received and the Hymnbooks sent by express. Inquire at your nearest express office, which we suppose to be Emlenton, and if they are not there, let us know immediately and we will attend to it.

MARRIED.

McFERREN—FITZ.—At the house of the brides parents by J. F. Oller, Mr. Samuel McFerren, to Miss. Kate Fitz, all of the vicinity of Waynesboro, Pa.

DIED.

ROHRER.—In Aughwick Congregation, Huntingdon Co., Pa., April 28th 1872, George, son of brother Isaac and sister Mary Rohrer, aged 19 years and 21 days. Funeral service by the brethren, from Ecclesiastes 8 : 8.

The deceased went to Mount Union on Saturday evening, with two other young men,—neighbors, and on their return home, the front spring of the buggy in which they were riding, broke, throwing the driver out and causing the horse to run off. The deceased and his companions jumped out, and in so doing George was thrown on his head causing a severe fracture of the skull, from the effects of which he died the next day about 10 o'clock A. M. The other two young men were both more or less injured.

How true, that "In the midst of life we are in death." Here was a young man of good moral character, full of life, health and physical strength, loved by his dear parents and friends, and respected by his neighbors, with every prospect of life before him, within a few hours made a subject for the cold grave, and summoned to that judgment at which we must all sooner or later appear. "Remember thy Creator in the days of thy youth, before the evil days come, and the years draw nigh in which thou shalt say, I have no pleasure in them." May God in his infinite mercy add His blessing, and sanctify this dispensation of His Providence to the good of all.

* * *

[*Companion* please copy.]

SIES.—In the Southern District of Indiana Nov. 29th 1871, of Lung fever, sister Elizebeth Sies, aged 40 years and 15 days. Same place, Dec. 28 1871, of Dropsy, Bro. Samuel Sies, aged 48 years, 9 months and 19 days.

NINE.—In Solomon's Creek Congregation, March 10th '72, of Lung fever, sister Martha Nine, aged 28 years, 10 months and 3 days. Funeral service by the writer, from Heb. 9 :27-28.

RUSH.—In same Congregation, our beloved old visit brother Joel Rush, of erysipelas, aged 71 years, 8 months and 18 days. The funeral of all the above was preached at once by the writer, and Bro. D. Shively, as the two first named was daughter and sonin law of Bro. Rush. Text 23 chapter of Numbers, and part of 10th verse.

JESSE CALVERT.

HARDMAN.—On the 14th of April, 1872, in the Cold Water Congregation, Iowa, Cleopatro Hardman, daughter of friend Aaron and Christina Hardman, aged 16 years, 3 mos. and 10 days.

CRAINE.—On April 19th, 1872, Geo Craine, son of friend Craine, aged 3 years and 6 mos. Funeral services by the writer, text Mat. 19: 14.

CRAINE.—Also on the 23rd of April, Lydia Craine, daughter of the above, aged 1 year and 6 mos.

RIFE.—On the 24th of April, Laura M. daughter of friend John J. and Emoline Rife, aged 9 months and 21 days. Occasion improved by the writer from James 4: 14.

The above notices were caused by spinal affections or spotted fever.

J. E. EIKENBERRY.

NICHOLSON.—On May 20th, 1872, in the Iowa River Church, Albert, son of Bro. Joseph and Sarah Nicholson, aged 3 yrs, 10 mos. and 14 days. Funeral service by Larken Hall.

Announcements.

Please announce a Communion Meeting which is to be held, the Lord willing, in the Iowa River Church, four miles south of State Center, in Marshall county, Iowa, on the 29th and 30th of June. A hearty invitation, especially to ministering brethren.

ELDER JOHN MURREY.

Please announce through the PILGRIM that we intend to hold a Lovefeast meeting, God willing, in the Cold Water Church, Iowa, on the 13th and 14th of July. The meeting will be held near Nora Springs, on the railroad of Burlington, Cedar Rapids and Minnesota. An invitation given to all and especially to ministering brethren.

J. F. EIKENBERRY.

Urbana Ill., at the house of bro. George Dillings, June 22, 23. *Brethren* coming from the North or South, on the Ill. Central railroad, will stop off either at Thomasboro, or Champaign City. Those coming from East or West, on the Indianapolis and *Bloomington* railroad, will stop off at Mayview.

Waterloo Congregation, *Black* Hawk Co., Iowa, June 15, 16, commencing at 1 o'clock p. m.

Union District, Marshall Co., Ind., June 14th commencing at 10 o'clock a. m. 3½ miles southwest of Plymouth. Those coming on the Mail Train will stop off at the Summit, three miles west of Plymouth.

Fawn River Congregation, Lagrange Co. Ind., June 15, 16, commencing at 10 o'clock a. m. Six miles east of Lima at the house of bro. Eli Horner.

Money List, &c., crowded out.

THEORY VERSUS PRACTICE.

In a certain College in which the Rev. Dr.——, a Presbyterian minister, was the Professor of Greek, there was a quizzical genius of a student, whose name we will call Newlet. Now it so happened that the reverend Doctor became seriously exercised in his mind by the thought that most of the people in the community entirely misunderstood the meaning and the use of that much-persecuted Greek word, *baptizo*, and he accordingly undertook to enlighten the natives by preaching a series of sermons on baptism. Newlet attended regularly on the ministrations of his learned Professor, and in the course of two or three Sundays was pretty well dosed with the statement that *baptizo* really meant to sprinkle or to pour, and not to *plunge*. But in the course of the regular lessons in the class-room of the College, Newlet was one day called upon to translate a passage from one of the Greek authors. The passage gave an account of a man who became so enraged at another, that he seized a red-hot poker and *dbaptize eis opathalmon*. Newlet, with a mischievous twinkle of the eye, but with a grave manner, translated it thus: "He seized a red-hot poker and *sprinkled* it into his eye." "How is that?" said the reverend Professor. "He sprinkled it into his eyes," repeated Newlet. 'But,' said the Doctor, "that word does not mean *sprinkle*." "Well, sir, it *did* mean *sprinkle* on last Sunday night," replied the mischievous fellow, amid suppressed laughter from the class, who keenly relished the joke. The Professor looked grave, was silent a moment, and then replied, "You may translate it *plunge* here, sir."

We are inclined to think that this is quite a good practical refutation of the learned work of Mr. Dale on "Classic Baptism."—*Christian Index.*

CROP PROSPECTS.

One-fifth of the wheat in Trempeleau, Wisconsin, is reported killed.

Winter wheat throughout Fon du Lac county, Wisconsin, never looked better.

The army worm has commenced its ravages in the pastures of southern Illinois.

The wheat prospects around Coldwater, Michigan, are that not more than a half crop will be realized.

Wheat in Wayne township, Marion county, Indiana, averages fourteen inches high, and promises a fine crop.

The farmers of Rock county, Wisconsin, have finished sowing, and their planting is well advanced.

The wheat crop promises remarkably well in Upper Georgia, a much larger breadth than usual having been sown.

The strawberries in the vicinity of Anna, Illinois, are looking finely, and other fruits in that region give promise of an abundant yield.

Wheat in the Grand Traverse, Michican, region, is reported in good condition. In Shiawassee county the wheat prospects are very poor.

The Bunker Hill (Mich.) *Gazette* says the late rains and warm weather have made a wonderful improvement in the appearance of the winter wheat.

The Carlinville (Ill.) *Democrat* says: "We do not remember to have seen in the past fifteen years a better prospect for peaches, cherries, pears, and all kinds of small fruits."

Wheat is looking very badly in the vicinity of Homer, Mich., though the recent rains have improved their prospects somewhat. At Plymouth, the crop prospects are not good, great damage having resulted from the protracted drought.

The Pottsville *Standard* says: The crops in this section are suffering from the continued drought. Unless rain is vouchsafed pretty soon, short crops will be the order, pretty generally throughout the State.

The wheat crop in Chester county appears likely to be a failure. The winter badly injured it, and then a great deal of what got through the cold weather was killed off by the recent hot, dry weather.

The Parkersburg, (W. Va.) *Times* says that the peach trees in that neighborhood were severely injured by the hard winter.

Advertisements.

GOOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have enquired whether we keep them for sale. We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for sending them.

Conversion of St. Paul. By George Jarvis Geer, D. D. 12mo. fine edition, $1. Plain edition, 75 cents.

Footprints of Life; or, Faith and Nature Reconciled.—A Poem in three parts. The Body. The Soul. The Deity. By Philip Harvey, M. D. $1.25.

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Man, in Genesis and in Geology; or, the Biblical Account of Man's Creation, tested by Scientific Theories of his Origin and Antiquity. By Joseph P. Thompson, D. D., LL.D. One vol. 12mo, $1.00.

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6 20	8 53	Marklesburg	8 14	3 51
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6 40	9 14	Rough&Ready	7 53	3 28
6 54	9 28	Cove	7 38	3 13
7 00	9 33	Fishers Sum'lt	7 33	3 08
Ar 7 15	9 48	Saxton	7 18	Le 2 52
Le 7 30	10 00		7 00	
7 47	10 18	Riddlesburg	6 43	2 34
7 54	10 26	Hopewell	6 37	2 26
8 12	10 46	Pipers Run	6 20	2 08
8 32	11 06	Tatesville	6 00	1 48
8 47	11 20	Bloody Run	5 48	1 34
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"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 3 JAMES CREEK, PENNSYLVANIA, JUNE 18, 1872. NO. 25

POETICAL.

HE IS COMING.

He is coming—long expected—
He, the Lord of earth and Heaven;
He who once by man rejected
From His rightful throne was driven.

He is coming! not the stranger
Once before to earth He came;
Not the child of Bethlehem's manger,
Not the Nazarene by name.

Not the humble man and lowly,
Doomed to tread life's thorney road;
Destitute of home, save only
That which charity bestowed.

Son of God and man united—
He is coming back to reign;
Where before His name was slighted—
Where He once was mocked and slain.

Where for ages, since His dying,
Sin has held an iron sway;
Where the scoffer still is crying—
"When shall dawn the promised day?"

He is coming to deliver
Earth from sin and death and pain—
To restore, and that forever,
Paradise to man again.

He is coming! Soon before Him
Tyrants grim shall prostrate fall;
Haughty princes shall adore Him—
Monarchs own Him Lord of all.

He is coming! All creation
Soon shall own His peaceful sway—
Every tribe and tongue and nation
At His shrine shall homage pay.

He is coming! Lift your voices,
All ye suffering tribes of men!
See! the wilderness rejoices—
Hark! the woods take up the strain!

Ye who love your Lord's appearing,
Soon shall see *Him* eye to eye;
With this hope your spirits cheering,
Sing, "Redemption draweth nigh."

—*The Christian.*

ESSAYS.

For the Pilgrim.

THE EXTERNAL ORDINANCES.

BY EMANUEL UMBAUGH.

While the sacred pages of the Holy Scriptures are filled with such profound sublimity that our minds are sometimes, almost entirely lost in contemplation, when trying to unravel their spiritual meaning, we cannot but feel assured that an external application, by observing all their holy injunctions in connection with a charitable life and a life of morality, will meet the approbation of our Heavenly Father. The truth of this statement is verified by the fact that the Scriptures attached to them a hidden or spiritual meaning. Learned men, everywhere, are becoming conspicuous to the world, and are having their names registered high upon the scroll of honor and of fame, by commenting upon the Sacred Word, and having their commentaries placed in the various book-stores for general circulation. Thus they give to the world their own peculiar opinions, relative to the *spiritual meaning* of those *mysteries* upon which men so frequently differ. No two of these learned men agree in every particular, which is all the evidence necessary to convince the thinking mind that men's peculiar notions relative to any part of Divine Revelation, are entirely worthless as foundations upon which to build their hopes of Heaven; yet when we take a retrospective view through the surviving fragments of ancient history, down to that early period in which the Church, as established by Christ and His holy apostles was the only Christian organization in the world, we find that these were the very plagues upon which men even in that age began to build their faith. The first sect, perhaps that seceded from the Church of Christ was that of the Gnostics.

There were among the early Christians in the first century, a class of heretics, who on account of their peculiar notions were known by this appellation. They claimed that by virtue of their own peculiarities, they, alone, were in possession of the true knowledge of the Scriptures; hence they looked upon all the rest as simple and ignorant persons, who interpreted the Divine Word in a low and literal meaning. Here is a circumstance from which we may get a little consolation. These would-be wise men were no longer willing to attach to the Scriptures their literal meaning, but were willing to receive them only, with their own newly invented spiritual signification attached thereto. They were great philosophers, and could no longer condescend to the literal meaning of the Word of God, and thus, perhaps, soil their delicate hands in stooping to wash their brethren's feet; but they were not yet afraid to wet their clothes by going down into the water when administering baptism. We have, however, in the history of this "new order" of the first century, an abundance of evidence in favor of the practice of the external ordinances of the New Testament, for as these heretics denounced the church on account of her accepting the literal meaning of the Scriptures, it is evident that the church of the first century did thus accept them. In the third century lived another of these great philosophers, who became the founder of another new sect, asserting that the source of many evils lies in adhering to the literal and external part of the Scriptures, and that their true meaning was to be sought in a mysterious and hidden sense. The name of this ancient heretic was Origen. Are there not many living in the present age of the world who cling to the same heresies? I will let the reader decide whether there are or not.

In addition to those mentioned this Origen was an advocate of other heresies which, perhaps, distinguished him and his followers from the Gnostics. One of these heresies was that he believed that the soul of man is coeternal with God—that it had an existence with Him throughout all past ages, and that for some fault is condemned to a mortal body in order to make satisfaction for said fault. The followers of this learned man were called Origenists. To these two sects of heretics must be attributed the rise of the doctrine of disregarding the outward ordinances of the "House of the Lord" by treating the literal meaning of the Scriptures with scorn and contempt, and accepting them in a spiritual sense only. Seeing, then, that "faith alone" system is borrowed from the ancient heretics, how many are still willing to follow them instead of Christ, just because father and mother did so? If father and mother did so for want of better light let us not condemn them, but let us, ourselves, accept the word of God as it is, as did the Church of Christ, from which all ancient heretics fell, and were no longer suffered to hold sweet communion and holy fellowship, but were compelled to stand aside until, like their brethren of the present age of the world, they would, perhaps, try to stigmatize the Church by accusing them of the error of holding close communion, when anything to the contrary would of itself be a heresy. There is a class of individuals who, although they preach in favor of some of the ordinances established by Christ the great head of the Church, yet by practice they positively deny them. They have yet to learn that actions speak louder than words. They claim, however, that they do not observe these institutions, because the majority of the members of their body have yet to learn that it is really their duty to do so thus virtually admitting that they are a body of unconverted Christians as far as practice is concerned. I wonder how long these preachers intend to continue in their unsafe condition just because the majority of their brethren are not only unconverted, but not as much as convicted? Perhaps they will continue preaching in favor of Feet-washing as an institution of Christ, until they die, without affecting their brethren, and then they will, perhaps, lose all the benefit that may be derived therefrom. Would Paul have received any of the benefit of the Christian religion, if he had continued with the Jews, after being convicted, hoping that the time would come in which they would join him in observing the duties incumbent upon those who profess the Christian religion? We hope that the time will soon come when those who preach and do not practice because their brethren are unconvicted, will follow the example of the holy apostle, and come out from among them, and walk with those with whom they can practically enjoy the religion of Jesus Christ.

Meekness cannot well be counterfeited. It is not unmanliness—it is not servility—it does not cringe—it does not whine. It is benevolence imitating the God-man in patience, forbearance and quietness. It has no connection with insensibility. It feels keenly, but not malignantly. It abounds in good-will. It bears all things.

EXTRACT FROM THE BLOODY THEATRE.

Continued.

The endowments which God has conferred upon me, were at first amusements and recreations to me; but now they yield me holy fruits. It is true, I have labored and toiled, and have watched day and night as far as it was in our power. But all this labor only served to make me more perfect; I have never suffered a day to pass without some improvement. Behold, the countenance of God has been manifested toward me; and the Lord has granted that I enjoy great joy in my heart. In Him alone I have perfect peace.

Who will dare to say, that I have lost my age and years? For my soul said: The Lord is my portion; therefore, will I seek Him. Therefore, since dying in the Lord is not to die, but to obtain everlasting life, why does he prevent me from dying, who opposes God. All this will perfect my greatest joy; if I may but drink the cup of the Lord. What surer pledge of salvation could I possibly find? Did he not say that men will do to you as they do to me? Therefore, let this foolish man hold his peace, who has long erred in the light of the meridian sun. Let the blind world no longer imagine such things. For I will say with the apostle: Nothing can separate us from the love of Christ, neither tribulation, nor fear, nor hunger, nor nakedness, nor care, nor persecution, nor sword. We are killed all the day long. We are led as sheep to the slaughter; but thus we are partakers with Christ, who said: That the disciple is not greater than his master, nor the servant greater than his Lord. He also said, that every one should take his cross upon him, and follow him. 1. Peter, 1; 8. Lam. ii. 24. John xv. 20 Rom. viii. 89. Ps. xliv. 23. Matt. x. 34.

Comfort yourselves, Oh! most beloved fellow-servants, comfort yourselves; for we are tempted on all hands. Let our patience be perfect on every occasion, because it is said that such things should befal us upon earth.

For it is written, that those who will kill us, think that they are doing God service. Therefore, both death and fear are only parts which make known to us our calling; we rejoice and shout in the Lord in prospect of a future life, which we shall enjoy after we have been innocently beaten and put to death. For it is better to suffer for righteousness' sake, if it is the will of the Lord, than to suffer as evil doers. We have an example of this in Christ and the prophets, who spake in the name of the Lord, and were put to death by the children of unrighteousness. Behold! what shall we do? Blessed are they who prove themselves steadfast; we rejoice in our innocence, and in the righteousness which God has granted us.

God will punish those who persecute us. I have been charged with being a fool, because I do not conceal the knowledge of God, and am not circumspect in regard to what I say publicly or privately, which I might answer with but a single word. Oh, poor man! what are you, who do not see the sun, and think upon the word of God.

Beloved, think on the sayings of Christ: Ye are the light of the world. A city on a hill cannot be hid. You do not light a candle and put it under a bushel, but upon a candlestick, so that it may give light to all in the house. And in another place He says: And ye shall be brought before governors and kings for my sake. Therefore, fear not them which kill the body, but are not able to kill the soul. And he that confesseth me before men, him will I confess before my heavenly Father.

Since then the Lord has spoken so plainly on this subject: by what authority do they oppose and advise me? For I shall never forsake the counsel of God, and follow the advice of men; since it is written: Blessed is the man, that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. Matt. v. 14; xvi. 17 x. 18.

I shall never deny Christ; but I will confess Him as often as it is necessary. I will not regard my life more than my soul. I will not barter the future for the present. How little does he know, who thinks that we are in the way of folly? John xii. 13

I do not think it improper, though I may not please the so called mighty righteous, wise, merciful, gracious, and enlightened councils of this place, whose favors are promised me if I recant.

But because we are instructed by the apostles of the Lord, that we are rather to obey God than man; therefore, I will not accept of their favors. I wish that they might be perfect in the presence of the Lord. They are here indeed high minded; but they should also become perfect in the Lord. They are righteous, but still they are in want of Christ, who is the foundation of righteousness. They are wise indeed, but where the beginning of wisdom is, there is also the fear of God. They are called merciful, but I wish that they might be more controlled by Christian love. They are gracious; but I wish them the foundation of goodness, the best and Most High God. They are called the enlightened, but they have not received our Savior, the most enlightened. Prov. ii. 15. Rom. xiii. 14. Matt. 1. 21.

Pay attention, Oh! kings, and judges of the earth; suffer yourselves to be instructed; serve the Lord in fear, and approach him with trembling. Receive instruction, lest the Lord get angry, and you all depart from the true way. Why do you cause an uproar, O, ye people! and ye nations! Why do you imagine vain things against the Lord? Why have you, ye kings of the earth, stood up, and ye rulers gathered yourselves together against the Lord, and against his Christ? How long will you seek lies, and hate the truth? Be converted, and turn unto the Lord our God, and harden not your hearts. For you must admit, that he who persecutes God's people, persecutes God. For he has declared: Whatsoever men have done unto you, they have not done it to you, but to me. Zach. ii. 9.

But, tell me, in what manner have I deserved to be put to death? If I have not answered the enlightened members of the council according to their pleasure; for if I have said anything, it was not I that said it, because the Lord says: That it is not we who speak before governors, but the Spirit of our Father that will be in us. If the Lord is then true and faithful, which He is, I am not blamable. It was He, who caused me to speak. And what was I, that I should resist the will of God? Therefore, he that would reprove such a reply, reproves the Word of the Lord, which he uttered through me; but if he is of opinion, that the Lord is not to be reproved, then let him not accuse me any more, because I am not to be blamed in this matter; for I have done that which I would not; I spoke what I had not premeditated. But if the words which I have spoken, are not fairly and sincerely spoken, if they be examined, and this be proved to me, then I will confess, that they have proceeded from me alone, and not from God; but if I have said anything, and if it is found to be good on examination, and if it cannot with propriety be reproved; whether we are willing or not, we have then to confess, that it proceeded from the Lord. Now, if all this proves to be so, who will then accuse me? The most wise people? Who will condemn me? The most righteous judges? Those who are indeed unwise and unjust?

Shall they do as they please; and shall the Word of the Lord be made void? Shall the Gospel be wholly despised? By no means. For the Kingdom of God will be the more acceptable to the true Israelite, so that the chosen of Jesus Christ will obtain it the sooner. But those who do these things, shall experience the great judgment of God. They who slay the righteous, shall not go unpunished.

Beloved, open your eyes, and receive the counsel of God. Not long ago the Lord showed you a sign of pestilence, that you should reform; but if you will not receive this, he will then send the sword, and smite the people that oppose Christ with the sword, pestilence and hunger. May God avert this judgment from this place. To all the believers, their zealous servant, the prisoner in bonds, Algerius. Gal. vi. 18. Thess. I: 6. Ps. vii. 2. Acts xii. 3; xxv. 33.

Written in the pleasure garden of the prison, called Leonia, 12th July, 1557.

"ONLY BELIEVE."

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Matt. 16: 16.

The subject of faith or the necessity of believing is admitted and preached by all, but I fear the true sense or meaning is not always comprehended, and as without faith it is impossible to please God, we must be sure we have faith. Very many persons believe there is a Supreme Being, who sent his son into the world to redeem the world, and not very many in our Christian land will say that our gospel is not the gospel of Christ. But a faith that does not work by love, and *that* love prompt to obey, is not a faith that will please God. We very often hear the remark "only believe," Believe what? Why believe in Jesus! Oh! yes, truly believe in Jesus, but how are we to believe in Jesus except by believing his word, the Gospel? And does a man believe the gospel unless he has a full determination to obey it? I fear he doubts. The Savior says: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock, &c. I suppose the hearing the Savior alluded to, would apply to those who were anxious to hear the Savior speak, and would gather around him in large crowds, and would now apply to those who delight in going to Church and Sunday School, and say they are learning of Jesus, and are hearing his sayings. But are they doing them? If not, the Savior would liken them to a foolish man, which built his house upon the sand.

The manner in which we spend our lives is of great importance. Again the Savior says, "Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." Matt. 7: 21. No, not every one that prays, or say they hear his sayings, or they believe, but he that doeth the will of our Father which is in Heaven. How do we know the will of the Father? He has revealed it to us through His Son Jesus Christ, who said he came not to do his own will but to do the will of him who sent him. Now if we have faith that will please God, we must obey him. Truly "faith cometh by hearing. The word hearing may imply a desire to know, or a hungering and thirsting after righteousness. If we read the Gospel of Christ, for it is the power of God unto salvation to all that believe it, with a desire to obey, we will have a greater desire to hear. If we now yield to the drawings of the Father, there will be a living faith manifested. "For as the body without the spirit is dead, so faith without works is dead also," James 2: 26. The more faith the more willingness there is to obey. One that is not willing to obey the Lord has not got faith. And as it all must come by the word of God, let us read it and hear it preached, and let us not be forgetful hearers but doers of the word. And as living faith includes obedience, there may be an outward form of obedience, or will-worship, without faith which will not please God "For without faith it is impossible to please God, and that which is not of faith is sin." To have faith in God's word is to be-

lieve, and if we obey, God's promises will follow. "He that believeth and is baptized shall be saved." We must believe it; "but he that believeth not (though he may be baptized) shall be damned." "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost, &c." We must believe this, if we would be benefitted; we must believe that if we obey the Lord, we will receive that which he has promised to give. Unless we do this we have not got faith, and so with regard to all he has commanded. He says, "teach them to observe all things whatsoever I have commanded you and lo I am with you alway even unto the end of the world." We must believe this, for the Lord has commanded it. He says, "Repent ye therefore and believe the gospel."

I would say to those of us who claim to exercise that living faith in Jesus and his saving Gospel, let us be faithful. Believe his word and and obey it, for "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." What glorious promises in the future only on conditions, if we do His commandments. "He that endureth unto the end the same shall be saved." May the Lord give us grace to be faithful is the prayer of your unworthy writer.

H. BEELMAN.

Siddonsburg, Pa.

RAGE AND HATRED.

There is a great difference between rage and hatred; and we think that we may say that there are few men capable of hating. What the majority of persons feel when injured, is rage, not hatred. Their auger ceases when their enemy falls into a great misfortune or loses his life. All those desires of vengeance which they previously felt then vanish, and, as it were, die with him. Nay, they sometimes regret his disgrace, and are touched with sentiments of pity and compassion for his misfortune. On the contrary, hatred is never softened by an accident which may happen to an enemy; it derides his calamity; it receives joy from his death; and tho' it ought to terminate with his death, it lasts to the grave, and persecutes his memory and his prosterity.

It thus appears that a man who feels rage only wishes evil and acts revengefully against the person who has done him an injury, while the latter has the power of continuing his misdeeds, but abandons this design as soon as his enemy is no longer in a condition to annoy him; and as great misfortunes, and, principally, death, deprive him of that power and that will, rage loses all its desires of vengeance, and is even inspired with sentiments of pity and commiseration for the calamities with which he is overwhelmed. But hatred does not stop only in repulsing an injury and in chastizing him who has done it; it wishes absolutely the enemy's complete loss of wealth, life, and honor, and though it does not always contribute to such ruin, it is always very glad when it comes. Hatred, again, stretches its malignity beyond its just enemy. It extends its vengeance to the injurer's parents, relatives and friends, as if they were a part of him. It has the same feelings against him. It tries to destroy them, and, if they are dead, it pursues them with its instruments of malice!

Aim and Purpose.

It is not to contemplate an aimless and purposeless existence,—golden youth gliding by, hastening by, wasting precious opportunities, no aim, no object in view; just like a ship under full sail and well manned, but no rudder, only drifting, no harbor in view, going with the tide, or perhaps with rudder in good working order, but no port in view, only sailing you know not where. Have an aim in life, and a noble one. Aim high, and you will hit something above your level. Are you a student? Be not satisfied to get through your studies or recitations without censure from your teacher, but study hard to acquit yourself with honor; be not content to creep along on the level, but walk; yea, run even, up the rugged hill where honor sitteth at the peak. Are you a mechanic? If so, learn your trade well, not contenting yourself with being an average workman, but strive to become master of your art, always bearing in mind the old adage, "What is worth doing at all, is worth doing well." Strive to be a leader, not a follower. First have an object, aim high, and then zealously labor to accomplish your object; success is sure to follow earnest, unceasing toil. The contestants in the Isthmian races had an object in view, and every sinew and nerve was bent to obtain the object. It was the crown at the end of the race. Life is a race, and many are on the course. You must either run or be trodden under foot; the multitude is moving on; you must not look behind, or defeat is certain. Lead off in the train, and you will gain the crown at the end. Those who dally will never reach the object, but will fail at last. Reader, have a noble object in view, and then with all your might press forward until you reach it, and it is yours.

The fear of the Lord is the beginning of wisdom.

YOUTHS' DEPARTMENT.

WHAT THE BOYS DID.

There was not a mean-looking boy in the crowd. I had watched them so often on their way to school, neat and fresh and gentlemanly in appearance; or coming home again a little flushed and rumpled, but merry and full of life, that I knew every face among them. Now they were gathered about the corner, and their pleasant voices drew me to the window. What do you suppose I saw? Why, every boy held one hand behind him in which he had a stone or a stick, and the whole party were doing their utmost to coax a poor silly little puppy to run out from the shelter of his own premises that they might have a shot at him. "Come Johnny! come Johnny! nice fellow! poor fellow!" in all sorts of soft, insinuating tones; but the puppy had doubtless learned wisdom by sad experience, and only poked his black nose through the fence, peered at them with his wicked little eyes, and wagged his tail in in a friendly way.

Then the boys tried another manœuvre. Two of them marched boldly up to the gate, and the puppy, in his zeal to defend the premises, barked valiantly. The boys ran in feigned terror, and the puppy followed, fairly bursting with what in men we call heroism, patriotism, or some other *ism* Pell mell came the sticks and stones; and not a boy missed his chance for a shot, and the poor deluded puppy rushed back to his intrenchments yelping in dismay, while a chorus of shouts and laughter fairly made the air ring. I looked at those boys, as they went on their way, in wonder. How happy they looked; how merry they were over their successful manœuvre. I don't believe one of them had the slightest suspicion that he had done anything mean or cruel. It was just a good joke, and hurt nobody, unless it might have been the puppy, and he only got one or two knocks; puppies don't mind rough handling. It is a pity to spoil a good joke; but oh! you dear, brave, noble boys, that make your mothers glad and proud every day of your lives, it is a greater pity to spoil with a little taint of cruelty anything so good as the manhood into which you are capable of growing, and that is why I looked sadly after you that day, and had no heart to read you a lecture. I meant to give it to you, though, and here it is, where I know some of you will see it. Nobody need call me a croaker, and say boys will be boys, and it's boy-nature to delight in teasing. Perhaps it is. I've read that every man's nature is part angel and part demon, and sometimes one part outgrows the other. Which part will you have, boys? Now is the time to decide. If you don't want the ugly, cruel demon to grow until he gets the mastery of everything good in your natures, you must be careful not to feed him. Keep him down; chain him; beat him back whenever he shows his head or his cloven foot. God made you to be glad, and He made the world for you to be glad in, and you may be sure there is plenty of good, genuine fun to be had without inflicting the smallest amount of suffering upon any of the weak, innocent creatures which share the world with you. Thousands of men and women are using their influence all over this country in the prevention of cruelty towards animals, but after all there is very little hope except in raising up a new generation, whose feelings have not been seared as with a hot iron, and who will shrink from cruelty as from any other sin and shame. Boys! I speak for places in that new generation for each one of you.—*Little Corporal.*

For the Pilgrim.

KINDNESS.

My dear young readers of the PILGRIM, there is, perhaps, no principle of the human nature that will secure us more real happiness than kindness, and at the same time a principle more easily overcome by evil persons. How natural it is for us to be kind when all is peace with us, and yet how unnatural when otherwise. No one will deny that kindness is an indispensible element of religion, or that it is not one of the chief attributes of Christianity. Nothing so easily purchased is more valuable, nor nothing so easily practiced more remunerative. In kindness there is invisible power, and a power which will restrain us in all the various vicissitudes of this mortal life. A man or woman with a kind disposition will find friends everywhere, and are in possession of a power that can in no other way be obtained. It is kindness that elevates, purifies and exalts us beyond that of selfishness and indifference to all around us. It is kindness that softens the heart of the most inveterate enemy, and renews attachments that have been buried for years. It is the first impulse of our recollection, either as to whether they have been kind to us, or we to them. Daughter, have you not stood by the couch of your dying mother, with a throbbing heart seriously reflecting over her many acts of kindness and fond forgiveness for past offenses? your conscience knocking dolefully at the door of your heart begging for admittance to remind you of a want of obedience and due reverence of her tender love? Son, have you not looked for the last time upon the paternal countenance of your departed father, and remembered that all

his admonitions and teachings were by kindness, yet you were heedless.

Husband, have you not visited the grave of that dear, departed wife, and after weeping long and bitterly over the mouldering dust of her whom you loved, remembered that she was kind and faithful in affection, that in all her sayings and in all her doings she was governed by kindness? Yes, kindness is an immortal principle of our nature, and should be cultivated by every christian professor. It is to our souls as rain is to the drooping flower. Without it we cannot live as we should live, but are cold and unyielding in our natures and as incapacitated to love as to be loved. We very frequently find persons who are very kind to their neighbors and those with whom they associate when from home, but who seem to have closed the portals of their heart, when at home, with their families. How desperate must be the lot of those who have fallen victim to such a nature, yet how many do we find even among the professing classes to be truly Christ-like? We must give unbounded space to kindness, and as it is one of the christian graces, and essential element of the christian character, let us cultivate it, as precious seed for the food of an affectionate heart. Kindness is that which will live forever in the memories of our friends, who will cherish the kindest recollections when we are no more. It is the laurel that never fades, and the tribut that never dies. It is that which decks our brow with loveliness and imprints our cheek with beauty. To be kind is to be good.

SARAH HESS.

Fairview, Md.

CORRESPONDENCE.

ORCHARD VIEW, }
FAYETTE Co, W. Va. }

Dear Brethren: By request of friends I will give a few jottings relative to my return from A. M. I was one among many that had to get off at Wooster owing to the too great a crowd on board the cars Thursday evening, the 23d. Next morning we tried it again with better success and arrived at Dayton about 3 P. M. Had intended going direct to Cincinnati, but by the earnest entreaties of brethren we were prevailed upon to tarry and attend the Lovefeast next day in brother Bowman's congregation, where we met with a large crowd of loving members of the household of faith, relatives and friends. Had an excellent feast of love together until Sunday morning at 10 o'clock. When the night services closed we were taken by brother J. Garber (minister) to his home, and at 10 o'clock to the new and commodious meeting house in the district where brother Garber lives, where we tried to preach to the people. After services we were called, with other brethren and sisters, to visit a family where there was a dear little girl much afflicted and seemingly near the time when it shall be an angel in heaven, and be with five other little ones that have gone before from the same family, and yet the father out of the shepherd's fold! We hope the gathering of those lambs to the arms of Jesus, and the love of God, will induce him to "enter in and be saved" and meet them all in heaven. Had a season of worship with those who were present, then bade a sad farewell, and was taken by brother Garber to Dayton. Tarried with Bro. I. Brower. Early next morning, in company with Bro. Abraham Moseby, of Tennessee, took the train for Cincinnati. Arrived there at 7 A. M. In the crowd and bustle was "parted asunder" from Bro. Moseby and saw him no more, his route being down the Ohio River, and mine up. Left Cincinnati at 5 P. M., aboard one of those splendid steamboats, arriving at Huntington, W. Va., next evening at 6 o'clock P. M. three or four hours behind time. Train was gone, so I had to lay over, which gave me an opportunity to take a look at the city of Huntington which is going up after the manner of Jonah's Gourd. Where now are blocks of fine houses, hotels, stores, banks, manufactories, also graded streets along which fast horses and fine carriages move, last June luxuriant grass was mowed by the farmer! These are fast times, and W. Va. can boast of at least one city going up after the manner of western cities. This point is the terminus of the Chesapeake & Ohio Railroad. The Company is putting up extensive Machine Shops, depots, &c. Early next morning I left aboard the cars and traveled up the Great Kanawha Valley to the Falls of Kanawha, from whence we set out on foot and arrived at home and found all well, thanks to the Lord. As usual, we met with many loving hearts and ready hands whom we are assured the Lord will bless abundantly.

J. S. FLORY.

Dear Pilgrim: The Salem Branch of the Church of the Brethren, is found in Marion Co., Ill. around the capitol of said county called Salem, on the Ohio and Mississippi Railroad, 70 miles East of St. Louis, and 270 miles West of Cincinnati, and within 7 miles of the Chicago branch of the Illinois Central Railroad, in a beautiful country of prairie and timber land, abounding with all manner of vegetation, such as wheat, corn, oats, rye, sweet and Irish potatoes, and fruit of nearly all kinds. Peaches of the best quality grow here, some are nearly half grown now, and the trees very full. The country is without marshes or ponds, some rolling and some level, well adapted to grass and stock raising, and is rich enough to produce, in a favorable season, abundantly of all kinds of the necessaries of life. The church is yet young, numbering 36 members, with one ordained Elder, two ministers in the first degree, and two deacons. They have no church-house yet, but have regular meeting in school-houses, and wherever they are called. The church is somewhat isolated, the nearest other Branch being some 45 or 50 miles off.

Then brethren and sisters, remember this young and rising church in the midst of the wilderness of this world; and a crooked and perverse generation. Pray for the same, that the borders of Zion may be enlarged, and here where wild beasts were wont to roam, the sheep of the good Shepherd may grow on living pasture. Ministers of the Gospel, as you are traveling over the highways of the world, remember this little church, come around this way and give us a call, tell us something about the King of glory, and it will refresh our souls, and all ye who are earnestly contending for the "ancient landmarks," and wish to change your location, we give you a hearty invitation to come and make your pilgrimage among us, and help us to get out stones and timber for the temple where God's Spirit is to dwell in.

From your weak brother,

DANIEL NEHER.

Dear Pilgrim:—It has been sometime since I have written any for your columns. I feel like trying to write a few lines again to let you know I have not forgotten you. I still receive the PILGRIM, and it brings me good tidings every week. I love to read it and would feel lost without it, as I do not hear preaching often. I read many good sermons in the PILGRIM which is soul-reviving.

I enjoyed the privilege of meeting with dear brethren and sisters at the Brethren's meeting-house near Fayetteville, on the 11th and 12th of May, in a Communion capacity. Met a goodly number of members, and had quite a pleasant meeting. On Sabbath Bro. A. Hutchison preached his farewell sermon. He has left us to go to the far West. He will be missed very much, as he was a strong pillar in defense of the truth here and now the burden of preaching the Word, rests upon Bro. J. S. Flory and two young speakers. The calls are many, and the territory large and much of the country rugged. Brethren and sisters do not forget to pray for our ministering brethren and their wives. They have a heavy cross to bear, Give them your sympathy and prayers, that they may be faithful in laboring for the glorious cause of Zion. May God help us all to more fully awake to our duty, and go forth as valiant soldiers of the cross, having both the form and power of godliness, and the result will be many precious sheaves for the garner of the Lord. Let us labor together in love, that we may win our children and our neighbors to Christ; that we way all become followers of Christ, and may be ready to go with Him when He comes to gather His children home. We will have to face the stormy blast of temptation, but let us have our face set Zionward, looking unto Jesus for aid and instruction.

We'll watch and pray both night and day,
Then when the Savior comes;
We will soar above on wings of love
To our eternal home.

C. J. MASTERS.

Raven Eye, W. Va.

Dear Bros. Brumbaugh: In a letter received from Miss Jemima Rarick, daughter of Jacob Rarick, of Bradford, Miami county, Ohio, who is a cousin of my father, bearing date May 16th, 1872, we received the following sad intelligence.

"Last Saturday our house was entirely consumed by fire. It caught in the main building between 11 and 12 A. M. Supposed to have caught from the kitchen chimney, there having been no fire in the main building at the time. The wind being so strong, it was impossible to extinguish the flames. Together with the house, the milk-house, grain-house, a large shed and all our grain was destroyed. We saved but a small amount of the contents of the house. Did not save any eatables, and very few clothes. Saved but very little bedding, but the neighbors have been so kind as to supply us, so we now have three beds. There were seven beds, besides we girls' bedclothes, that burned; also nine bedsteads. We did not save any of the latter. My bureau and trunk, the latter containing thirty-five dollars, also my pocket-book containing five dollars, were all devoured by the wild flames. The loss is estimated at four thousand dollars. This was a great loss to us, but thanks be to God there were no lives lost, and not any one hurt. They have placed a floor in the wood-house in which we now live. I was not at home during the fire, but perhaps it was all for the better."

We were very much surprised at this sad intelligence, as we had received a letter from there a few days previous bearing the welcome news that all were well and prospering. We trust to Providence that these dear friends may not be left to suffer. If they have been bereft of their earthly possessions, the Lord has been merciful in sparing their lives. The dear sister, mother of our informant, has been in delicate health for some years. Dear sister, trust in God, for he will not place a heavier burden upon us than we are able to bear. Our losses here will only work for us the greater gain in yonder world of bliss. Let us trust in God and be ever faithful even unto the end of the world.

E. R. S.

LEWISTON, MINN., }
June 4th, 1872. }

Dear Brethren:—Please announce through the PILGRIM the following appointments for meetings in Minnesota, the Lord willing. With the brethren in Fillmore county, commencing on Saturday the 22nd of June, to continue over Sunday. No communion. All those from a distance wishing to attend, will be met at Lime Springs on the McGrayer & St. Paul R. R. by writing to Bro. Joseph Ogg.

Also with the brethren in Winona Co., commencing June 27th, to continue over Sunday. Communion Saturday evening. All those from a distance wishing to attend, will stop off at Lewiston, on the Winona & St. Peter R. R. There call on Bro. J. S. Lewis.

Also with the brethren in Rice Co., commencing June 5th, to continue

over Sunday. Communion Saturday evening. All those wishing to attend, coming from a distance, will be met at Farabault on the St. Paul & Mc-grayer R. R., by writing to Samuel Oblinger. P. O. address, Watervill, Lasure Co., Minn.

All the brethren and sisters that can attend these meetings are heartily invited. Especially ministering brethren will not forget us, as we need laborers here in this isolated field. There are many precious souls here that are yet out of the Kingdom.

C. F. WIRT.

EDITORIAL.

S. J. G.—Your request is attended to.

J. M. M.—The PILGRIM from A. M. is 80 cts., but for the poor, send us whatever they are able to give. The PILGRIM is sent.

J. Z.—The above answers your questions. The minutes will be furnished in the PILGRIM.

C. MYERS.—We have no explanation to make except that the Minutes were sent. We will now send them again and hope you may receive them.

NAFF & KESSLER.—The fault is certainly not with us, as your papers are mailed regularly from our office. We have now sent the missing Nos., and hope you have no more trouble in the future.

B. ELLIS. The money sent, is quite satisfactory—hope the tracts you have sold and distributed may accomplish much good and be the means of pointing the truly penitent soul to the sure testimony of the Lord.

TRACTS.—As we sold our tracts a little high at first we make the following offer to those who received and paid to the amount of 50 cents and over: If you can make use of any more and write us how many you received, we will send you one fourth more free of charge. We will now send them to all at the following prices:

2 copies,	10 cts.
10 copies,	40 cts.
25 copies,	75 cts.
50 copies,	$1.00.
100 copies,	$1.50.

BACK NOS. FROM A. M. We have a pretty good supply of back Nos. containing report of A. M. All new subscribers will get these and the remainder of the year for 80 cents. Our agents and friends will please let this be known. Please make a little effort and see how many new subscribers you can get us. We have a noble crew of agents, and feel assured that the PILGRIM will not be forgotten. Now is the time. The PILGRIM band is growing larger and larger, but still there is room for more. Send them along. All are invited to the feast of good things that are being prepared for the future.

CHANGE OF ADDRESS.

Eld. J. S. Flory, from Fayetteville, Fayette Co., W. Va., to Orchard View, Fayette Co., W. Va.

Orchard View is a new office just established, J. S. Flory, P. M.

CLOVER CREEK LOVE FEAST.

On Tuesday the 11th inst. we had the pleasure of meeting with our brethren and sisters of Clover Creek, for the purpose of holding a feast of love and to commemorate the sufferings and death of our Redeemer.

They have adopted the custom of coming together in the evening and seem to think the tendency is for good, avoiding the burden of preparing a dinner for a large and promiscuous multitude, many of whom come, more for the loaves and fishes, than for the Bread of Heaven.

The meeting opened at about 4 o'clock p. m. The weather was pleasant and the attendance reasonably large. Elder Grabill Myers of Eldorado, George S. Myers of Lewistown and G. B. Brumbaugh were the ministers, with those of the Yellow Creek and Snake Spring Congregations. The attention and order was good with the exception of a few ill bred rowdies, who were destitute of both judgment and good sense, but such is the fruits of intemperance, they were drunk—*beastly drunk*—God pity the drunkard!

Next morning we again met for public worship and had quite an interesting and, we trust, profitable meeting. But such seasons of refreshing does not last always and the time came for separation, and we parted, if no more to meet in earthly congregations, we trust it shall be in that happy world of abiding peace and joy without end.

THE ALDINE for June is the most American of all our magazines. It contains three full page original Illustrations of American Forest Scenery, by Moran, Nehlig, and Hows. Moran has selected the primitive forest, and given us a glimpse of its wildness and grandeur. His subject is "Kwasind, The Strong Man," in the "Song of Hiawatha," and he has handled it magnificently, with all the strength and none of the extravagance of Dore. Nehlig has selected the Colonial forest, so to speak, and has given us a glimpse of its sunny openings, roofed with foliage, draped with vines, carpeted with flowers and moss, and peopled with happy birds. His subject is Campbell's "Gertrude of Wyoming," the spirit of which he has realized in his figures of Gertrude and Albert, who are rambling through the woods in fanciful Indian garb. Hows has selected the forests of the Adirondacks, and has given us a glimpse of the pines of the Raquette. They shoot up before us, with all their tall trunks and crooked, ragged branches, struggling with summer sunshine, brightened and darkened by turns as they stretch along the winding stream that brawls over its rocky bed. A nobler trio of forest pictures than these were never drawn, and they ought to make the fortune of THE ALDINE as an Art Journal. The publishers are James Sutton & Co., 23 Liberty Street, N. Y., and the price is $5.00, including oil chromo.

THE PHRENOLOGICAL JOURNAL for June is before us and as usual, is full of interesting reading for everybody. Among all the Journals and Magazines we ever read, the *Phrenological* is our favorite, and from it we gained more solid and useful information than from all others put together.

Conspicuous among its contents are, William Orton, President Western Telegraph Co.; What is the Tariff Question? by Horace Greeley, Steal or Starve! Sir Francis Crossley, M. P.; Monticello, Famous as the Home of Thomas Jefferson, Expression. The Chinese in the Philipines; Preachers and Preaching; Boys' Library, Carbon and its Different Forms; Paul du Chaillu, the famous Traveler, Life Insurance; A Bad Pen, etc. With numerous fine illustrations and portraits. A new volume begins with the July number. A good time to subscribe; fine premiums offered. Terms, $3 a year. 30 cents a number. S. R. Wells, Publisher, New York.

THE SCIENCE OF HEALTH, No. 1, is before us. This is something new and just what we have long been needing. Our people have been drugged and slopped about long enough. We firmly believe that the *Science of Health* will be a great benefactor to the American people, and hope it will receive such support as its merits richly deserve. The Magazine is issued from the office of the *Phrenological Journal* and published at the low price of $2.00 a year. Try it, and save many times its cost in doctor's bills. Address S. R. Wells; 389 Broadway New York.

THE LITTLE CORPORAL still visits our office and meets a hearty reception. It is well gotten up and filled with interesting reading for the young folks. The illustrations are pretty, and "Prudy's Pocket" is crammed full of good things. Published by John E. Miller, Chicago, Ill., at $1.50 per year.

THE CHILDREN'S PAPER, published by Bro. H. J. Kurtz, Dayton, Ohio, is a beautifully illustrated Monthly for the young, just the thing for Sunday schools. Send for specimens.

DIED.

FUNDERBURG—Near Yellow Springs, Green county, Ohio, Jun. 3d, 1872, Anna, infant daughter of George Funderburg, aged 4 months and 4 days. Funeral services by the writer from Matt. 19: 14.

B. F. DAUST.

GHEAR—In the Welch Run church, Franklin county, Pa., June 1st, 1872, Isaac Ghear, aged 35 years, 1 month and 10 days. Funeral services by Jacob Oller, N. Martin and the writer.

Farewell my wife and children all,
From you a father Christ doth call.
Mourn not for me, it is in vain
To call me to your sight again.

(*Companion* and *Visitor* please copy.)

HOXIE—In the Jerusalem District, San Joaquin county, Cal., on the 28th of Feb. 1872, of Consumption, sister Nancy Ann Hoxie, aged 33 years.

Sister Hoxie leaves a husband and six children, one daughter and five sons, all young. She gave the same evidence of faith in the Lord Jesus Christ on her death bed that she did nearly three years since, when she was baptized in the San Joaquin river, according to the direction Jesus gives us in the 28th chapter of Matt. Her funeral discourse was preached by the writer, on the 21st of May, 1872, in San Joaquin City.—Text, Rev. 22: 14, 15. ELD. G. WOLF.

THACKREY—In the church of the Brethren, Winona county, Minn., May 17th, 1872, brother James Thackrey, aged 54 years 13 days. Disease, dropsy of the chest; being afflicted over two years, in which time he suffered very much, especially in the last two months his suffering was very great.

Brother Thackrey united with the Church with his now bereaved wife, about a year ago, and that he was united with his Savior in a loving and saving faith, was manifest in his calm composure in his great suffering, in his patience and christian fortitude. He passed away in full hope of a blessed immortality. He leaves a companion with six children. Funeral services by D. Whetstone and the undersigned.

C. F. WIRT.

REIFF.—Near Burnettsville, White Co., Ind., April 30th, 1872, sister Elizabeth Rieff, wife of brother John Rieff, aged 25 years and 24 days.

The deceased was a daughter of brother Henry and sister Mary Smith, of Dark Co., Ohio. *Her* remains were taken on the morning train, May 1st, to her parents' home, accompanied by her husband and others, where they arrived about 3 o'clock P. M., same day, were interred next day in the Brethren's graveyard, near Bradford, followed by a large concourse of sympathizing friends. Funeral services by brethren Rizer, Miller and others, to a large and appreciative audience. Our beloved sister came among us eleven months ago a newly wedded bride, having been united in matrimony June 1st, 1871, and by her amiable disposition and christian deportment soon gained the love and confidence of all with whom she associated. But, alas! like a blasted rose she is gone, leaving a babe 3 weeks old, and a sorrowing husband to mourn her loss, who needs not sorrow as one who has no hope. She long since had made the good choice and entered into a covenant relationship with God, so that she truly could say, "For me to live is Christ, and to die is gain," so that our loss is her eternal gain.

JOS. AMICK.

Announcements.

Please announce a Communion Meeting which is to be held, the Lord willing, in the Iowa River Church, four miles south of State Center, in Marshall county, Iowa, on the 29th and 30th of June. A hearty invitation, especially to ministering brethren.

ELDER JOHN MURRLY.

Please announce through the PILGRIM that we intend to hold a Lovefeast meeting, God willing, in the Cold Water Church, Iowa, on the 13th and 14th of July. The meeting will be held near Nora Springs, on the railroad of Burlington, Cedar Rapids and Minnesota. An invitation given to all and especially to ministering brethren.

J. F. EIKENBERRY.

Urbana Ill., at the house of bro. George Dillings, June 22, 23. *Brethren* coming from the North or South, on the Ill. Central railroad, will stop off either at Thomasboro, or Champaign City. Those coming from East or West, on the Indianapolis and *Bloomington* railroad, will stop off at Mayview.

MONEY LIST.

A Spangler	1.50
Joseph E. Haldaman	80
Wm. Isett	80
J. W. Gripe	80
John Neff	63
P. R. Wrightsman	1.50
Simon Oaks	80
D. B. Sturgis	1.00
Samuel Repp	75
J. S. Flory	15.00
Dr. Solomon	10.00
S. M. Goughnour	1.25
J. W. Beer,	1.25
Henry Garst	.70
Wm. Angle	2.50
Amos W. Bowman	1.50
Jacob Musser	1.00
Sarah Pretzman	1.25
Isaac J. Blickenstaff	.75
John Murray	.75
John Leedy	1.22
David B. Teeter	6.60
Henry Ebie	1.00
Geo. A. Hoover	.70
Lydia C. *Hockman*	1.25
H. C. Frantz	1.10
M. Bashoar	9.50
For E. E. Fry	1.25
E. R. Stifel	2.15
John H. Ulrich	.75
S. S. Cresswell	1.25
Joseph Drury	2.50

NORTH-WESTERN CROPS.

As a number of our readers have desired as full a crop report as possible, we have made it a specialty this week, and by selecting and contributions we have been successful in getting a pretty full report and think it will be of general interest to our readers.

Wheat is headed out in the southern part of Indiana.

The Lacon, Ill., *Journal* says the prospects of the corn crop was never better.

In La Salle county, Ill., all kinds of grain looks well, and good crops are confidently anticipated.

In Muskegon, Mich., region wheat is looking remarkably well.—Corn will probably be light.

In Lake county, Indiana, winter wheat never looked better at this time of the year than at the present time.

Early planted corn in Southern Kansas is now six to eight inches high, and in good condition for plowing.

The Southwest Missouri *Enterprise* says fruit will be abundant and cheap in Henry county, Mo., this year.

In Jefferson county, Wis., corn planting is finished, and all kinds of growing crops are looking remarkably well.

Grain in Kenosha county, Wis., is looking unusually well, and grass is as good as it was at this season last year.

In Lanewa county, Mich., wheat is doing well, and the fields that looked badly a few days ago are coming forward finely.

The Waukesha, Wis., *Plaindealer* says: We have never seen spring wheat look so well at this season of the year as it does now.

The prospect for oats in Vermillion Co., Ill., was never better than at the present, and the recent rains have brought out the wheat finely.

The Saginaw, Mich., *Enterprise* says the wheat crop in that vicinity will be unusually large, and the prospects for fruit are remarkably good.

The Wanshara, Wis., *Argus* says: Should the balance of the season prove favorable, as large a yield of wheat as that of 1860 may be expected.

The Kendallville, (Noble county, Ind,) *Standard* says potato bugs are scarce this season, but the cut-worm is doing immense damage, the ground being alive with them.

The *Iowa State Register*, at Des Moines, speaking of the fruit crop in that region, says even if one-third of the crop which formed reaches maturity the supply will be ample.

The Beatrice, Neb., *Express* says that from every quarter it is reported that wheat and other small grain look exceedingly well while corn and garden vegetables are getting a capital start.

In the St. Joseph, Mich., fruit region, the peach orchards, with few exceptions, are well filled with blossoms, while the apple, pear, cherry and plum trees are literally laden. Strawberries are looking very finely and blackberries middling.

A gentleman who has traveled through Iowa says: "The hay crop promises to be more than an average. Wheat, oats, and rye are looking well, and already the tops of these cereals are waving in the constantly blowing winds of our beautiful State."

The Champaign, Ill., *Gazette* says crops of all kinds in that vicinity, fruit included, never looked more promising than at present. The average was never so great, and should the season continue as it now promises, the incoming crops will make the railroads groan for a year to come with the heavy freights.

WHEAT CROP.—Says the Cynthiana (Ky.) *News*: "The prospect for wheat in Harrison has never been as fair for the past six years as at the present in some portions of our county, while in other portions it is reported as being quite indifferent."

Marion county, Ill., June 3rd. Season so far, favorable. Early sown winter wheat looks very promising. Late sown much damaged by the chinch bugs. Oats about knee-high and well set. Corn looks well for the time. Some early potatoes big enough to cook. Peaches very full. Apples and cherries full enough.

In Butler and Floyd counties, Iowa, all kinds of grains that farmers raise, at this time (June the 10th,) are very promising, and a bountiful harvest is expected.

B. E.

Our crops in Winona, county, Minn. look very promising at this time, except corn is very backward by reason of cold and wet during last month. The weather is more pleasant and favorable at this time (June 4th.) Corn is not raised in this state very extensively. Wheat, (spring,) Barley and Oats are our staple crops. C. F. W.

ELD. GEO. WOLF, of Stockton, California, says: The San Joaquin Valley between two and three hundred miles long and 60 miles wide is one continued and nearly solid field of grain, never better. Along the sea coast in the flat and rich valleys, crops poor, on account of excess of rain in the winter and not enough in the spring.

Durable Whitewash.

Whitewashed walls will not rub off if the lime is thus prepared: Mix half a pailful of lime and water; take half a pint of flour, make a starch of it, and pour it hot into the whitewash; stir it well, and add a little salt.

CROSSING POULTRY.—More eggs are obtained from hens by mixing the breeds. Crossing also promotes health. But little trouble would be experienced with roup, gapes, cholera and other diseases in the poultry yard if careful attention were given to crossing and guarding against the vile practice of breeding in and in.

Advertisements.

GOOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have enquired whether we keep them for sale. We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for sending them.

Conversion of St. Paul. By George Jarvis Geer, D. D. 12mo. fine edition, $1. Plain edition, 75 cents.

Footprints of Life; or, Faith and Nature Reconciled.—A Poem in three parts. The Body. The Soul. The Deity. By Philip Harvey, M. D. $1.25.

Fruit Culture for the Million. A Hand book. being a Guide to the Cultivation and Management of Fruit Trees. Descriptions of the Best Varieties, and How to Propagate them. illustrated $1.00.

Hand-book for Home Improvement: comprising "How to Write," "How to Talk," How to Behave," and "How to do Business," in one vol. 2.25.

How to Live; Saving and Wasting, or Domestic Economy. By Solon Robinson. $1.50.

Hopes and Helps for the Young of both sexes, Relating to the Formation of Character. Choice of Avocation, Health, Conversation, Cultivation of Intellect, Moral Sentiments, Social Affection Courtship and Marriage. By Rev. G. S. Weaver. Muslin, $1.50.

Life at Home; or, The Family and its Members. Husbands, Wives, Parents, Children, Brothers, Sisters, Employers and Employed, etc. By Rev. William Aikman, D. D. A work which should be found in every family. $1.50. Extra gilt, $2.00.

Man and Woman: Considered in their Relations to each Other and to the World. By Henry C. Pedder. 12mo, Fancy cloth. Price $1.00.

Man, in Genesis and in Geology; or, the Biblical Account of Man's Creation, tested by Scientific Theories of his Origin and Antiquity. By Joseph P. Thompson, D. D., LL.D. One vol. 12mo, $1.00.

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6 07	8 41	PleasantGrove	8 27	4 06
6 20	8 53	Markiesburg	8 14	3 51
6 33	9 06	Coffee Run	8 02	3 38
6 40	9 14	Rough&Ready	7 53	3 28
6 54	9 28	Cove	7 38	3 13
7 00	9 33	Fishers Sum'it	7 33	3 08
Ar 7 15	9 48	Saxton	7 18	
Le 7 30	10 00		7 00	Le 2 52
7 47	10 18	Riddlesburg	6 43	2 34
7 54	10 26	Hopewell	6 37	2 26
8 12	10 46	Pipers Run	6 20	2 08
8 32	11 06	Tatesville	6 00	1 48
8 47	11 20	Bloody Run	5 48	1 34
8 52	11 25	Mount Dallas	5 44	1 30
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VOL. 3 JAMES CREEK, PENNSYLVANIA, JUNE 25, 1872. NO. 26.

POETRY.

WORLD OF LIGHT.

SELECTED BY KATE BECHTEL.

There is a beautiful world
Where saints and angels sing;
A world where peace and pleasure reigns,
And heavenly praises ring.

Chorus:
We'll be there, we'll be there;
Palms of victory, crowns of glory,
We shall wear;
In that beautiful world on high.

There is a beautiful world,
Where sorrow never comes;
A world where tears shall never fall
In sighing for our home.

There is a beautiful world,
Unseen to mortal sight;
And darkness never enters there,
That home is fair and bright.

There is a beautiful world,
Of harmony and love;
O, may we safely enter there,
And dwell with God above.

ORIGINAL ESSAYS.

For the Pilgrim.

GROWING IN GRACE. NO. 2.

II. PETER, III: 18.

MEANS.—In our last we spoke of the *essentials* to growth. When these exist and are used they become the *means* of growth, and when they are withdrawn decay and even death are sure to follow, just as the leaf withers and falls when the sap ceases to course its tiny veins. We may refuse to nourish our bodies, but we cannot escape the penalty. So it will be if we neglect to nourish our souls on the bread of life eternal. Alas! that so many pursue such a course and yet hope to escape the consequences!

The means of growth in grace are abundant,—especially in Gospel lands. But this abundance does not insure an abundant growth in grace. It should, but it does not. We see the same in temporal affairs. Three centuries ago our country was a vast wilderness with hardly as many rude huts as it now has well-built cities. Yet the natural resources of the country were as great then as now. But the Indian made no use of those means of growth, whereas the white man has used them and is still using them. The Indians have lost their fair hunting grounds with all their stores of hidden wealth. What a great mistake they made, and what a sad fate is theirs! But greater is the mistake and sadder the fate of those who neglect to seek the "pearl of great price"—who refuse to enter the kingdom of grace and explore the boundless treasures that are hidden in Christ. The country they lose is fairer than any spot on earth, while the banishment they suffer is as much more hopeless as the grief it awakens is more intense.

Among the means of growth in grace are the following: reading, hearing, meditating upon and conversing about the Word of God, living up to the requirements of the same, prayer, the sacraments, &c. It would be an easy matter to write an essay on any one of these topics. Their uses and abuses might be enlarged upon to an indefinite extent, but at present I will confine myself to a few remarks under one or two heads.

Reading the Bible is a means of growth in grace. This, we are too often told, is too much neglected on the part of believers, and we need not, as a general thing, go farther than our own hearts to find a witness to testify to the truth of the statement. Catholics, however, regard this negligence as a virtue, and in this particular they are rather more consistent than Protestants, who are often more ready to admit and deplore the neglect than to shake the dust from their own Bibles. But the soul that hungers and thirsts after spiritual food finds "a feast of fat things" on almost every page of the blessed Book. What bread can satisfy like that which came from above? What water can quench thirst like that which is drawn from the wells of salvation? The "babes in Christ" are nourished by the "milk of the word" while "meat" is found strong enough for the most aged believer.

Hearing the Word preached is a blessed means of grace. The purest saint needs to have his heart as well as his mind "stirred up" occasionally, and nothing can do this more effectively than the eloquence of the pulpit—an eloquence that has caused many a Felix to tremble, and many an Agrippa to be, not only "almost" but altogether "persuaded" to lead a christian life. But every preacher is not Paul, either in knowledge or spiritual power. Many, it is needless to say, might improve in both these respects if they would cast off some of their old "weights" and imbibe a new idea once in a while.

The believer who goes to the house of God in a teachable spirit should be 'edified and built up," strengthened and encouraged by the services of the sanctuary. If he was "a reed shaken by the wind" when he entered, when he leaves he should be more like the oak, firmly "rooted and grounded" and able to withstand the fiercest storms. Thus would the believer "add to his faith virtue" (or strength), and thus too would he take the first step in that growth in grace which the apostle Peter sets forth in these words: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperence; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." Love should be first, it *must* be last. Z.

Tremont, Pa.

For the Pilgrim.

WHEN DUTY IS A TASK.

BY F. M. SNYDER.

Duty is often a real task. Not all who try to be obedient to the Divine will, obey cheerfully. Prayers lazily uttered are always a task. Sermons preached without force and expression, if not "after the style," are often the tasks of no zealous, but money-making preachers. In a word, duty in the above allusions, and many other cases, is a task, because it is performed with—if there be such a thing—disinterestedness. The so called christian, when he comes to the throne of grace to offer a prayer—if not from the lips only—from a heart polluted with sin, will not be filled with the cares and riches, or even the pleasures of this sinful world. He has Heaven in view. But will he ever get there? Will men and women who have no other object in view than to fill the command, thus offering up to God their morning and evening supplications as a task, ever walk the golden streets of Zion? Oh! my gentle reader, let not duty prove a task. You go about your daily occupation with cheerfulness, expecting that which thou sowest. You look upon green pastures and fertile fields as yours, because with your labors you have become entitled to them. You enjoy your, though borrowed, home, as the property secured with your own labors. But when you, with that instrument, the mind's telescope, survey the innumerable riches of that world which can be your home, you should let no carnal hindrance prohibit your soul from enjoying sweet communion with your Maker, and Jesus Christ, the author of eternal salvation.

Thou embassador of Christ, we have you in our remembrance also. And do not wish to complain of thee at all. We know what thou hast to endure, and hope thou mayest still endure as good soldiers of the cross. But is all well? Is duty no task? Then go forward, discharging every known duty. Some of those dear people whom you have to address may die miserable, never reach a happy eternity. Some who claim to be separate from the world may yet be in sin, living without hope and God in the world. They may consider christian duty a grievous burden rather than a source of the greatest enjoyment. Should this be the case it is evident that they are yet in an unregenerated state. Hence the necessity of boldly declaring unto them the vast importance of living in self-denial only that they may, in this life, become the recipients of true happiness, and reap eternal bliss in the world to come.

Life has been called a warfare. Blessed, then, is the periodical armistice of the Sabbath. Blessed not merely as a day of rest, but also a retrospection. It is only in the pauses of the fight that we can see how the battle is going.

"LIKE APPLES OF GOLD."

"A word fitly spoken is like apples of gold in pictures (or dishes) of silver."

About fifty years ago, Simeon Jocelyn, an aged man, somewhat eccentric, but well known in New Haven as a sincere and devout disciple of Jesus Christ, as he passed a young man in the street, spoke solemnly in his ear the single word, "Eternity." He said no more, and passed along.

That word did not fall by the wayside, nor among thorns. It rang as a knell in the ears of the young man. He could not stop his ears to its peals, nor stifle the convictions it awoke in his breast. Eternity—the painful, dreadful thought, with shadows, clouds, and darkness resting upon it—clung to him as an unwelcome guest day and night; haunting him as the evil spirit from the Lord haunted Saul, until it drove him, not to the harp of David, but to Christ as to a river of water in a burning desert, and as the shadow of a great rock in a sweltering land.

Having found the Savior, he consecrated himself to his service, and was forward in all good work; adorning for many years the profession he made in uniting with the First Church in New Haven in 1821. Here, in a few years, he was chosen a deacon, and for sixteen years, until his death, filled that office well, purchasing a good degree and great boldness in the faith which is in Christ Jesus. He finished his course, and kept the faith: and both the old saint and the younger have long since rested from their work on earth; but they, being dead, yet speak.

Eternity! A single word, which any Christian may speak, was here fitly spoken, doubtless accompanied by the prayer of him who uttered it; and this apple of gold in a silver dish, whose beauty and fragrance have not passed away, is yet working results on the Church and the world, which eternity itself can only reveal.

Reader, go thou and do likewise.

THE WORST OF THE LOT.

In the early part of the reign of Louis XVI., a German prince traveled through France, visited the arsenal at Toulon, where the galleys were kept. The commandant as a compliment to his rank, said he was welcome to set free any one galley slave whom he should choose to select.

The prince willing to make the best of the privilege, spoke to many of them in succession, inquiring why they were condemned to the galleys. Injustice, oppression, false accusations, were assigned by one after another as the causes of their being there. In fact they were all injured and ill-treated persons.

At last he came to one, who, when asked the same question, answered to this effect. "Your highness, I have no reason to complain. I have been a very wicked, desperate wretch. I have deserved to be broken alive on the wheel. I account it a great mercy that I am here." The prince fixed his eyes upon him and said, "You wicked wretch! It is a pity that you should be placed among honest men; by your own confession you are the

enough to corrupt them all; but you shall not stay with them another day." Then turning to the officer he said, "This is the man, sir, whom I wish to be released."

Was not this a wise decision? Must not all that hear the story allow that the man who was so sensible of his guilt, and so submissive to his punishment, was, in all probability, the most worthy of pardon, and the most likely not to abuse it?

Sense of sin is the first step towards forgiveness. There is no hope of a man who confesses his guilt, and feels that punishment is his desert. And the deeper the conviction of sin, the more hopeful often is the condition.

A Spring Reverie.

BY ELIZA PARKER.

"See the young, the rosy Spring,
Gives to the breeze her spangled wing."

And has come, smiling graciously through her floral veil, clothing all nature with her emerald warmth. The light of her eye is reflected on the sparkling waters, her voice in chorus with the feathered songsters re-echoes on the sunlit mountain, in the cool shady dell, and her footprints breathe a fragrant perfume over the mossy carpet. The waters of her newly refreshed springs and brooklets leap from rock to forest vale, creeping softly, murmuring sweetly the while—into solitude of the sepulcher and inviting the passing zephyrs to chant a requiem; they adorn the forests and hill with fairy diamonds—sparling dew-drops—and ornament the emerald grasses on which the light feet of morning dances as she steps from the golden palaces of Aura, and slowly descends to earth.

The verdure of the meadows enameled with flowers of every hue; the light foliage of the wood, and the luxuriant variegated blossoms of the fruit trees, each doubling the charm of the rest, presents a lovely glowing picture. The flocks and herds, roaming freely over pastures and fields, give life and motion to all springs exquisite quiet beauty, on which the mind of poet or painter can only love to linger.

The great book of nature is turned to its most glowing page, and makes glad the heart of man, as he reads the ever new—ever golden evidences of a kind Providence in the exuberance of beauty fresh before him.

Welcome! thrice welcome, lovely Spring! who has come to chase away hoary winter with his chilling blasts, benumbing frosts, drifting snows and driving sleet, giving new life, new hope to all, and reminding us with its beautiful flowers, blossoming trees, and promising crops, of the All-wise Creator, who in lavishing these abundant pleasures and delicious fruits upon us, has fulfilled in them the promise—that plenty and peace shall be the boon of man from His gracious hand.

You have only a day to spend upon earth; act in such a way that you may spend it in peace. Peace is the fruit of love; for to live in peace, it is necessary to put up with many things.

YOUTHS' DEPARTMENT.

THE "TRAVELER'S GUIDE."

While wandering over some of the steep bluffs which border the broad Mississippi, a few months since, I found in a little gorge through which I was passing, a plant of peculiar appearance. As I stooped to pluck it I enquired of my companion its name. That, said he, is popularly known as the "Traveler's Guide." Now I do not know where the botanists place this plant, or how they classify it, but some day I am determined to occupy an idle hour in finding out what they say about it, for its history as I have gathered it from the Western prairie dwellers is to me very interesting. It is not like the sweet sensitive wild-wood blossoms that breathe their fragrance in the depths of the cool green forests, and shrink and wither under human touch, neither does it stand in stately beauty a prized treasure in our floral gardens. Many would pass it by as a coarse object fit only to be trodden under foot, but as for me, I have always pitied and so often learned to love, for "pity" you know, "is akin to love," what others despised.

There are always a plenty of people in the world ready to admire at sight the white lilies, the purple pansies, the regal rosies, the green gloss of the ivies, the dainty fringing of the ferns, and the velvet beds of the mosses, but who stops in his rambles, to pluck the nightshades, and the thistles, or to make garlands of the mulleins? Yet so sure am I that even these despised and avoided plants are carrying out some wise and beneficient purpose of their Creator, in their yearly flowering and decay, that I am disposed to look with some little favor upon them when they come in my way.

Perhaps it was with some such feeling as this that I stopped in my walk over that high bluff, to break and gather for myself one or two stalks of the "Traveler's Guide." I will tell you what I learned about it, and perhaps, children, when you are traveling farther West than this, for one familiar with the plant tells me that he believes it is not a product of the soil in either Illinois, Iowa, or any of these near Western States, you will be interested to seek it out and find out more about it.

It is a coarse plant, unattractive as the mullein, and grows to the height of four and a half feet. It bears a pink blossom, and its leaves are large and rough, and of a deep green color. They are spiked at the edges, and taper to a point at the ends, and—now comes the singular part of it—these leaves always point East and West, and will not grow in any other direction. It has been observed also that they grow a little larger on the West side of the plant. Experiments have been made with it in order to try and change its growth by taking up the roots and turning them in the earth, but the plant, true to the laws of its growth, will always twist about again in order to follow the course of the Sun. The fact that it will not grow any other way, is what has gained for its name of the "Traveler's Guide."

You know that those who are journeying over a strange country and find themselves bewildered and lost, if they come to a forest, can ascertain in what direction they are going by noticing moss that grows most thickly on the north side of the trees, or observing the branches of the trees which usually grow longest and densest toward the southern exposure. So those who are traveling over our Western prairies and lose the points of the compass, may easily right themselves if they can only come across the "Traveler's Guide," for it is a sure guide. So you see though not an ornamental, it is yet a very useful plant, as many a lost traveler will testify, and many such an one, when uncertain what course to pursue, has hailed the sight of it with greater delight than he ever experienced in beholding the brilliant coloring, or inhaling the sweet perfume of the choicest hot-house exotics.

My children, when I looked at this plant I thought how good is God for causing it to grow thus, and I viewed it as another proof of His loving care over His children. Then I remembered that we are all travelers, passing on through this world hoping, I trust, to reach the glorious land of light beyond. The way does not always seem straight and plain to us. Sometimes we are lost in the deserts, sometimes befogged in the valleys. Again we lose the path in climbing the steep mountains, or going through the dark ravines. The burning sands of the highway often scorch our tired feet, and the clouds shut out the sunlight, and we should go crying and mourning on to the end of our journey had not the same wise Father who caused the "Traveler's Guide" to grow on the prairies and the bluffs, given us a chart on the way. It is an unerring guide which we have but to study diligently, and obey its directions faithfully, and we shall be sure one day to see the gates of the celestial city gleaming only a little way ahead. We all know the name of this chart, this traveler's guide. It is the Holy Bible. Let us read it carefully, prayerfully, daily asking its Divine Author to so lead us in all our wanderings here, that when our journey is finished He shall bid us "enter into His rest."—*Selected.*

It is the great joy of the gospel—indeed, it is that which makes it Gospel, that it is for any and every poor sinner who will believe.

MINUTES
OF THE
ANNUAL MEETING
OF THE
BRETHREN

HELD IN THE CHIPPEWAY CHURCH, WAYNE CO., OHIO, ON THE FARM OF CYRUS HOOVER, MAY 21, 22 AND 23, 1872.

I. Has the Church a right to pass resolutions and decisions and enforce them to the expulsion of members from the body without thus saith the positive law of the Lord?

Answer. The Church shall not expel any member without Gospel authority.

II. A request to reconsider Query XX. of A. M. of 1870.

There was a reconsideration of the query referred to, and the answer of 1870 was renewed, and ordered to be put on the present minutes. It is as follows: "This A. M. renews its disapprobation of the use of Tobacco, and especially at the time, and in the place of Divine worship, and believes it should be classed with other vain and useless things."

III. Are members justifiable in refusing to commune with Bishops of other churches who tolerate pride in their churches, when the A. M. makes it their duty to enforce plainness?

Answer. Not until it is understood that the elders who are said to have tolerated the evil alluded to, have been admonished and labored with, to get them in order.

IV. Has the Church the right to enforce her decisions according to Matthew 18, in matters where the Gospel is silent?

Answer. There may be evils of sufficient magnitude to require a resort to the extreme of the course we are directed to pursue in Matt. 18, chap, though those evils for which members are dealt with, may not be specified in the gospel, but at the same time are clearly violations of the principles of the gospel.

V. Is the gospel a perfect law to govern the church in all things necessary to salvation?

Answer. It is.

VI. What is the ancient and established order of the Brethren, when elders are called to labor in another arm of the church? Are they to be taken in the private council with the laboring brethren of the church or not?

Answer. They may be taken into the private council.

VII. Is it according to the order of the Brethren in private council, that there be a unanimous consent of the "official brethren" concerning any matter before it can come before the church?

Answer. The official brethren should not bring a matter before the church if they are divided, until they have called the assistance of bishops of adjoining districts.

VIII. Can the church tolerate a member in the body, that is a member of the society or order called Grange or Patrons of Husbandry?

Answer. No brother or sister should have anything to do with such an order, it being a secret bound, and from appearance, a political association. And members who have united with it, and persist in it, should be dealt with as transgressors. See minutes of A. M. 1870.

IX. Is it right according to the gospel and rules of the brethren for one arm of the church to delegate to another arm the power of restoring back to the church a member who had formerly been disowned by the arm first named above?

Answer. It has the power by sending the charge with the testimony, in connection with the testimony where the member resides.

X. Does this District understand the A. M. to mean that we should dispose of our likenesses entirely when it advises us to put them away? See minutes 1869, article 21.

Answer. This A. M. understands the phrase "put them away" to mean to put them out of public sight.

XI. What is to be done with a district or church that tolerates its members in taking illegal interest for money loaned, after A. M. has decided again and again that it is wrong to do so?

Answer. This A. M. thinks that that church should be visited by the elders of the adjoining churches to set in order the things that are wanting.

XII. Is it according to the gospel and the order of the brethren for members of the church to teach instrumental music in public schools or elsewhere? We desire the dear brethren assembled in District Meeting to give us an answer on this subject.

Answer. Whereas we know of no direct scripture on the subject, we can only give our advice on the query. And as we believe instrumental music to be of the world and not of the true church of God, we think members had better not engage in teaching it. But we submit our answer to A. M. This Annual Meeting confirms this answer.

XIII. Whereas the A. M. of 1866 in organizing District Meetings says, The District Meetings shall endeavor to settle all questions of a local character; and, whereas it is known that questions of such a character have been settled according to truth and justice by individual churches, aided by elders called by the church. Yet there are always some members who are dissatisfied, and appeal to A. M. for committees from abroad at heavy expense, &c., which are no more competent of deciding correctly than are the elders in the district in which the cases occur. Therefore the District of Eastern Maryland petitions the A. M. to authorize the several District Meetings to settle all questions and cases arising among them not of a doctrinal character.

The A. M. postponed this question.

XIV. Will the A. M. confirm or reject the answer formed by the standing committee to article 7 of the minutes of 1871?

Answer. This A. M. confirms said answer.

XV. Can brethren in the ministry who have fallen into the gross crimes mentioned by Paul in 1 Cor. 5th ch. ever be restored to their office? and if they can, in what way shall it be done?

Answer. We think they may under some circumstances, and the church having to act should judge whether such circumstances exist. But we think it should be by the unanimous consent of the church, and in the presence of at least three elders. But there are some cases so grievous that we cannot receive them into their office.

XVI. Will not this meeting urge a change in holding our A. M., as the present system is very unsatisfactory? A reconsideration of query 4 of last A. M. is desired.

Answer. This A. M. re-adopts the answer of query 4, 1871.

XVII. The following resolution contains the decision of the Meeting upon the subject of Feet-washing:

Make no change whatever in the mode and practice of Feet-washing, and stop the further agitation of the subject.

XVIII. Whereas, both the new English Hymn Book and also the German are not used in some few of the churches of our brotherhood; and whereas the use of the two books, the old and the new, causes at times considerable inconvenience, and for this and other reasons it is desirable that but one book should be used in our churches; and whereas, the reason given by some brethren for not introducing the new book is, that the A. M. has never given them its sanction; and whereas, the English book had, before its publication, been presented to the A. M. for an expression of its judgment upon the character of the work, but for want of time no expression was given; and whereas, the new books, both the English and the German, have now been before the brotherhood for some time and have given general satisfaction; therefore, resolved, that this A. M. give the new books its sanction, and liberty to all the members of the churches to use them.

XIX. Resolved, That the request of John Dennis and his brethren of the State of Maine, in regard to a ministering brother being sent to them to preach the Gospel and make known to them the order of the Brethren, should not be slighted but be prayerfully considered by the A. M., and and measures adopted to carry the same into effect.

Answer. We think the Minutes of 1860 and 1868 give the church ample liberty to make arrangements to meet the case above alluded to: We, therefore, refer the subject to the District Meeting from which it came.

XX. We desire the A. M. to correct the Minutes of last year, Art. 5, so as to read, Is it right for a brother to swear his life against a man for any cause, instead of swear his life against a brother,

Answer. We adopt the correction.

XXI. Will this Meeting allow brethren, and especially ministering brethren, to engage in the banking business?

Answer. Not advisable for brethren to engage in such business. See Matt. 6: 3.

XXII. We desire the A. M. to reconsider the 3d Art. of the Minutes of 1844, and if the present answer may be adopted, then what shall be done with a brother who violates the decision?

The Query above alluded to, with the Answer, are as follows: Whether a brother may go to the Legislature Assembly as a representative, of the people agreeably with the Gospel? Considered, that, though we look upon the higher powers of the world as being of God, for the protection of the pious, &c., and desire to be thankful to God for the benefit we enjoy under our government, and feel it our duty to pray fervently and daily for the same, we cannot see how a follower of the meek and lowly Savior can seek and accept an office of this kind consistently with the Gospel he professeth. See Matt. 20: 25–28; Mark 10: 42–46; Luke 22: 25; John 17: 16, &c.

The Query was reconsidered, and the following answer given by this Meeting.

Answer. We readopt the answer to the Minutes alluded to, and consider that any brother who suffers himself to be elected to such office as that named, and to serve in it, cannot be retained as a member of the church.

XXIII. Which is the most in accordance with the Gospel and example of Jesus and his disciples, to close our Lovefeasts in the evening with singing or with prayer?

Answer. This Meeting thinks singing last is most in accordance with the Gospel.

STANDING COMMITTEE AND OFFICERS.

H. D. Davy, Jacob Garver, John Brown, D. B. Sturgis, Jacob Metzger, R. H. Miller, Samuel Lehman, John Metzger, E. K. Beeghly, Christian Long, Daniel Zook, William Gish, Samuel Mohler, A. Malsbee, Ab. Naff, Solomon Garber, Martin Cosner, D. Long, D. P. Sayler, Jacob Riner, Jos. Hanawalt, J. Wise, and J. Quinter.

Divine Comfort.

BY ELIZA R. PARKER.

"Come to me all you that labor and are heavy laden and I will refresh you."

Lusterless is man's life without a bright faith in the purview of his Heavenly Father; and such words as are contained in this beautiful invitation of our Divine Lord, are like to sweet music echoing through the gloom of earth. They have a power which seems to be beyond natural causes, as if they were some angel's song, which had lost its way, and came on earth, and sang undyingly, smiting the hearts of men with sweetest wounds, and putting, for the time being, an angel's nature into us. Alas! only those who have wept in the gloom shadowed valleys of affliction, whose tender feet have been pierced with thorns, and whose bowed heads have been pitilessly exposed to the storms of adversity, can appreciate the surpassing tenderness and sweetness contained in these words—"Come unto me, all you that are burdened!" Surpassing goodness of divinity! The ashes of hope that smoulder in our hearts are vitalized by this promise; and although the lead-light of heaven seems afar, yet it beckons us on, and we lovingly cling to the hand of the Lord, though the scythe of despair be suspended o'es us to sever the grasp from its saving power; though life seem everlasting, and the burden crushing.

Let the young and hopeful sow the seed of truth in a kind Father in Heaven in the spring-time of life, that they may reap a harvest of virtue in the sixty years of existence.

OUR CORRESPONDENCE

CEDAR CREEK CONGREGATION, June 10th, '72.

Yesterday we closed meeting here after having a pleasant refreshing from the presence of the Lord. Brother Gumps presides in this congregation. We met, Friday, June 7th to hold the Lovefeast. A large attendance of both members and spectators, and very good order was observed and attention paid to the preaching of the word. On Saturday, there were three added to the church by baptism, and on Sabbath one more, and I truly think, many more were almost ready to come to the Lord. We pray God's blessing to rest upon them that ere long they may come and serve the Lord and be happy.

UNION CONGREGATION, June 17th. Yesterday the meeting closed here, after a very pleasant time indeed. Bro. John Knisley presides here. On Friday we met to hold the Lovefeast. Very large was the attendance of both members and spectators. The meeting was held in their new meeting house which was finished last Fall. The very best of order was observed. We cannot speak too highly of the dear people who showed such kindness and love to us while in the service of the Lord. Truly they showed to every one that they had been raised by christian parents. May the good Lord abundantly bless them and preserve them from all evil is the prayer of one that loves them all. About three hundred members communed, and during the meeting fifteen were added to the church by baptism, making the number received in about six months, forty-seven, all of whom seem to enjoy themselves well, and everything is in good order. I was very much pleased to hear some of our dear old brethren, whom I love, say they were well pleased with the prospect of this part of Zion. O, dear brethren and sisters, may our kind heavenly Father bless you all to still go on. We have seldom had such a parting with a congregation. Almost all, young and old, came and took us by the hand and kindly said, farewell, some of whom we will probably see no more in this life, but we hope to meet on the better shore. Oh, dear friends, you that are out of the Lord, will you meet us over yonder too? Do not, dear children, put off your return to God too long. May the Lord bless you all for the love shown to us, and save you.

I had the pleasure of attending the Sabbath School here. This is yet in its infancy, but is doing well—has an average attendance of about eighty. To-day, about one hundred and sixty were present. May the good work still go on and the dear little ones be raised up for the Lord and future usefulness is my sincere desire.

Yours in love,
JESSE CALVERT.

CORDELIA, CAL. May 29th, '72.

Dear Editors:—I thank you very much for sending the PILGRIM. I think it a real good paper, and I am sorry I could not send you the money sooner. Here are two dollars for which you will please send it the balance of this year, and the remainder of the money you can give to the poor, or send the PILGRIM to some one who is not able to pay for it, or appropriate as you think best. I live in Califonia where I do not often hear the brethren preach, and it is quite a satisfaction to get the PILGRIM, it gives so much good news.

KATE GAMBEL.

Dear sister. Yours is received with thankfulness, and feel assured that it does us good to know, at all times, that our labors in disseminating truth and the tidings of salvation are appreciated even away beyond the Rocky Mountains. Your mite for the poor is also held in remembrance, and aids in sending the PILGRIM's messages of peace and encouragement to some humble cot where resides the humble poor. God bless the liberal hearts and hands that administer to the wants of those whose *are* the Kingdom.

DEGRAFF, OHIO, June 8th 1872.

THE TORNADO.

THE APPROACHING STORM.—GREAT EXCITEMENT,—MEN, WOMEN AND CHILDREN RUNNING INTO CELLARS FOR SAFETY.—FENCES BLOWN DOWN—TREES PLUCKED UP BY THE ROOTS—TWO SMALL TOWNS IN RUINS.

Yesterday about 7 o'clock P. M., a tornado passed through our vicinity, such as was never before witnessed in this section of country. Buildings, forests and fences were blown down, thus several thousand dollars worth of property being destroyed. Men, women and children seeing the approaching storm, ran frightened into cellars. The writer was called to witness the storm. It looked frightful indeed. The very clouds seemed to be drawn as by the force of attraction to one common center, and thence dashed violently upon the earth. The storm passed in a N. E. course. Our first observations of it brought to view, branches of trees, fragments of boards,, shingles, &c, as they were being carried a considerable distance in the air. The dreadful appearance of the storm, told evidently as to what were the sad state of affairs where it raged with most violence. This morning we had an opportunity to see a portion of it, of which we accepted. After passing along for some time, tracing the storm where it played general with the timber, having uprooted and broken down all the trees within its reach, both large and small, we came in sight of the premises of Bro. John Kerr. Here is a sad sight indeed. A short distance, perhaps one hundred yards East of his dwellings, the timber passed over by the storm has all been blown down, some trees being broken off several feet from the base; others taken up by the roots. His dwelling and other out door buildings present a sorrowful appearance, they all being blown down except the former, though it was much injured, so much so that it will be unfit to live in until repaired.

To give the reader some idea of the violence of the storm, I have only to tell you that the remaining portion of this building has pieces of timber driven into the Western end, as though they had been shot in with some huge cannon—pieces that had been carried one fourth mile, that being about the distance to DeGraff.

This town and one three miles West of this, has suffered much by the storm. A large portion of both places have been left worthless ruins. A valuable mill here, owned by Wolf, Shriver & Co., is injured beyond repair. Also the M. E. Church was blown down. Here—though few lives were lost—two children, one aged 13, the other 5 years, belonging to the Rall family, met sudden death. They, as is supposed, started for the gravel pit, but before they could reach it, they were instantly killed by the falling of this Church. This family, as regards physical injury, have suffered the most of any of those inhabitants. It will be some time before the homeless sufferers will recover their loss. Papers are being carried to-day, soliciting donations. Large crowds of people are on the grounds of the much injured little city.

F. M. SNIDER.

MECHANICSTOWN, June 3d, 1872.

Dear Brother Brumbaugh:—I will, this morning, try to tell you a word about the little PILGRIM. I can tell you I think it one of the best of papers, and we hail its coming with joy. When I read the pieces from the good brethren that I heard preach when a child, it makes my heart glad, and their sermons I shall never forget. Also, their kind words to me when gathered at my father's house, for my parents were members of the Church, though I am still outside of it, yet they taught me their faith and I will never forget it. I often feel sad when I cannot hear them preach as there is no Church here, and I have many hindrances to keep me from going any distance. I have often wondered why the *Brethren* don't build more churches, are they not able?

I think with that good brother D. P. S., they don't preach enough, I love to read his articles, with many others that write for the PILGRIM, but I am making my letter too lengthy though I could say much more. I will now ask you to send me one of brother J. S. Flory's tracts, I wish to read it, then give it to some friends who profess Mourner's bench religion. As I am not a member of the Church, I suppose you will not publish this as it was not written for that purpose, yet if you do I have no objection as what I have written is exactly what I mean.

S. A. D.

You are right.—It is in the family circle that our brethren sometimes do the loudest and most effective preaching, and we are glad that you have not forgotten the profitable admonitions there received, and fondly trust, may not until they lead you safely into the fold of Jesus. It is true, you may have many apparent difficulties to keep you away from God, but they are not real. A firm and abiding faith in a crucified Savior will disperse them as the morning dew melts before the rising sun. Let me advise you to persuade yourself that Jesus is "all in all," and without Him you are lost! miserably lost!!

Outside of the Covenant there is no promise, and unless you accept the spirits warning voice and enter the Vineyard of the Lord, all those admonitions and prayers will stand against you at the judgment. It is true, Churches and the associations of kindred spirits are blessed means of grace, but it is also true that the time has come that they who will worship the Father, must do it in "spirit and in truth." In this land of religious liberty and means of grace, there is nothing to excuse us for remaining outside.

DIED.

WINE.—In the *Beaver* Creek Congregation, near Ottobine, Va., after a painful suffering of three weeks of Typhoid Fever, our worthy sister Mary M. wife of brother Samuel N. Wine, aged 27 yrs. 3 months and 24 days.

She leaves a sorrowing husband and two adopted children and many friends to mourn their loss, but we sorrow not as those without hope. Funeral services by *Bro.* Jacob Thomas and others, from 2nd Samuel, 14: 14, to a large congregation.

G. W. WINE.

FAHRNEY.—On the 16th of May, in Waynesboro, Pa., Horace Mann Fahrney, son of David D. and Susan Fahrney aged 7 years—less 2 days.

In the death of this little dwarf boy the parents feel deeply grieved. He was very much afflicted, but always exhibited a cheerful and pleasant spirit—which not only awakened sympathy for him on the part of his numerous friends—but caused him to take a deeper hold upon the affections of his parents.

But He "who seeth the end from the beginning" saw that he was unable to meet life's great duties—and to protect him from the evil to come, He took him to himself.

"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." It is the voice of Jesus that has called your loved one, from a world of sin and sorrow to a home in heaven. Your lamb is sweetly resting upon the bosom of the Good Shepherd, in the heavenly fold, in the pastures so green, and by the waters so tranquil.

"Dreams may not picture a world so fair,
Sorrow and sin may not enter there,
Time doth not breathe on its fadeless bloom,
'Tis beyond the stars, and beyond the tomb."

BEAR.—On the 16th of April, 1872, Elder George Bear, aged 83 years and 3 months.

Brother Bear was for upwards of 40 years a consistent member of the Church. During that time he was considered worthy to serve the church in the capacity of Deacon, First and Second Degree in the Ministry, and for the last fifteen years as Elder or *Bishop*.

Many of our old travelling brethren, no doubt, recollect him, (when he lived in Middletown, Frederick county, Md.) at whose house they enjoyed the pleasant hospitality of himself and worthy companion. Sister Bear died in 1863. Bro. Bear since that time has lived among his relatives and friends, having no children. He attended as member of A. M. always at his own expense. Was considered a safe counsellor. He died at the house of Mr. C. F. Adolphus Fox, in Frederick City, Md—a relative. In his last hours he had the kind attentions of a number of near relatives—one of whom remarked to me, "Oh, I wish you could have been present to have witnessed his last moments." Another said: "I was standing near the bed and remarked to him—'Uncle, how sweetly you sing.' His answer was, (and I think they were his last words,) 'You know it was always my wish to be engaged to the last in the good work.'"

Thus died one whom the apostle Paul might have included (so intended no doubt) when he said, "Ye are our epistle written in our hearts, known and read of all men." He was buried beside his wife near Burkettsville. Funeral sermon preached by the writer, assisted by the brethren Castle and Yourtee. Text, 73d Psalm 24, 25.

E. SLIFER.

Please announce through the PILGRIM that we intend to hold a Lovefeast meeting, God willing, in the Cold Water Church, Iowa, on the 13th and 14th of July. The meeting will be held near Nora Springs, on the railroad of Burlington, Cedar Rapids and Minnesota. An invitation given to all and especially to ministering brethren.

J. F. EIKENBERRY.

EDITORIAL.

THE YELLOW CREEK AND SNAKE SPRING MEETINGS.

We had the pleasure of being present at both these meetings and enjoyed with our brethren and sisters the feast that is realized in attending to the ordinances of God's house. The first of these meetings opened on Thursday eve the 13th, and at an early hour the large church house was filled to overflowing. The weather being warm the heat was oppressive in doors yet the best of order prevailed over the entire assembly. We have seldom seen less disorder and confusion among the spectators than we did on this occasion, and we do think that the young men and women of Yellow Creek are of a higher type than we have seen elsewhere. We have been present at places where the attending to of the ordinances of God's house gave occasion for much levity among some of the young folks. Such a feeling is the index of a light and contracted mind, with very little or no principle at all. Our young friends may not see things in the same light we do, and therefore cannot attach the same importance to these ordinances that we do, yet good breeding would forbid them to make light of anything held so sacred and dear by their christian friends. We are glad to say we saw nothing of the kind among our young friends at Yellow Creek, and it did us good to see such evident manifesations of correct moral principles. We have a kind remembrance of you, and how very, *very* much pleased we would be to hear of you enlisting with us in the service of Jesus.

The ministerial force were as follows: Eld. Graybill Myers, of Warriors Mark; J. W. Brumbaugh and J. S. Snowberger, of Clover Creek; Geo. S. Myers,, of Lewistown, J. B. Miller, of Alum Bank, Eld. Jacob Steel, H. Hershberger, H. Clapper and David Clapper, of Snake Spring. The next morning a large audience again assembled for public worship. The meeting was a good one. Not only were the brethren and sisters built up and encouraged on their way Ziouward, but we have reason to believe that some who are yet without the fold may look back to this time as being the period when they made the glorious resolve to return unto the Shepherd and Bishop of their souls.

On Thursday before the opening of the meeting three were immersed and the next morning three more, making in all six additions during the meeting.

The meeting at Snake Spring commenced on Saturday at 10 o'clock.—This meeting was also largely attended. At an early hour the grove surrounding the church house was lined with buggies and other vehicles. By the time for services the house was filled, and a goodly number remaining outside. Some of these, perhaps, were fully as well satisfied, as we are fearful that all did not come in the name of Jesus. The brethren at this place retain the old order, commencing at 10 o'clock and feed the entire multitude. They do it freely and willingly and with the best of motives. But there are times and circumstances under which it is not prudent to exercise charity, and we, for our part, have never been very favorably impressed with the idea of feeding the multitude at such times. Christ did feed the people on certain occasions. Once when the multitude had followed Him into a desert place, but was the design that they might be fed, or was it to perform a miracle? The disciples had not yet been taught that it was a duty to feed the people, for they besought Him that He would send the multitude away, that they might go into the village, and buy themselves victuals. But Jesus said they need not depart, give ye them to eat. The disciples said, we have here only five loaves and two fishes. They were surprised that the Savior would have them feed so many people with so small a supply. But there was a miracle to be performed, and the people were really satisfied. So in every instance in which Jesus fed the multitude there was a design separate from that of satisfying the physical wants; and from this consideration it has always seemed rather doubtful to us whether the church house, the place for the solemn worship of God, is the proper place for the exercising of these charities. While seated at the table eating, a man who had never attended our meeting before remarked that the place reminded him of one of the large hotels in New York. Is it possible that a place so sacred and divine as the sanctuary should present such an appearance. We confess the thought struck us quite forcibly. Of course he was aware that if there was a large number fed, it was all done without money and without price, and in this particular it was different at least. We do not write thus to condemn the practice of our brethren. It may be all right, we are not disposed to force our views upon others, but it may, perhaps, be well to give these things an occasional thought for fear we might cultivate a zeal for things that are not according to godliness.

The ministers present were the same as at the previous meeting with the exception of the absence of Geo. Myers and J. B. Miller, and the presence of George Hanawalt, of Spring Run, and George Brumbaugh, of James Creek. The first part of the third chapter of John was read for the basis of a subject. The New Birth was the theme, and some very intelligible illustrations of it were made by Eld. Graybill Myers and others. After services it was found that six more were willing to enter the fold and were buried with Christ in baptism.

During the evening the order was tolerably good considering the crowd, the larger part of the house being occupied by members. This congregation being very large, it was thought good to divide it, which division is now effected. Brother Andrew Snowberger was ordained bishop of the new congregation after which services again opened. Ephesians 6: 10 was chosen as a text, from which we were highly entertained by brother George Hanawalt and others. Spiritual strength with an exposition of spiritual wickedness in high places was the subject. The meeting on the whole was a good one, and we have it to say, it was good for us to be there.

After services we hurried off to attend the first appointment in the new meeting house at Waterside. The brethren have built a neat and comfortable little house for worship at this place. The meeting was largely attended and all seemed pleased with the sermon. This ended the series of meetings and we homeward bound to again engage in the duties that are incumbent upon us in this life.

J. B. B.

PERSONAL.

Sister M. A. Moomaw, wife of Eld. B. F. M. of Va., who is now staying at "Our Home," Dansville, New York, with her son, says: "PILGRIM No. 24 has come to hand. It gives me much pleasure to hear from brethren and sisters and good news from the churches, more especially the proceedings of last A. M.

* * * * * * * * Permit me to say that we are very pleasautly situated here and have the pleasure of realizing our fondest expectations, in that our son is improving, and, from present appearance, will doubtless regain his health. I feel to exclaim as did Moses when he said to the Israelites: "Stand still and see the salvation of God."

There are at present, about one hundred and seventy patients from all parts of the United States and Canada. We have every comfort amply supplied—good Hygienic diet in abundance, with well furnished rooms. The two meal system is the order of the day, and, by the way, we think it a good idea.

We have the benefit of several lectures from Dr. Jackson, Physician-in-chief, which, in themselves, are of great value. We have meetings for preaching, prayer and the reading of the Scriptures, by the Dr. and ministers of different persuasions, who are patients at the "Cure." There is a marked kindness and respect manifested towards each other, and not much display of fashion, all seem as one great family.

After resigning us to the great Physician in Heaven, I will now leave here for my home in Va, leaving my son to remain some eight or ten months. May the grace of our Lord Jesus Christ and the Communion of the Holy Spirit rest and abide on us all."

NEW SUBSCRIBERS.—We are happy to say that during A. Meeting and since, our list has encouragingly been going upwards. The general inquiry is, "How much is the PILGRIM from now to the end of the year." We will give you a rule by which all can determine for themselves. Fifty numbers complete the volume, therefore good paper, which we recommend, is worth 3 cents per number. From report of A. M., there will 27 numbers, 81 cts., or from this number to end of the year, 24 Nos., 72 cts. and so on to end of the year, every No. 3 cts. less. For convenience we accept even change. For 81 we take 80, for 72, send 70 or 75, the latter is preferable.

Eld. George Wolf says: "I am well pleased with Eld. Flory's Tract. The first page might have been left off, and been as good and full. Atonement, the key note of the song of redemption, of fallen man, is beautifully illustrated, showing that reconciliation between God and man has taken place, or does take place, when we accept of God's law and obey it. The Tract speaks for itself and ought to be read and well considered by all lovers of the truth."

PLEASE NOTICE.—In our outside notice, we neglected to change the prices of Eld. J. S. Flory's Tracts. Our present prices are as follows:

2 copies	10 cts.
10 "	40 cts.
25 "	75 cts.
50 "	$1.00.
100 "	1.50.

Communications of all kinds are solicited for our columns and our PILGRIM. We hold it as common property brethren and sisters and wish you all to feel interested in making it a good paper.

We can still supply new subscribers with back Nos. from A. M. Only 80cts. for book, or 70 cts. for common paper.

ELLEN MULL.—The Tracts were sent—we send them again. Hope you may receive them this time.

JAMES L. SEARS.—We received $2.50 from you on the 27th of Dec. which pays for J. Philips and P. Wilt.

SAMUEL WINE.—We will lose the three months. The change has been made.

B. F. D.—All right. Thank you for the effort you are making to have the PILGRIM introduced.

If you think your neighbor is being deluded by the voice of mourners bench religion send for tracts upon that subject and give to him or her.

Money List, Correspondence &c., crowded out.

WEATHER AND CROP REPORTS.

OREGON.

OSWEGO, April, 30. '72.

From the middle of March to the 10th of April the weather was dry and warm; since then, rainy and cold. The crops of grain are looking splendidly; but the weather is unfavorable for fruits and vegetables; still I trust we shall have good crops of both, as a failure has not been known since I have been in the State—some twenty years.

A. R. SNIPLEY.

MISSOURI.

GREENTOP, Schuyler Co., May 10, '72.

Season wet, cold and late; winter wheat a total failure in all this section of country this season. G. W. R.

WARRENSBURG, Johnson co., May 10, '72.

Season wet at present, late; wheat $1 75a 1 80, corn, 40c; oats look pretty well, 35c; potatoes, $1 50; butter, 20@25c; cheese, 20@25; lard, 8@10.

Prospect for all kinds of fruit good. S.

IOWA.

FARMERSBURG, May 10, '72.

Season late and cold; winter has been long and quite severe; spring wheat looks well for the time it was sown, as does all spring grain; no winter wheat raised on the prairies; corn planting just commenced but progressing slowly, by reason of unfavorable weather; fruit prospects good; grass looks green but affords little feed as yet; wheat $1 40@1 45; corn, 30c; oats, 30c; hay, $10, barley, 40, potatoes, 40@50.

E. P. H.

NEW YORK.

CLYDE, May 11, '72.

Season dry and cold until to-day, it is warmer; wheat looking thrifty but drouth injures it, $1 70@1 80; just commenced planting corn, it is worth 60c; oats, none up yet, 40c for old; hay, $15; barley, 65c@$1; potatoes, 50@60. J. W.

OHIO.

SIDNEY, May 7, '72.

Season dry; crops favorable; wheat, $1 75; corn, 40c; oats, 35c, hay, $8; potatoes, 60; beef on foot, 3½c; pork, 3½; butter, 20c; eggs, 7c; wool, 60c; dried fruit, 4@10c.

J. S. R.

MISSISSIPPI.

RIPLEY, Tippah County, May 5, '72.

We are having a very late spring here; have had a few very warm days, but the last week has been remarkably cool; some frost on the third; since the heavy spring rains ceased we are having excessively dry weather, and crops are more backward than I have seen for several years. J. W. H.

ILLINOIS.

METROPOLIS, May 1, '72.

Spring very late but has been very warm for the past ten days, which has advanced crops very rapidly; winter wheat looks very well, one foot high; large breadth sown; corn not half planted; prospect for fruit was never better; caterpillars have made their appearance, but they don't promise to be quite as large a crop of them as for the past two years, for which we feel thankful; wheat, $1 80@2; corn 40c; potatoes, 75c; hay, $10; butter, 25c; eggs, 12½c. D. F.

KNOXVILLE, May 2, '72.

Season wet and late; wheat fair, $1 25@1 40; corn, 28@30c; oats, 25@30; hay, $6@8; barley, 40@50c; potatoes, 70@80; beef on foot, 4(@4½c; hogs on foot, 3¾@4c; sheep, $5@5 50; butter, 12@15c; cheese, 16@20c.

The above are approximate prices, may not be exact. G. L. H.

NEW JERSEY.

EGG HARBOR CITY, May 6, '72.

Ground very dry, and destructive fires raging in the woods during the past few weeks, frequently threatening the dwellings; fruit prospects good with exception of peaches which were badly winter killed; winter grain appears better than last month; garden vegetables are backward. V. P. M.

KANSAS.

WACO, Sedgwick County, May 13, '72.

The weather for the past month has been cool and rather dry, consequently grass and winter wheat are backward; corn planted April 17th to 20th came up well, and is now ready for cultivation. M. C.

UTAH.

MANTI, Sanpete County, May 1, '72.

Season wet cold and late; wheat backward. $1 25; corn, $1; oats, $1; hay $10; potatoes, 50c; beef, 8c; butter, 20c; cheese, 20c; wool, in rolls, 75 cents. W. T. R.

GEORGIA.

NASHVILLE, Berrien Co., April 30, '72.

Season fine; corn scarce indeed, $1 25; oats, 1; cotton, 20@21c; great potato country; never fail to make them in abundance; sugar cane grows almost to perfection; beef, 12c; pork, 3c; sheep, $1 50; lard, 15; wool, 50c; fruit is generally sorry. L. E. L.

WISCONSIN.

CRYSTAL LAKE, Waupaca co., May, '72.

Season dry, cold and late; wheat good, $1 30@1 35; corn, 45@50c; oats, 35@40c; hay, 8, potatoes, 60c; sheep, 3@5; butter, 16@20c; lard, 11c; light fall of snow on 21st; all left in two hours. W. E.

WEST VA., Wirt Co., June 3d.

Wheat will average about a half crop. Oats so far, looks badly and corn very indifferent on account of the cut worms. The apple crop is promising, also peaches and cherries on high localities. The season is very dry and cold for the time of year.

E. G.

Advertisements.

GOOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have enquired whether we keep them for sale. We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for sending them.

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8 28	6 06	Long Siding	5 17	9 00
8 45	6 19	McConnelstown	5 04	8 45
8 51	6 25	Pleasant Grove	4 58	8 39
9 05	6 37	Marklesburg	4 45	8 27
9 20	6 51	Coffee Run	4 33	8 11
9 27	6 58	Rough & Ready	4 26	8 04
9 39	7 10	Cove	4 12	7 52
9 43	7 15	Fishers Summit	4 08	7 48
10 03	7 35	Saxton	3 48	*le* 7 28
10 10	7 53	Saxton		*ar*7 10
10 27	8 10	Riddlesburg	3 30	6 53
10 34	8 17	Hopewell	3 22	6 46
10 51	8 35	Piper's Run	3 06	6 30
11 10	8 55	Tatesville	2 48	6 12
11 22	9 08	Bloody Run	2 33	6 00
11 26	9 12	Mount Dallas	2 29	5 56
11 32	9 19	Ashcom's Mills	2 22	5 50
11 36	9 23	Lutzville	2 18	5 46
11 40	9 27	Hartley's Mills	2 14	5 42
11 46	9 34	Jamesons	2 07	5 36
*r*11 22	*ar*9 40	Bedford	LE2 00	LE5 30

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THE PILGRIM,

Published by J. B. Brumbaugh, & Co.
Edited by H. B. & Geo. Brumbaugh.

CORRESPONDING EDITORS.

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The *Pilgrim* is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of *love* and *liberty*, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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POETRY.

For the Pilgrim.

SUBMISSION TO CHRIST.

ACROSTIC.

When Jesus Christ was here below
Reminding people what to do,
In all he done he taught that we
To all his words should subject be.
Then let us yield the heart and head
E'er praise the Lord for what he said;
No more give way to sin and wrong,
But e'er in Jesus Christ be strong.
Ye young and gay come form a band,
Each seek a home in Canaan's land;
Make heav'nly things your chief delight,
Make earthly pleasures take their flight.
All things that may to ruin tend
No longer, now, will we defend;
Upon the *Word* which Jesus sent
Each mind will now in prayer be spent.
Let us cause gospel beams, sublime,
Upon the world through us to shine;
May all our lives in worship spent,
Be, with our minds on Jesus bent.
As we are weak and apt to stray
Upon sin's broad, destructive way.
'Gainst sin we should more firmly strive,
Here, a more holy life revive.

ORIGINAL ESSAYS.

For the Pilgrim.

"AND THEY HAD ON THEIR HEADS CROWNS OF GOLD." Rev.

In the vision of Patmos John had many cheering views of the future glory of the saints. He saw them lifted from trials and tribulations here to infinite joy and peace at God's right hand. Among other honors which he saw paid to them was the conferring of crowns, which they wore with dignity, or cast at the feet of Jesus. Such a crown now decorates the head of every saint in glory, and will decorate the head of every one who shall go up from this world to swell the chorus of the redeemed.—Will such a crown be ours? If so we shall be happy. It will be a crown of *righteousness*. The saints will not wear it as a usurper. He will not appear in heaven with a diadem which does not belong to him. By a union with Christ, the disciple is brought into Sonship with God, and shares with Christ the royal honors of His Father's empire.

Many of the crowns which have been worn by earthly monarchs have been stolen by other heads, and worn only by the right which might gives. But all through eternity the saint will feel that his crown is his right, through his sublime faith in Him who is the Head over all things. I do not mean the christian will claim a crown in heaven on the basis of his own merits. No, these are too few and worthless, and with these alone he would rather hide his face in the dust, than lift it up before God. The righteousness which he claims is that which Christ wrought out, and which faith has transferred to him, through the Gospel. It is a perfect righteousness which needs no amendment, but will shine brighter and brighter as eternal ages roll away. Nor will any one dispute the right and title of the christian to his crown. The crowns monarchs wear are often made a matter of dispute. Nations are convulsed, armies are arrayed, and scenes of dreadful bloodshed are witnessed. But the christian's crown was won without a single drop of blood being shed by hostile armies, and it will be retained without military assistance. It is secured without fraud, and it will be worn without injustice. It will be rusted by no widow's tears and orphan's blood. It will have no inscriptions of revenge or hate; it will be menaced with no frowns and reproaches; it will merit no scorn and contempt; it will never be stricken off or taken away. Such a crown will decorate the head of every child of God, as he appears in glory and takes his high position before God.

Whatever may have been his earthly condition, beggar or slave, he will secure his royal honors from hands which never gave in vain. This enables him to go through the river of death, saying, death has lost its sting, through Christ our Lord, henceforth there is laid up for me a crown of righteousness, which God the righteous Judge shall give me in the presence of all my foes. It will be a crown of *possession*; it will give happiness. It gives honor. Whenever the christian's head, encircled with his crown, appears, it is covered with glory. It gives purity. It denotes exalted holiness. It contains a mystic charm to guard the possessor from all temptations and sin. In a word, the christian's crown gives him all he wants, all he asks for, and all he can think about. All things he is entitled to, for all things are Christ's and Christ is God's. It will be a crown of life. No head wears a crown long on earth. Death strikes it off, and lays its wearer low in the grave. But the crown which the christian will wear in heaven will confer upon its possessor perpetual life. What a prospect is here before the christian! How consoling under trials! How elevating to our faith! how must it reconcile us to the departure of friends, who are given to us awhile that we may give them back to God. The parent can lose his child with the prospect of heaven before him; the mother can bury her daughter, and dream of her as a harping spirit, a sweet angel of life and glory. Who would not wish to wear the crown—the triple crown which giveth all things. All may wear it: the rich the poor, the bond, the free, the learned, the ignorant. It is offered to all who are willing to purchase it by a life of holy meekness, and confiding trust in the Lord Jesus Christ.

Brother PILGRIM, sister Hannah Whisler, of Mechanicsburg, Pa., said she is a reader of your worthy paper, and she requested me to write a piece for its pages. Sister Hannah and I met some six years ago, at, or near, Johnstown, at a Lovefeast. She had come 180 or 190 miles to that place, and I had come about the same distance. She was then a member of the M. E. Church and had been for some forty years. By hearing the Word preached, she was brought to the Church. Baptized by brother Cobaugh, who is gone to his reward. She is now past 75 years of age. A sister of excellent talent. I now close, requesting her to give us a sketch of her fellowship with us, through the PILGRIM.

JOHN NICHOLSON.

Shanesville, Ohio.

The cultivation of such manners as shall express all the best feelings, the noblest thoughts, the refinement and graces of the mind and the heart, is a thing which cannot be thought too highly of, nor set about too soon.

THE POOR.

They are made by God. "The rich and the poor meet together; the Lord is the maker of them all."—Prov. 22: 2. That God has something to do with the disposition of events, we must believe, and that for a wise purpose too. God has His ways and it is said, they are as high above our ways as the Heavens are above the earth, yet many of them are revealed to us for our instruction and good. "They meet together." That this is so, is evident both from history and observation, but why has God made them? Ah, yes, why? "How hardly shall the rich enter the Kingdom of Heaven?" It is not because God has so abundantly blessed them, but it *is* because they refuse to make the proper use of that which He has entrusted in their care.

Some are made rich and some are made poor, but they are all to dwell together and all are to live, and as it all comes from God, He wants us to look at it in this light, and just so soon as we can do this, the poor receive their share. It is God's will that there may be poor in order to try the rich. It is morally unjust that we should be miserly with that which God has given us, and thus distress the poor who dwell among us and who are equally precious in the sight of the Lord. That you should be liberal towards the poor is an injunction enforced upon almost every page of the Bible.

God careth for them. "And to the poor the Gospel is preached." It is generally thought that people are poor through some neglect of duty, but that care that Christ manifested towards them seem to wave the argument the other way. He never sanctioned anything that was morally wrong, yet we find that to the poor He granted special favors, and in their character saw something so good that He was made to say: "Theirs is the Kingdom of Heaven." Then if Jesus, who was rich and coequal with God, manifested so much liberality and care towards the poor, should we, who have been blessed with this world's goods, close our bowels of compassion towards them, especially those of a like precious

BIOGRAPHY OF HORACE GREELEY.

Although we profess not to be of the world, yet we must live in it while in the flesh and therefore, feel more or less concerned in regard to those who are to rule over us, and as Mr. Greely is one of the candidates now presented to the American people for its highest honors and most important trust, no doubt it will be interesting to our many readers to learn something reliable in regard to his history and character. The following we extract from the *Phrenological Journal*, which is not the result of a political preference, but in harmony with the spirit and design of the work.

Horace Greeley was born at Amherst, N. H., February 3d. 1811, and is the oldest survivor of seven children. His father and mother were both born a few miles eastward of Amherst; the latter in Londonderry, N. H., of Scotch-Irish lineage (her maiden name Woodburn), the former in that town of Pelham, of English extraction; but both families had long been settled in that region—the Woodburns since 1723. All his ancestors, so far as there exists any remembrance, were farmers—the Greeleys generally poor, the Woodburns in comfortable circumstances, having been allotted a good tract of one hundred and twenty acres in the first settlement of Londonderry, which still remains in the family—the property of an uncle of the subject of this sketch, who, when not quite three years of age, was taken to spend the winter thereon, in the family of his maternal grandfather, with whom he was early a favorite. After the novelty of his visit had worn off, he was sent to the district school, a few rods off, rather to diminish the trouble of looking after him in a large family of grown persons, than in the hope of his learning anything. But he had already been taught the alphabet, and the rapidity with which he passed from this to the first class in reading and spelling is still a matter of vivid local remembrance and even fabulous exaggeration. At four years of age he could read and spell creditably; at five he was esteemed at least equal, in those branches, to any one attending the school. He continued at his grandfather's during most of the school months—usually six in each year—until six years old, the school in his father's district being two miles from the family dwelling. But he evinced no such faculty for learning the higher branches. Grammar, commenced at five, was not fairly comprehended until eight, nor mastered until sometime later. In Geography proper (the relation of places to each other) he was not proficient, though the historical and other statistics intermingled therewith were easily and rapidly acquired. Penmanship utterly defied all his exertions; and it was only when he came, some years later, to take up the elementary Arithmetic of the common schools, that he found himself able to press forward with his infantile celerity. He could not remember the time when he had not the Multiplication Table at command, and all the processes of school arithmetic seemed to him but obvious applications of, or deductions from this. But his schooldays in summer ended with his seventh year, and in winter with his fourteenth, being much interrupted at earlier periods by the necessities of a life of poverty and labor. He never enjoyed the benefits of a day's teaching in any other than a rural common school generally of two or four months each winter and summer, and these very far inferior to the schools of the present day, even in the least favored sections of New York or New England.

When not quite ten years of age, his father lost his little property in New Hampshire, and removed to West Haven, Vt., near the head of Lake Champlain, where he remained nearly six years. The first two were employed in land-clearing upon contract, with the aid of his two sons; the next, in a saw-mill, while the boys worked on a small, poor farm; the residue, in clearing and farming upon shares. During these years, as before, our subject was favored with the loan of books and periodicals, by neighbors of ampler resources, and devoted very much of his spare time to reading, especially in the winter evenings, when the labors of the long days of summer, which so severely tax the sinews of a youth of ten or twelve years, had been succeeded by shorter days and lighter tasks.

At eleven years of age he made (at Whitehall, N. Y.) his first attempt to find employment as an apprentice to printing, which he had previously decided to follow as a vocation, but was rejected on account of his youth. Afterward, he could with difficulty be spared. When he was fifteen, his father found himself enabled to make a long-meditated tour of observation westward, with a view to the removal of his family; and now the eldest son was permitted to gratify the cherished desire of his heart, by entering (April 18th, 1826), as an apprentice, the printing office of the *Northern Spectator*, at East Poultney, Rutland Co., Vt. Here he remained more than four years, until late in June, 1830, when the paper was discontinued.

Meantime, his father and family had removed, in the fall of 1826, to Wayne, Erie County, Pa., where he visited them in 1828 and 1829, and whither he repaired, on quitting Poultney, in 1830. Working by spells on their rude wilderness farm, and when opportunity offered, at his trade, in Jamestown and Lodi, N. Y., and in Erie, Pa., he remained in that region for a little more than a year, finally quitting it, when work ran out, about the 1st of August, 1831, for New York, where he arrived on the 16th of that month, and has ever since resided. He worked as a journeyman during the first year and a half of his stay, with some unavoidable interruptions, through want of employment, until early in 1833, when, in connection with another young printer, he purchased materials, and undertook the printing of a cheap daily newspaper, for a man who failed soon afterward. Other printing was soon procured, less promising, but better paid. His first partner was suddenly taken away by drowning, in July; another took his place; the concern was moderately prosperous; and in the following spring (March 22d, 1834), our subject issues, without subscribers, and almost without friends, in a city where he was hardly known beyond the circle of his boarding-house and his small business, the first number of the *New Yorker*, a weekly journal, devoted to popular literature and an impartial summary of transpiring events. That paper was continued through seven years and a half, having a circulation which rose, at one time, to over nine thousand, and averaged more than five thousand throughout, but was never pecuniarily profitable, owing, in good part, to bad management in the publishing department. In September, 1841, it was merged into the weekly issue of the New York *Tribune*, started as a daily paper on the 10th of April in that year, and still continued under his editorial management.

He was married in July, 1836, to Mary G. Cheney, of Litchfield, Conn. They have had five children, of whom only two daughters survive.

The course of Mr. Greely since he began the publication of the *Tribune* is so well known that we scarcely need say more. Let it suffice that he has been one of the most industrious workers upon the American newspaper press; has lived a strictly temperate life—using neither alcoholic liquors nor tobacco in any form—is a circumspect husband, a kind and indulgent father, and in all respects a sober, honest, intelligent, law-abiding, and well-behaved American citizen. Besides editing one of the most—probably the most—influential journal in America, he has found time to write several important works, the most elaborate of which is a history of the great rebellion, "The American Conflict," his copyright on which, we are informed, has amounted to nearly a hundred thousand dollars. "Hints Toward Reform," first published by the Harpers, then by ourselves, had a considerable sale. More recently, "What I Know about Farming" has reached fifty thousand copies or more, and has become a by-word throughout the country. Mr. Greeley also contributes to the magazine literature of the country, and writes essays for religious and other weeklies.

SELF-KNOWLEDGE.

At the basis of all success in life lie knowledge, education, and training. If a man attempts to be a merchant, he must have an education for it, must be trained for it. If a man is to be a manufacturer, he must be trained for it. If a man is to be a mechanic, he must learn his art. If he is to be a professional man, he must have a preparation for it. There is no pathway in life in which a man can walk successfully without training; for though a man disciplined to business may sometimes change his occupation, it is by careful study, examination, learning the relation of things, that he becomes qualified for his business. And so, if we would walk in life's pathway successfully, and triumph over difficulties, we must be educated or trained for it.

We must learn our nature; "know thyself" lies at the foundation of great success. A man must study himself; and no man can succeed who does not examine thoroughly his own temperament and disposition. Just as there are no two faces precisely alike—there will be a little difference in the color of the eye, or in the relation of the features, or in the tint of the skin, or the shade of the hair—so there is no person who is precisely like another in physical conformation, neither is there any man or woman who can be a perfect pattern for another.

No man can live for me, for no man is like me; and it would be very unsafe for me to take any human being for my absolute pattern. God has given me an individuality, and there are some things in which I am unlike any other individual who ever lived, or ever will live; and that I may know how such a being can be trained, how managed, and succeed best, I must study myself, my nature, my weakness, my defects, my peculiar liabilities to go wrong, the weak points at which I may be assailed. My friends may not know, my enemies may not know, no one may be aware of them except myself and God. But if I ever succeed, I must understand them, and I must say: "At that point I must place a double guard; that point must be strengthened; I must guard against it; that impulse, if strengthened or cultivated, will lead me wrong. I must keep out circumstances that would excite it, out of associations that would give it play. I must know myself, must train myself."—*Bishop Simpson.*

Riches.

It is a common saying—"Riches will not make you happy." What is to be deduced from it, admitting it to be true? Are we to conclude that property is not to be desired? It is true that riches will not make their possessors happy—that is to say, they are insufficient in themselves, to render one perfectly happy.

In the first place, there is no such thing as complete, unalloyed bliss, in this state of existences; and even the nearest approach to it is not attained without something besides wealth. It does not follow, however, that the possession of property—of a competency—does not contribute in a degree, to one's enjoyment.

The true import of the saying we have quoted is that those who rely *solely* on wealth for happiness will be disappointed—as they will be grievously. Happiness depends mainly on the culture of the mind and the heart; on the faithful performance of duty, in secret as well as openly, amid reproach and obloquy, as well as when cheered by words of encouragement or applause. It depends on courage to sustain us through

the trials of this life, and the hope that extends to another. It depends on the love and confidence of kindred and friends, and acquaintances. What wealth or property can do towards promoting happiness, at the same time, is not inconsiderate. It relieves us from anxiety about the supply of our wants, and the wants of those dependent upon us, or near to our hearts. It supplies us with the means of intellectual culture, as well as of physical labor.

Personal Appearance of Jesus.

A correspondent of the Washington *Chronicle* writes: "On Sunday last Rev. Dr. Newman delivered a discourse upon the humanity of Jesus Christ, in which he stated that nothing had been handed down to us in regard to His personal appearance, many different views being entertained on that subject. Inclosed you will find a letter written by Publius Lentulus, president of Judea, and sent by him to the Senate of Rome, when the fame of Jesus begun to spread abroad in the world. These are his words:

"There lives at this time in Judea a man of singular virtue, whose name is Jesus Christ, whom the barbarians esteem a prophet, but His own followers adore him as the off-spring of the immortal God. He calls back the dead from their graves, and heals all sorts of diseases with a word or a touch. He is tall and well shaped; of an amicable reverend aspect. His hair of a color that can hardly be matched, falling into graceful curls below His ears, and very agreeably touching on His shoulders, parted on the crown of the head like the Nazarite. His forehead is smooth and large His cheeks without other spot save that of a lovely red; His nose and mouth formed with exquisite symmetry; His beard thick, and of a color suitable to the hair of His head, reaching an inch below His chin and parting in the middle like a fork; His eyes bright, clear and serene. He rebukes with majesty, counsels with mildness; His whole address, whether in word or deed, being elegant and grave. No man has seen him laugh, but He has wept frequently. He is very temperate, modest and wise; a man, for His excellent beauty and divine perfection, surpassing the children of men."

They who are the fullest of faith and richest in good works make the least sound; when their hearts and lives, like the face of Moses, shine brightly with grace and holiness, they do not, they will not know it. They consider their greatest light and lustre is but a reflection from the Father of lights, and therefore they have no reason to boast at all of borrowed goods.

No finer compliment has ever been paid to a man than that of Jean Paul to his friend Weisse, when he said that his face was a thanksgiving for all his former life, and a love-letter to all mankind."

A good conscience is better than two witnesses—it will consume grief as the Sun dissolves ice. It is a spring when you are thirsty, a staff when you are weary, a screen when the Sun burns, and a pillow in death.

YOUTHS' DEPARTMENT.

CHILD'S EVENING PRAYER.

Tender Savior! kind and gentle,
Sheltered by thy loving care,
Now before thee, humbly kneeling,
Hear my simple evening prayer.

Prayer and praise here blend together
In the offering that I bring,
For of sweet and nameless comforts,
Here and now my heart must sing.

Thanks for home and friends I render,
Care and counsels, too, as well;
Thanks for all thp love has purchased—
More than heart or tongue can tell.

Through another days temptation
Thou hast led my tender feet,
Safely kept them 'mid its dangers,
Crowned each hour with mercies sweet.

Oh forgive the last transgression
Thou hast seen in deed or thought;
Give me grace to love Thee truly,
And to serve thee as I ought.

And as now I seek my pillow,
All commending to thy will,
Tender Savior! keep me safely;
Let me wake to praise thee still.

—*New York Observer.*

THE FAITHFUL SHEPHERD BOY.

Gerhardt was a German shepherd-boy; and a noble fellow he was too, although he was very, very poor.

One day, as he was watching his flock, which was feeding in a valley on the borders of a forest, a hunter came out of the woods and asked,—

"How far is it to the nearest village?"

"Six miles sir," replied the boy; but the road is only a sheep-track, and very easily missed."

The hunter glanced at the crooked track, and then said,—

"My lad, I am hungry, tired, and thirsty. I have lost my companions, and missed my way. Leave your sheep, and show me the road, I will pay you well."

"I cannot leave my sheep, sir," rejoined Gerhardt. "They would stray into the forest, and be eaten by wolves, or stolen by robbers."

Well, what of that?" queried the hunter. "They are not *your* sheep. The loss of one or more would'nt be much to your master; and I'll give you more money than you ever earned in a whole year."

"I cannot go, sir," rejoined Gerhardt very firmly. "My master pays me for my time, and he trusts me with his sheep. If I were to sell you my time, which does not belong to me, and the sheep should get lost, it would be just the same as if I stole them."

"Well," said the hunter, "will you trust your sheep with me while you go to the village and get me some food and drink and a guide? I will take good care of them for you."

The boy shook his head. "The sheep, said, he, "do not know your voice, and"—Gerhardt stopped speaking.

"And what? Can't you trust me? Do I look like a dishonest man?" asked the hunter angrily.

"Sir," said the boy slowly, "you tried to make me false to my trust, and wanted me to break my word to my master. How do I know you would keep your word to me."

The hunter laughed; for he felt that the boy had fairly cornered him. He said, "I see, my lad, that you are a good faithful boy. I will not forget you. Show me the road, and I will try to make it out for myself."

Gerhardt now offered the humble contents of his scrip to the hungry man, who, coarse as they were, ate them gladly. Presently his attendants came up; and then Gerhardt to his surprise, found that the hunter was the grand duke, who owned all the country round. The duke was so pleased with the boy's honesty, that he sent for him shortly after, and had him educated. In after years, Gerhardt became a very rich and powerful man; but he remained honest and true to his dying day.

Honesty, truth and fidelity, are precious jewels in the character of a child. When they spring from piety, they are pure diamonds, and make their possessor very beautiful, very happy, very honorable, and very useful. May you, my readers, wear them as Gerhardt did! Then a greater than a duke will befriend you; for the great King will adopt you as his children, and you will become princes and princesses royal in the Kingdom of God.— *Young Pilgrim.*

THE HILL OF DIFFICULTY.

When I was a child one of the great pleasures of my life was an occasional long ride with grandfather in the substantial farm wagon, drawn by the clumsy, slow-going horse that did duty on work days and holidays alike.

My grandfather was a silent man, and seldom addressed a single word to me, but I had my pleasure all the same, and learned to note every charm of the country road, from the first gleam of cowslips in the spring meadows, and dandlions, and little yellow five-fingers on the sheltered slopes, to the tangles of wild roses, and tall red lilies of summer, and the splendid spikes of cardinal flower, and clouds of white and purple asters that bloomed along the tumble-down stone walls in autumn. Up and down the interminable hills, my childish eyes saw no lack of interest in the scenery, but one hill in particular, long and rocky, where the steep road seemed too narrow for friend or foe to pass in safety, was always associated in my mind with the Hill of Difficulty, of which I had read in my precious Pilgrim's Progres, the one fairy book of my life. The queer red house at the foot, half buried in a thicket of cinnamon roses, was the arbor where poor Christian took his nap, and the queer red house at the top was the veritable Porter's Lodge, and I think if some day we had found the chained lions disputing our passage, or had a glimpse of that "grave and beautiful damsel named Discretion," coming to open the door, I should have been more delighted than surprised.

One lesson at least I learned at my Hill Difficulty, that has been of real service to me. Over the level road, and down the hills, old Bill jogged sedately along, as became a deacon's horse, who had grave responsibilities to maintain; but at sight of the hill he began to quicken his pace, putting forth his strength more and more as the pitch increased, until he reached the summit almost at a run.

I tell you, boys and girls, that is the way to get over hills. No stopping at the foot in discouragment, but a fresh bracing of every nerve and sinew, and a swifter step until the work is done. No halting to rest at the foot, but only to gain breath *at the top*. Rest at the top of your hills.—*Little Corporal.*

A MODEL WIFE.

There have resided in the south end of Boston, for a number of years past, a man and wife. The man a kind and indulgent husband, the wife a most extraordinary woman, which the sequel to this story will show. They were in good circumstances, though not rich; had the comforts of life, but never saved up much money apparently. They had lived for many years in this way, until one day the wife said to her husband, "Husband, why don't you buy a house? it is so much nicer than to rent." "Ah," said the husband, "I can't afford it." "But," said the wife, "wouldn't you take one if anybody would give you one?" "Certainly," says he, little thinking it would ever come to pass. The wife then presented him a sheet of paper. Reader, what do you think that sheet of paper was? It was nothing less than the deed of a nice house in this city, costing nearly $7,000, which amount the wife had saved out of the money her husband had given her to spend for various things. You can judge of the surprise of her husband. Do you think he thought any less of his wife? How many wives do you think would do that? Wives, follow the example of this woman, and instead of spending every cent your husband gives you, save so me of it, and you may never regret.

He that gathereth in summer is a wise son; but he that sleepeth in harvest is a son that causeth shame.

CORRESPONDENCE.

CHERRY GROVE ILL, }
June 18th, '72. }

Dear Pilgrim:—I have just been reading your columns and seeing an article headed, "Old Pilgrims gone to rest" and find that the writer would have great pleasure in giving his readers a biography of our old brother Sprogle. As his death did not appear in the PILGRIM, I will endeavor to give a report of what has transpired in this arm of the church during the Spring and Sommer.

The Lord truly has made us feel solemn, and also rejoice. There were five taken away by the icy hand of death in the short space of six weeks. The first was our dear sister Sarah Boyd, who left a family and a companion who was then out of the Fold of Jesus, but thanks be to God that he has since been made willing and has joined in with us on our way to Zion. His remark was, "had I only lived a Christian life while she lived, how much happiness we might have had together."

The next was the writer's father, who was taken away in two weeks after our sister. Oh, how hard to part with a kind father, one who was always good,—one that always wore a smile, and was kind to all, and lived in the fear of God. Oh, may we all be so happy as to meet him, because we feel assured he has gone to rest with his Heavenly Father. He longed to go and be at rest.

The third was our beloved old sister Catharine Sprogle, who was to visit father on his sick bed and was in her usual health, and on Sabbath ere she took sick she met with the brethren in the sanctuary, when her remark to some of the sisters was, "I wanted to come to meeting once more." She always seemed happy when trying to encourage us on our way to Zion. She never shrank from her duty. Oh, how we will miss her! but as she gave us such a good example, let us all try to imitate it and be ready to meet her in the climes of immortal glory.

Scarcely was she consigned to the tomb until her companion, our old brother, took sick, and in two weeks he was laid by her side in the narrow grave. It will be useless to add that our old brother was universally known, and that he, like the apostle Peter, preached Jesus. I have known him and have heard him preach since I was a little girl, and have never known him to preach anything, or know anything among us save Jesus and Him crucified. During the past two years he has been deprived of the right use of his mind. He would at times become perfectly deranged and had to be watched day and night. He had labored so much and so long that his mind was entirely worn out, but before his companion died he offered up a prayer to God in her behalf, such as he had not offered for a long time, and remarked after she was dead, "There lies mother in that corner and soon I will lie in the other." It seemed he knew his days were but short on the earth, and we feel to rejoice that he has gone to rest, because his happiness in this world was over. I wish to relate also that when our old brother and sister were buried, a scene occurred which many of us never witnessed before, for my part I never did. When our old sister were buried, there was three added to the church by baptism, and when our old brother was buried there were six more added, and since then there has been eleven added, making in all twenty that have been added to the church this Spring. The Lord truly is reviving his work among us, and we think that He will still be with us, as there are many more that we think will soon join our number.

The fifth that died was our beloved brother John Wolf. He was a ministering brother, and a zealous one. On his death bed he warned all who came to visit him. He stood by the bedside of my dying father, and his remark was "Prepare to meet thy God," and in foor weeks from that day he was carried to his grave. Thus we see in the midst of life we are in death. We know not how soon we may be called, therefore let us be prepared that we may escape the wrath of God, for dreadful will be our condition if unprepared, and we are not permitted to see those that have gone before. May God help us all to live faithful, is my prayer. MARY ESHLEMAN.

APPEAL TO THE CHURCHES.

We call the attention of the Brethren and friends to our situation, circumstances and wants. We are situated in a locality where we are much in want of a meeting house in which to worship God, especially on communion occasions, as we have heretofore held them in sheds erected for the occasion, which are always more or less uncomfortable for those who labor and the old bretbren and sisters. Our meetings are generally well attended and much interest manifested and good order observed. The church here is in a good and prosperous condition, and the friends around us seem to manifest a strong desire for the prosperity of the church, hence we see and feel the great want of a suitable house for public worship. Yet considering the circumstances of the brethren and friends generally through this western country in a pecuniary point of view (money at least) we find we are not able to build, but all are willing to throw in their mite and do what they can. Brother Abraham Sell will donate the ground which is a beautiful location on an elevated place, just a half a mile from the Marribone Stream, also a grave yard in connection where in is buried our beloved mother Elizabeth Sell.

We have therefore concluded to try at once, and see to what extent the Brethren and friends in the various churches where plenty abounds will assist in the good cause, and aid us to build a suitable Meeting-house in the Hamilton Branch.

Here, brethren, is a call for missionary aid, who will heed the call? Truly your donations, contributions and mites will be thankfully received, and the Lord will reward you for your labor of love. We have brethren here who can furnish us all the sills, studdings, joists, rafters and sheetings We also have four good carpenters, some stone masons and plasterers among us. So we think if the churches will assist us to buy the flooring, shingles and siding, we can get through.

THE LORD LOVES A CHEERFUL GIVER.

Contributions can be sent to either of the following brethren who were appointed as a committee of arrangements. Time given for payments until December first 1872. However, we would like if brethren or churches could certify the amount they will donate by the 17th of August, it would be a favor, and enable us to ascertain whether we can go on.

GEORGE WITWER.
WM. B. SELL.
DANIEL B. SELL.
JACOB NANGLE.
Hamilton, Caldwell Co., Mo.
DANIEL PEFLEY,
Altovista, Daviess Co., Mo.
No express office at Altovista.

HAGERSTOWN IND., }
June 21st, '72. }

Dear Brethren:—It has been a long time since you have heard from this arm of God's moral Vineyard. I thought I would drop a few lines for the PILGRIM, while I am staying at home, my companion has gone to a Communion meeting on "Fall Creek," so I thought I would not be altogether idle My prayer is, that they may have a good meeting. I always feel glad to hear of Communion meetings in the different parts of the Brotherhood. It shows a willingness to comply with the ordinances of God, and also shows that there is love and union existing yet among the brethren. It gives the brethren and sisters a chance to renew their covenant that they have made with God and the church, and it gives us a chance to see and meet with dear brethren from a distance. It brings brethren together that would otherwise never see each other. We are also permitted to hear strange speakers, which has a tendency to building us up and thus assist us on our way to Zion. It strengthens the inner man and weakens the carnal mind. It promises us happiness in this world, and more in that which is to come.

A goodly number of brethren and sisters know something of the Nettle Creek Church, Ind. It is a large church, but it needs your prayers that it may prosper and turn many from "darkness to the marvelous light." The church here is in a prosperous condition, members alive to the work, three Sabbath Schools carried on by the Brethren every Sunday, two meetings on the same day, and sometimes three. The church has six ministers and could make use of some more at times. Let us be found faithful servants of the Lord.

Farewell. JOSEPH HOLDER.

THE LOVE OF CHRIST.

Dear Editors:—I, for the first time, have taken my pen to try to write for the PILGRIM which makes its weekly visits to our home. It has so much interesting news that I thought to help it some by also adding my mite which is at your disposal if you think it worthy. I think it is worth all our while to serve God, as Christ died to save sinners. Then, ought we not to love Him so as to be willing to lay down our lives for His sake? Do we love Him thus? The apostle says: "Love ye one another." Love certainly is abiding in Jesus and will remain forever. Love our fellow-men as ourselves. Unless we have this abiding in our hearts we cannot live a Christian. So let us be of the wise virgins that filled their vessels with oil, that when Christ calls for us we may meet Him in peace, that He may not shut the door on us and say, "I know you not." Again the apostle says: "He that hath shall be given him, and he shall have more in abundance." Oh, what a glorious promise we have if we only fight the battles of Christ, and not reap where we have not strewed. We have the Word of God for it, unless we repent and be baptized, we cannot enter the Kingdom of Heaven. So let us all work for the Lord, that in the day of judgment He may say, "Well done thou good and faithful servant, enter into the joys of thy Lord." Oh, may we all watch and pray and find eternal rest unto our souls. "Bear ye one another's burdens, and so fulfill the law of Christ." Oh, what glorious words are spoken by Christ, that we may take His easy yoke upon us and learn of Him, for He is meek and lowly in heart, His yoke is easy to bear and his burden so light, that if we forsake the world we can bear it with ease. May the grace of God be with us all is my prayer. D. D. MILLER.

DIED.

ROTHROCK.—Near Adamsburg, Snyder Co., Pa., of Dropsy, June 8th '72, Dr. Isaac Rothrock, aged 73 years, 6 months and 16 days.

Has been a member of the Church of the Brethren for a number of years. He bore his affliction in a Christian-like manner. His friends need not mourn as though they had no hope, he is now lying beneath the clods of the valley, we think in hope of a joyful resurrection.

BRINDLE.—In the Dry Valley Congregation, Mifflin Co., Pa., Jan. 15th '72. Carrie J. Brindle, aged 5 years, 5 months and 29 days. Also Jan. 26th, Harrie J. aged 5 years, 6 month and 11 days.

Both died with Diphtheria, were twins, and children of friend Josiah, and sister Elizabeth Brindle. Jesus wanted these lambs, they are well cared for.

STEINBERGER.—On the 31st of March '72, Harrison Steinberger, aged 6 years, 11 months and 11 days. Also June 5th, '72, Miller Steinberger, aged 5 years, 4 months, and 5 days.

Both died with Diphtheria and Membrane Croup, children of brother Albert, and sister Henrietta Steinberger. Jesus wanted these lambs also, they are among the blessed family above.

HOWENSTEIN.—Same place, May 28th 1872, Harriet C. daughter of friend Wm and Lucy Howenstein, aged 1 year, 3 months and 29 days.

She is also one of the little lambs that Jesus blessed. The poet says, millions of infants compose, the family above.

JACOB MOHLER.

MYERS.—In Martinsburg, June 1, of measles, hooping cough and teething, Annie May, daughter of David C. and Charlotte Myers, aged 1 year, 7 mos. and 28 days.

EDITORAIL.

SOMETHING NEW.

The *Baptists* are apt sometimes to emphasize upon baptism as heavily as it can bear; but we thank God that we have never falled into the ditch of supposing it necessary for the pardon of sins.

The above, originally from the *Baptist Union*, is a new wrinkle in Christian progression. Without commenting upon this modern wisdom and code of thanks, we have come to the conclusion that either the *Union* is wrong or else the apostles lately inspired were greatly mistaken when they said, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins." If the Baptists have had more recent revelations than those recorded by the Apostles, they will be entitled to the palm. For our part we are inclined to the good old way. Upon Repentance, Faith, and Baptism, we have the promise of remission of sins and the gift of the Holy Ghost and until we learn that the Lord will not do as much as He promises we shall form them as the basis upon which to build our hopes of salvation.

PERSONAL.

GEO. WORST. The Hymn books are sent, also PILGRIM to Isaaac W.

J. H. MOORE. It never came to hand, but according to our own terms we will be responsible. The name is now entered.

No. 26. It is with much regret that we inform some fifty of our Western readers that they will get no PILGRIM No. 26. This occurred through a mistake of the paper men in not sending full bundles. We felt much vexed when we found it out, but there was no possible way of remedying it, so we hope those of our readers who got no PILGRIM No. 26, will excuse us as we were not in fault.

COVE ECHO. Of late some of our readers wish to know what has become of the COVE ECHO. We are happy to inform all interested that it is alive and healthy. It has become quite a favorite of the good people of the Cove, and quite a number are being sent to different points in the West, to such as formerly lived in this section of country. All those wishing to keep posted on transpiring events of Blair and Bedford and neighboring counties should send $1.50 to "COVE ECHO," Martinsburg, Blair Co., Pa.

LATEST NEWS.

BROOKLYN, CAL. June 19.

I clip the following from the Oakland *Daily News*, of June 15th, the wheat was shipped the 12th. The harvest is heavy throughout the State. ELD. JONATHAN MYERS.

NEW WHEAT.—One hundred tons of new wheat, raised in the San Joaquin valley, were shipped for Liverpool, the other day, by I. Friedlander. When it is recollected that this is early in the season for grain, this fact becomes of great importance. Usually wheat has not made its appearance in the market before the latter part of June or the beginning of July. Moreover, fifty tons of this wheat were reaped, thrashed, sacked and shipped on the same day. Six hundred sacks of new barley were also brought down from the same district. Farmers from the San Joaquin valley say the grain there this season excels any ever before raised, both in quantity and quality.

Strikes are still the order of the day, by which thousands are thrown out of employment, operations in many of the leading manufacturing establishments are crippled and some closed. The laborers contend for eight hours a day on an advance of 20 per cent. to which the employers refuse to comply. The fight is a severe one and both parties doubtless lose by the movement, but which finally gain the victory is yet undetermined.

THE LARGEST TELESCOPE IN THE UNITED STATES.—Messrs. Alvin Clark & Sons are making, at their establishment in Cambridgeport, Mass., the largest refracting telescope in the United States for the Naval Observatory in Washington. It will cost $46,000, and has an object glass twenty-six inches in diameter, being eleven inches larger than the one at Harvard University. The glass alone when finished will be worth $23,000. The two glasses—for it requires two to make an object glass—weighed in the rough about two hundred and fifty pounds and cost $7,000, about $28 per pound. They arrived in this country about six months ago from Birmingham, England, and ever since the work of polishing and preparing them has been continued unremittingly. Over fifty pounds have been cut from the flint glass, which now weighs one hundred and ten pounds, and the other glass has been reduced to seventy-three pounds, and neither will vary much from these weights when finished. It is expected the telescope will be ready for mounting in 1874.—*Boston Times.*

Japan has finally unfurled the flag of religious liberty and now allow all to worship God after their own convictions. The Mi Kado has issued an imperial decree abolishing some edicts that have been standing against Christianity for the last three centuries.

The *Western Recorder*, the organ of the High-church Baptists of Kentucky, lays down the following axioms:

1. Baptist churches are the only gospel churches.
2. All Christians, unless it is wholly impracticable, should hold membership in some Baptist church.
3. The demands of the Scriptures would be met if all other denominations—seeing their errors—would disorganize.
4. It is the duty of every Baptist to do all he can, legitimately, to influence Christians and other denominations to leave their unscriptural organizations and unite with the Baptists.

By the laws of Maryland, a marriage in that State is valid only when performed by a "minister of the Gospel, ordained according to the rites and ceremonies of his or her church, or in such a manner as is used and practised by the society of the people called Quakers." The result of this enactment is that Maryland Jews are obliged to begin their wedding trips without the usual ceremony, and get married somewhere outside the State.

Dr. Lanahan was arrested a few days ago on an order of arrest issued by Judge Friedman, of the Supreme Court, on the complaint of Saul G. Goodenbaugh, who has brought suit against him to recover damages for alleged slander. The plaintiff, in his affidavit, says that Dr. Lanahan had called him a thief and a robber, and that he accused him of wearing diamonds and other articles of jewelry purchased with the money which he had taken from the Methodist Book Concern. Bail was fixed at $5,000. He refused to allow any of his friends to bail him on the ground that he had been persecuted by the Methodist Book Concern, and was committed to Ludlow-street jail.

OUR DIGESTION; or MY JOLLY FRIEND'S SECRET.—We have just received from the well-known publisher of first-class Subscription *Books*, Geo. Maclean, a copy of his last publication, entitled "OUR DIGESTION," by the celebrated author Dio Lewis. This justly popular writer and lecturer on health has done good service to humanity by his efforts to promote physical education, and we gladly welcome anything from his pen. We learn from the preface of the book before us that the author considers it his most important work, and we entirely agree with him. In fact we believe there has long been a need for just such a book as our "Jolly Friend's Secret," and feel sure that the information it contains is calculated to do great and lasting good in the community. The subjects here treated are really of vital importance, and it is passing strange that so little attention has heretofore been paid by Americans to the simplest rules for eating and drinking. Dio Lewis, who is eminently practical, inculcates the necessity of bodily exercise, of temperance in eating as well as in drinking, of simplicity in diet, of proper attention to the cooking of victuals, of fresh air, of not overloading and overtasking the stomach, of slow mastication, of regularity in eating, and of other means whereby indigestion may be avoided and conqured. Three-fourths of all the sickness and unhappiness in our midst has a weak digestion for its prime cause, and *dyspepsia* may almost be considered a national failing. How easily this can be overcome our author clearly shows in his usual felicitous, chatty, home-like style. The doctor talks right to the heads and hearts of the whole people—rich and poor alike—and this is the secret of his great popularity. The simple reading of one of Dio Lewis' books will dispel a fit of "the blues." "Our Digestion" is simply *invaluable*, and "Our Jolly Friend's Secret," which means long life, health and strength, physical and moral, is worth many times the price asked for the volume. This book ought to supercede Buchan's and every other "Domestic Medicine" as a household work, for it shows how medicine may be dispensed with, to a considerable extent, in a majority of cases. The book is issued in splendid style, and contains a striking portrait of the author, on steel, and other fine engravings. We predict for "Our Digestion" an immense sale and lasting popularity, and for the benefit of those who may wish to secure an agency, we give the address of the publisher in full: George Maclean, 733 Sansom street, Philadelphia.

CONVERSION OF A JEWISH RABBI.

MOBILE, May 11th, 1872.

Your readers cannot but be interested to hear of the conversion to Christianity of the Jewish Rabbi of this place. It is certainly one of the most wonderful manifestations of the grace and power of God in the human heart, and it is more like the conversion of Saul of Tarsus than anything I ever heard of. He has been in Mobile about eighteen months, and was in charge of a large congregation of Jews, besides teaching in a very flourishing Hebrew school connected with it. He seems to have been a *great* man among them, having written a number of very learned articles for the *Israelite*, trying to prove, and very conclusively to his own mind then, that *Jesus was not the Christ*. For about eight years he has been reading the New Testament, rather admiring Christ as an historical character, but spurning the very idea of his being the Messiah promised to his people. All of a sudden, he says, while he was lying on his bed resting after the labors of the day, the conviction suddenly flashed over his mind, "Christ my Redeemer!" and an inexpressible joy pervaded his whole being. He tried at first to keep the precious secret in his own heart, but he felt constrained to tell his people of the great treasure he had found, besides considering it dishonorable to be acting a part which he did not feel. So he called the congregation together, told them the change of his views, and resigned his position as Rabbi and teacher, thus cutting himself off from all his old ties of race and family. His mother is very bitter in her denunciations of his apostacy, and all his relations revile him for bringing such a disgrace upon their family, which has boasted of a pure Rabinnical line for centuries back. Of course nothing is too hard for the Jews to say about him for having proved a *traitor* to his faith, and a bitter persecution is kept up against him; but he is so full of his new-found Savior, and so perfectly happy in the companionship of his "One Friend," that none of these things move him.

He was baptized a week ago Sunday night, in the Baptist Church, which has proved to be the one of his choice, and he certainly then made "a good confession before many witnesses," the church being crowded, including many Jews who came out of curiosity to witness the ceremony. He spoke then very earnestly and beautifully of the solemn step he was about to take, which would almost break his mother's heart and cut him off entirely from all that he had previously held dear. He said he had never loved his people so dearly before, or worshipped with more intense adoration the God of Abraham, Isaac and Jacob. *He* is so full of love to Christ that he talks about it all the time, and nothing seems to give him more pleasure than to tell others of the wonderful change wrought in him. He has spoken several times in the Methodist, Baptist and Presbyterian churches, his learning and wonderful power of illustration giving him great power with an audience. He has not yet decided what course to pursue, but it is hoped that he will enter the ministry, as he seems calculated to do much good.

I have written rather a longer account than I intended, but the conversion of the Jewish Rabbi has of late been the great excitement in religious circles. M. L. H.

New York Observer.

WANTED AGENTS!

FOR

OUR DIGESTION;

OR,

MY JOLLY FRIEND'S SECRET.

Dio Lewis' Last and Greatest Work.

All this author's books have had large sales, and this, his most important work, is sure of an immense run! It meets a popular demand, all being alike interested in the vital subjects of which it treats. The book is low-priced and practical, and so will suit all classes. Who among us have not suffered from the effects of indigestion? How many of us have not had "the blues?" Buy this work and save yourself a world of trouble—dyspepsia, biliousness, &c., and all their attendant evils. A splendid chance for agents, who should apply at once and get illustrated circular, terms, &c., *free*. Address GEO. MACLEAN, Publisher, 733 Sansom street, Philadelphia. 1t.

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Joseph Kaugh	2.00
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Keelin Leonard,	2.25
Hannah Brumbaugh	2.50
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M. Snyder,	6.25
Jesse Crumpacker	2.00
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Jacob Hoover,	1.25
Daniel Snyder,	1.22
Henry Hershberger,	4.09
Thomas Mattocks,	5 80

Part of Money List crowded out.

A MINIATURE DEAD SEA.

A letter from Sink O'Carson, Nevada, to the San Francisco *Bulletin*, says:

Near Sand Springs is a salt bed covering several hundred acres, and in great Salt Lake Valley, fifty miles north, one of much larger dimensions. From the latter the Washoe mills derived their supplies for a number of years. They now obtain them in part from San Francisco and in part from a bed lying sixteen miles northeast of Wadsworth, and close to the railroad. Here the deposits are not so heavy as at Sand Springs; but the advantages of railroad transportation more than offset the greater facility with which the salt can be gathered at the latter place.

Two miles northeast of Ragtown, and thirty southwest of this place, exists one of the most remarkable deposits of carbonate of soda ever found in this, or perhaps any other country. Here, in the midst of a dismal sage heath, is a circular valley about one-fourth of a mile in circumference, which is a vast deposit of soda sufficiently pure to answer all the purposes for which this commodity is usually employed. This soda occurs in stratas about a foot thick, separated from each other by seams of clay half an inch thick. The deposit is worked after the manner of an open quarry, the soda being broken out in blocks, and piled up on the inner side of the basin, where several hundred tons of it lie corded up. A huge excavation has been carried down on the substance for about thirty feet without any sign of its approaching the bottom. Should it hold in this direction for another thirty or sixty feet, it ought to bring comfort to those interested in the saleratus question, there being here enough of the stuff to keep the world in a state of effervescence for a generation.

A few hundred yards to the northeast of this soda quarry is a lake about one and a half miles in circumference, the water of which is supersatruated with salts of various kinds, a large percentage being borax. It lies in an oval basin, 150 feet below the surface of the plain, the banks shelving down with as much symmetry as if fashioned by art. The water of this lake is impregnated with soluble substances, mostly borax, soda and salt, to a degree that renders it almost ropy with slime, and so dense that a person can float on it without effort. Bathing in it, however, is attended with unpleasant consequences, the water eroding the flesh like fire, if a person remains in it more than a moment. This lake has no visible outlet or inlet, but, being of a great depth, is probably fed by springs seated far down in the bowls of the earth.

Two Thousand Miles of Ice.

A letter from St. Johns, Newfoundland, in the *Evening Post*, gives the following description of the unprecedented fields of ice.

Since early in January enormous fields of ice, sometimes 200 miles in breadth, have been passing these shores in almost a continued stream. The thickness of this field-ice is from twenty to thirty feet. The distance between Baffin's *Bay*, where the ice-fields are formed, and the waters of the Gulf Stream, where the masses are dissolved, is from 1,500 to 2,000 miles in length, has been for three months pouring incessantly its contents into the tepid waters of the Gulf Stream. The Winter has been fearfully severe, and the quantity and thickness of the ice unprecedented. The consequences to our seal fishery have been ruinous. During nearly the whole of March and part of April northeast winds prevailed, by which this huge stream of ice was deflected and pressed upon our shores in a close "pack," filling every bay, harbor and inlet, with masses of ice and completely blockading the whole coast, with the exception of a few intervals, when the west wind loosened the "pack" and drove it out to sea. The enormous quantity of ice which is carried in this way from polar regions to warmer temperatures no arithmetic could calculate.

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June. 3, 1872.

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" red. "	2.15
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RYE	.95
OATS	.51

GOOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have enquired whether we keep them for sale. We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for sending them.

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MAIL. A. M.	ACCOM P. M.	STATIONS.		MAIL. P. M.	ACCOM A. M.
*le*8 20	LE6 00	Huntingdon,		AR5 25	AR9 10
8 28	6 06	Long Siding		5 17	9 00
8 45	6 19	McConnelstown		5 04	8 45
8 51	6 25	Pleasant Grove		4 58	8 39
9 05	6 37	Marklesburg		4 45	8 27
9 20	6 51	Coffee Run		4 33	8 11
9 27	6 58	Rough & Ready		4 26	8 04
9 39	7 10	Cove		4 12	7 52
9 43	7 15	Fishers Summit		4 08	7 48
10 03	7 35	Saxton	*le*	3 48	*le* 7 28
10 10	7 53		*ar*		*ar*7 10
10 27	8 10	Riddlesburg		3 30	6 53
10 34	8 17	Hopewell		3 22	6 46
10 51	8 35	Piper's Run		3 06	6 30
11 10	8 55	Tatesville		2 48	6 12
11 22	9 08	Bloody Run		2 33	6 00
11 26	9 12	Mount Dallas		2 29	5 56
11 32	9 10	Ashcom's Mills		2 22	5 50
11 36	9 23	Lutzville		2 18	5 46
11 40	9 27	Hartley's Mills		2 14	5 42
11 46	9 34	Jamesons		2 07	5 36
*r*11 22	*ar*9 40	Bedford		LE2 00	LE5 30

JOHN M'KILLIPS, Supt

SHOUP'S RUN BRANCH.

LE10 15	LE7 40	Saxton.	AR3 40	AR7 20
10 30	7 55	Coalmont.	3 25	7 05
10 35	8 00	Crawford.	3 20	7 00
AR10 45	AR8 10	Dudley	LE3 10	LE6 50
Bro'd Top City from Dudley 2 miles by stage.				

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EASTWARD.			WESTWARD.		
Hb'g Ac.	9 24	A. M	Cin. Ex.	2 19	A. M.
Mail	8 30	P. M	Pc'f Ex.	7 45	"
Cin. Ex.	6 55	"	Mail	5 40	P. M.
Phil. Ex	11 15	"	W. Pass.	11 52	A. M.

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VOL. 3 JAMES CREEK, PENNSYLVANIA, JULY 9, 1872. NO. 28.

POETRY

WORKS, NOT WORDS.

SELECTED BY HANNAH E. SMITH.

Not forever on thy knees,
Would Jehovah have thee found,
There are burdens thou canst ease;
There are griefs Jehovah sees,
Look around.

Work is prayer if done for God,
Prayer which God delighted hears;
See beside you upturned sod,
One bowed 'neath affliction's rod.
Dry her tears.

Not long prayers but earnest zeal,
This is what is wanted more.
Put thy shoulder to the wheel,
Bread unto the famished deal
From thy store.

Not high-sounding words of praise
Does God want, 'neath some grand dome,
But that thou the fallen raise;
Bring the poor from life's highways,
To thy home.

Worship God by doing good,
Works, not words, kind acts, not creeds,
He who loves God as he should,
Makes his heart's love understood
By kind deeds.

Deeds are powerful; mere words weak,
Batt'ring at high heaven's door.
Let thy love thy actions speak;
Wipe the tear from sorrow's cheek;
Clothe the poor.

Be it thine life's cares to smother,
And to brighten eyes now dim.
Kind deeds done to one another,
God accepts as done, my brother,
Unto him.

ORIGINAL ESSAYS.

THE RECORD.

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. And there are three that bear witness in earth, the spirit, and the water and the blood; and these three agree in one." 1 John, 5: 7, 8.

The above text alludes to a certain character who had been in the world at a certain time, but at the time that John wrote this epistle he was no more in the world, but had ascended to the Father where he was before the foundation of the world. Now the question came up whether he was "that Prophet that should come into the world, or whether he was truly the Messiah or not." The beloved disciple takes up the subject to convince those who had some doubts to remove, that it was the Christ. "This is he that came by water and blood and it is the spirit that beareth witness, because the spirit is truth. John 5: 6.

I will now proceed to show how the beloved disciple has proven that the one alluded to was the very Christ, the Savior of the world. When the Savior was baptized by John the Baptist in the river of Jordan, "Lo, the heavens were opened unto him and he saw the spirit of God descending like a dove and lighting upon him; and lo, a voice from heaven saying, this is my beloved son, in whom I am well pleased." Matt. 4: 16, 17. Here the Father did bear record, (as he also did on the Mount when the Savior was transfigured) this is my beloved son in whom I am well pleased, (hear him) the Holy Ghost did also bear witness by alighting upon Him. "And I knew him not: but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the spirit descending and remaining on him the same is he which baptizeth with the Holy Ghost, and I saw and bear record that this is the son of God. John 1: 33, 34. "I am one that bear witness of myself." Here we see that the Savior has borne witness of himself; now I think we have the three that bear record from heaven.

We will now proceed with the subject and see whether we can find the three that bear witness in Earth, namely: the spirit, the water and the blood. "And behold they cried out saying, what have we to do with Jesus thou son of God? art thou come hither to torment us before the time?" This is the language of the wicked spirit or of those under the control of the wicked spirits or devil. The Scriptures must needs be fulfilled. They had to fulfill all that was written of Him, so He had to die upon the cross according to the Scripture. Now, while he was extended between heaven and earth there were certain prophecies directed to that very time, namely: that a bone should not be broken, and "they shall look on him whom they have pierced." Now, when the Savior had given up the Ghost and expired. "The Jews, therefore, because it was the preparation, that the bodies should not remain on the Sabbath day, besought Pilate that their legs might be broken and that they might be taken away. Then came the soldiers and brake the legs of the first, and of the other that was crucified with Him. But when they came to Jesus and saw that he was dead already they brake not his legs, but one of the soldiers with a spear pierced his side and forthwith there came out blood and water." This was an unusual thing and something that had to bear witness. The blood and the water flowing from His wounded side to prove according to the Scriptures that this was the Christ.

I have now given my views concerning those that bear witness in earth, namely: the spirit and the blood and water that flowed from His side.

SAMUEL TEETER.

COME SINNER.

Come sinner, come to Jesus, and be saved. He is a kind Shepherd, He'll all your wants supply. Come sinner, bid the vain world adieu, Jesus calls, hear ye and obey. How long will you have Him call, until you are four-score, or until four-score years and ten, or never heed?

What are you living for? to fulfill God's most holy plan; if so, humble thyself and say, my God, thy will be done. We are all intelligent beings endowed with mental faculties, among others is the faculty of reason. Then as reasonable men and women, think on your way, reason within yourself, and I know that you must frankly confess what am I, but dust, and unto it will have shortly to return.

Sinner, remember that each day brings us nearer to the grave. To-day we have, but to-morrow is with the Lord, therefore improve to-day, that to-morrow you may be nearer the Lord and walk in His foot-prints. Remember too, that in youth is the most convenient season to wait upon the Lord. His store-house is filled with rich gifts that the world knows not of, if you are anxious to know what they consist of, please go and search your Bible, therein you will find eternal life. My prayer is that all may come to a knowledge of the truth and be saved.

ALLEN M. GOOD.

Waynesboro, Pa.

THE SECRET OF USEFULNESS.

It's no use for me to try to do much," said a timid Christian, the other day. "I have not power enough or education enough to do good to others, and I must just live as nearly right as I can, and trust God to forgive my lack of service."

The good man thought he was speaking all humility, but he was very proud. He did not realize it, but it was really his pride that would not let him attempt work in which he might fail, or assume a position in which his lack of education would be conspicuous.

Would that this was an annual case: we all know it is not. If all the true Christians in the country, who love the Lord and whom the Lord loves, would do the best that is in them to do, with their present power, we should be amazed at the advance in his work among us. It is not our original power, or our influence, or our education, it is our devotion to the Master and His work that is the measure of our usefulness. All the effort of the best, and most intelligent, and richest men in the world would never save one soul without the blessing of the Lord and the help of the Holy Spirit, and that blessing and that help are given freely to the poorest, and least, and most sinful of his true followers.

The question is not, "Am I fitted for usefulness?" but, "Will the Lord use me?" Not the most brilliant natural endowments, not the most elaborate preparation, but His use of us makes us useful.

I know an illiterate, hard-working man who was, not long ago, rough, passionate, bitter—a bad neighbor, an uncomfortable companion. That man became a Christian. Now he is gentle; he controls his temper; he is kind in his family, kind to his neighbors. Nobody doubts that some strong power has changed the man. He talks in meeting, and talks to the

men who work with him about religion. He can't speak a grammatical sentence, but his words have the force of his life behind them, and it gives them might. His workmen feel it. Some of them have been led to Christ by this man. His children are growing up mindful of religion; he has a power for good in the community.

Now, what has he that we have not? It is not wealth, or intelligence, or native force of character that gives him an influence which many a Christian more outwardly favored might envy him: it is Christ working in him and through him.

Do we want this power? Why do we not all have it? Has our Savior's power failed that he cannot give it, or his love that he will not? His Lord said unto him: "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." —*Christian at Work.*

HARVEST.

Dear Pilgrim: I have just been thinking a little and as our thoughts are sometimes interesting to others, I have concluded to pen some of them for your worthy columns, hoping that they may be of general interest.

Harvest is now upon us and the hug and tug of war is commenced and many a hard battle will be to be fought before the golden grains are snugly garnered away.

Throughout the Middle, Southern and Western States we are in the midst of the busy scenes of harvest life. Whilst some are commencing to reap, others are gathering and still others have in part stored it away. Notwithstanding the hopes of many have been thwarted, not realizing from their labors, what, or as much as they expected, yet the indications are that God is not unmindful of us in granting us food and raiment, with which we are taught to be content.

But perhaps I have forgotten what I have been thinking and am only giving my thoughts as now presented. While thinking of the thousands and millions who are now on the verge of the world's great harvest, my mind was made to think of the different feelings that occupy the minds of those who go forth to their respective field of labor, some go forth with an elastic step and with the consciousness that success has attended their labors and that their brightest hopes are being realized in being blest with a bountiful harvest, while others go forth with the visage of disappointment. "Upon these broad fields we have bestowed our labor and our care. We have given them our best attention, both in cultivation and seeding them down, and here is our reward, barren fields, and nothing to reap." How full the enjoyment of those who reap bountifully, and how deep the disappointment of those who have nothing! We have all more or less, experienced the feelings of both parties and therefore can rejoice with those who rejoice and mourn with those who mourn. But these things bear only upon our bodily wants while in this life, and as we all must die, it is not so important that we should be continually vexed with the question, "Wherewith shall we be fed and wherewith shall we be clothed?"

My mind has been more deeply impressed in regard to the results of the great harvest of life in which we have all entered, or rather preparing for, and what makes it the more important is, that it hath been said, "Be not deceived, God is not mocked, whatsoever a man soweth, that shall he reap; if he soweth to the flesh, he shall, of the flesh, reap corruption, but he that soweth to the spirit shall of the spirit reap eternal life." When we labor and prepare our fields carefully and sow them down to wheat, we expect wheat in return, yea, we hope for it, and would be greatly disappointed if we were to receive anything else. This is reasonable and right that we should expect the same as we sow, but are we all so reasonable in our expectations of eternal life? God has promised it to us, but do we all expect it? do we all desire it? This is what I have been thinking about. Ah, yes, dear brethren and sisters, what have we been sowing and what shall our harvest be? When we reflect back over the past of our seed time we find that we have sowed much to the flesh. The question comes up, shall we reap our harvest of corruption? That depends much upon how much time we have wasted in sowing to the flesh, and how we may spend the remainder of our seed time. We sometimes see seed fields allowed to grow up in weeds that it would seem that nothing else could grow there, yet before the time of sowing is past, the farmer goes vigorously to work and so completely destroys the weeds that it still produces a very good crop, at the same time there is a decided loss in allowing our fields thus to grow up, as they destroy, in part, the vitality of the soil, and there is also danger of it not all being destroyed or resprouting from the root and thus growing up among the wheat and endangering the crop.

Precisely so it is with the seed time and harvest of life. There is a decided advantage in early cultivation and a clean soil. Much time is gained by it and imminent danger avoided. It is true, that so long as seed time remains we may hurry in some kind of a crop, but things done under the excitement and impulse of the moment are seldom well done, and the great probability is that our time and labor will be lost. It is getting quite common for men, and women too, to depend upon what is familiarly known as the "death-bed seed time," that is, spend our time and talent in the service of satan by sowing to the flesh until it affords us enjoyment no longer, then we are willing to devote the wreck, or the remnant of our strength to the service of the Lord, or to sowing to the spirit, but how can we have the presumption to expect a merciful yet a just God to deal thus with us? What kind of a literal harvest could we expect if it was to be sown while languishing upon the bed of affliction? Just as little are we prepared to sow to the spirit when once in the great dilemma of death, when the mind is frequently unstrung and the body burning with fever and racked with pain. Then, while engaged in the busy scenes of our earthly harvest, let us us ever keep in view that far greater harvest of eternal life which we hope to reap when we shall be permitted to seat ourselves in the Kingdom of God.

I have now briefly presented my thoughts in regard to those who are engaged in sowing to the spirit, yet I have not forgotten you, dear sinner, who are still sowing to the flesh. Soon, *soon* will the time of harvest come and you *must* reap that which you are now sowing, and just as certain as wheat produces wheat and barley produces barley, so certain will sowing to the flesh produce corruption and reap it you must if you persist in sowing to the flesh. Don't be deceived. God is not mocked, but as long as you continue to rebel against Him and refuse His proffered mercies so long you continue to mock Him, but these scenes will soon close and the harvest will come, the great day of retribution will decide our weal or woe. May we not hope that all will improve the golden moments so that when life's harvest is fully come we may go forth with songs of gladness to reap the reward of our labors?

A REAPER.

BENEVOLENCE

This faculty of the human mind appears to be developed very indifferently. Some persons are very kind, and will sacrifice their own ease and comfort to accommodate others, while others again are rude, and very indifferent to the comfort of those by whom they are surrounded. Nowhere do we see more frequent demonstrations of these different traits of character than when traveling in the railroad car. Some time ago when seated in the car, we noticed a very genteel looking man and two ladies enter. The seats were all occupied but one which they took. The gentleman seemed very much pleased to have his ladies comfortably seated, as the seat seemed to be a desirable one. We were rather pleased with his appearance as he seemed to seek only the comfort of the ladies, and we thought him a benevolent man. But the window was closed and an effort was made to hoist it, but all the strength he could command did not move it. The conductor was called to their assistance but all their efforts were futile. The seats were all occupied and they were, as they thought in a very unpleasant situation. What was to be done? The gentleman seemed very much worried. The idea of leaving them sit there excluded from the breeze that contributes so greatly to comfort in a hot July day was indeed repugnant. We were comfortably seated next to them and were about to suggest to the gentleman who sit with us to change seats with the ladies, when a move was made by the gentleman that gave us further opportunity for ssudying his character and we remained in our seat.

On the opposite seat where the ladies were seated there was a woman and five children, three of which occupied one seat and the mother and two the other. The children fanned by the gentle breeze had fallen asleep, and now to our surprise this gentleman requested the mother to awake the children and have them exchange seats with the ladies. The mother of course refused, but he insisted upon her doing so, until she (who was of an Irish descent) became enraged and there was a regular war of words. Our opinion of the man greatly changed, for we now considered him a selfish heartless wretch. From a selfish motive he sought the comfort of those ladies, but in reality he lacked courteousness, kindness, and gentleness. His plans being defeated he went to an other car. At the next station a seat was vacated and the ladies were comfortably seated. We now saw a different trait of character manifested. During the time that the man was remonstrating with the woman, we noticed that one of the ladies was apparently vexed at him but could not learn the cause for a certainty until he went out when we overheard enough to learn that she was perfectly disgusted at his conduct. She now took advantage of every opportunity to show kindness towards the lady who had been wronged, and in a short time they were the best of friends. She was truly a benevolent lady. Kindness was marked in all she did, and we believe she would not have considered it beneath her dignity to administer to the wants of the most lowly. She

was indeed a noble lady, just such as is needed for the performance of the world's work. We are all more or less dependent one upon another, and the design of God is that we shall help one another, and in this consists a very important work in this life. We should ever be ready to render assistance, and not only so, but kindness should mark all our doings in our intercourse with our fellow beings. Without charity it is impossible to please God, and "Charity suffereth long and is kind." The lady referred to had charity, and she would have suffered long, and indeed could not have been induced to act unkindly toward any one. She would rather enjoy suffering to make others comfortable. Such character is lady-like, Christian-like, and she is fitted for the highest circles of life, while the man (not a gentleman) is a poor indifferent specimen of humanity, fit for no position in life. Therefore if you would be loved and respected, if you would fill the design of your creation, if you would fill any important position in life, cultivate benevolence. Try to be kind and you may finally overcome your selfish, cold, indifferent nature. Try to feel others burdens, weep with those who weep, and rejoice with those who rejoice; endeavor to have a balm for every wounded breast, and shed a tear for every one in distress.

How to Spend Sunday.

By law every citizen in this State has the privilege of not doing on Sunday what he is obliged to do on other days. The very practical question meets him, what different things he can do which will make this Sunday privilege a profit or a delight. Nobody is compelled to go to meeting or to sing psalms, or to learn catechism, or to read sermons to fill up his time. Every one can pick out some new and unlaborous employment and if he knows how, can have sixteen free and happy hours on one day in seven. It is of no use to object to Sunday as a puritan Sunday, for the law makes it a free day, and forbids work, so that it shall be free. It is a somewhat singular fact, that this chance of a free day so many can find nothing better to do than to do business and work just as on other days, as if we did not all work hard enough from Monday morning to Saturday night. It is also something of a commentary on the capacity of many people for improvement and enjoyment, that after a little extra scrubbing and dressing is finished on Sunday morning, they don't know what to do with themselves for the rest of the day, and only consent to go to church because it is a little less stupid than to sit at home and gape at their *own* dullness instead of a preacher's. Some try a cigar and novel, others a big dinner and a nap, others sitting around a big stove and spitting at it. But after all these resources have failed, the only thing left is to wish for Monday and go to bed very early. Happy are those who in such an emergency have young ladies on whom they may call.

We wish to suggest some things which can be done to add interest to the Sunday of those who find its freedom dull.

Take an hour Sunday morning and sit down alone, and think what you have done during the past week, and agitate the question whether you have done just as you really think is best and mean to keep on doing.

Have you told any lies the past week? Count them on your fingers, if you can, and seriously consider whether you always mean to be a liar?

Did you get drunk during the past week, or come near it? Did you talk temperance, and visit the cupboard to take those new "bitters?" Did you ever sell any poisoned liquor for good, or any poor home liquor at a fancy price, under a foreign brand? Was it well? Do you always expect to do such things, and when will you stop?

Have you abused your neighbor, run down your competitor in other stores, slandered other polititians, or hurt any woman's reputation the past week? these things are unspeakably mean; you know they are. God be thanked if you haven't done them! But *somebody* does them. I ask that somebody whether he always intends to be a mean fellow?

Have you gambled or slunk into infamous dens the past week? Nobody is obliged to tell me. But many do go to vile places every week, Sundays included. Is it a good plan to keep on? What will twenty years of such practice make of a man?

Have you cheated anybody in the last ten days? Have you deceived any employer or kept back the just pay of any workman? Have you advertised deceptions of any kind? Does any money stick to you which belongs to anybody else? Are you going to make a permanent cheat of yourself? Do you want to die as a carpet bagger? What's to hinder it if you are cheating now?

Did you swear last week? Don't you swear rather more than you used to when your mother taught you? Is there any particular benefit in it? Let us see if you can stop for a week!

Are you not smoking too many cigars—running up debts which you don't know how to pay; making a larger swell than your capital justifies and getting ready for a smash and a ruin? We hope not. But all these things happen, and if any one is over doing himself in these days, ought he not to know it and settle whether his course is best?

It strikes us that an hour on Sunday of cool, healthy consideration of the actual status and doings of our week-day lives, would be an interesting employment, whether satisfactory or not.

Take another hour on Sunday to do somebody some good for which you haven't the time on any other day. Write a letter to the mother, or brother, or sister, whom you have forgotten for a long time. Hunt out a friend who has disappeared from your interest, and renew a cordial acquaintance. Find out somebody who is suffering, and carry fresh cheer to him or her. Go to see the folks who would be glad to see you, but whom you are not always glad to see. Visit the families of those who are working hard to make themselves rich. Help to put some kind of a home feeling into everybody who is homeless. There are plenty of good acts which are not common—and on Sunday you want to do something *uncommon*. That is what the day is made for. I'm talking to people who find Sunday dull and the church unmeaning, and do not care to pay religion much attention. I do not want to drive you where you do not want to go. But we ought all of us to make of Sunday a finer day than the rest of days, because we have the chance. Our daily toil makes us dull. Sunday ought to wake us up. Our daily temptations make us deceitful, hard and selfish. Sunday ought to loosen out the chords of affection and humanity and give us hearts of flesh. The daily life of men is burdened with sin and ugliness—streaked with deceit, fouled with lust and appetite. It deserves to be improved. Sunday is improvement time. I believe that when any one begins to improve time, they will soon find what good a church Sunday will do, and the value of religion. Friends try my advice a little while. —*Exchange.*

Selected for the Pilgrim.

THE BEING OF A GOD.

BY REV. T. WILLISTON.

1. Something must have existed from eternity. Why? Because, had there ever been a time when there was *absolutely nothing in existence*, there could be nothing in existence now. To say that nonentity, or the absence of all being, could give existence to something, is absurd. But something *does now exist*, and hence *something* must have *always* existed.

2. All things that now exist, or that ever have, may be reduced to two—*mind* and *matter*. Ransack creation, and you can find nothing, *think* of nothing which may not be classed under one or the other of these two. If it be said that such things as *motion*, *noise*, etc., are neither mind nor matter, the answer is that they are *effects* caused by the mind or matter, or else *states* in which they are sometimes found. Now, since mind and matter are in fact the only existing things, it follows (see preceding thesis) that *one* or *both* of these are that "something that must have existed from eternity." 3. Matter cannot have existed from eternity. Why not? Because if it had, it would of necessity be absolutely independent—not subject to the control of either God or man. No brighter independence can be conceived than that which results from eternal existence—the power to exist without any beginning, and, of course, without depending for existence on any other being or thing. And had matter and mind both existed from eternity both would have been absolutely independent, matter wholly independent of and on mind, and mind equally independent of and on matter. Now since matter is not independent, but subject to control of mind, it has not and cannot have existed from eternity. Mind, therefore (being the only existing thing beside matter), is that something which has, and which must have existed from eternity.

4. An uncaused, ever-existing mind must of necessity be, not only independent, but changeless, all-seeing, and all-powerful; in short, an infinite mind. The power to exist uncaused; or without borrowing leave to exist, necessarily involves the possession of these other attributes. *Now* what other being than the great I AM, whose "understanding is infinite," "the Most High God," "the Almighty," "the King eternal," "with whom is no variableness" in short, the very God of the Bible—must be this "mind which has existed from eternity?" E. R. STIFLER.

NO LAZY CHRISTIANS.

There is no better place from which to see heaven than a carpenter's table or a mason's wall, or a merchant's counter, if the heart be right. Elisha was plowing in the field when the prophetic mantle fell upon him.—Matthew was engaged in his customs house duties when he was commanded to "follow." James and John were busily engaged in mending their nets when called to be fishers of men. Had they been snoring in the sun, Christ would not have brought their indolence into the Apostleship. Gideon was at work with a flail on the threshing floor, when he saw the angel. It was when Saul was with fatigue hunting up his father's asses, that he got the crown of Israel. The "prodigal" son would not have been reformed and have wanted to go home, had he not gone into business, although it was swine feeding. Indeed, it is not once in a hundred times that a lazy man becomes a christian. There is but little hope for the man that has nothing to do. It is not when in idleness, but while like the Bethlehem shepherds watching their flocks, that the glory of God will shine about you and there will be joy in heaven among the angels of God over your soul penitent and forgiven.

Do you really have a desire for your neighbors to gain heaven? If so, and you think it probable they are blind and led by the blind, send at once and put in their hands "Anxious Bench Religion Examined" that may *open their eyes* that they may see Bible truths in their beauty and simplicity. See advertisement and favorable terms on which they are now offered.

From the Christian Observer.

THE FAMILY AT BETHANY—NO. 1

Sitting at Jesus' Feet—Neglected Opportunities.

In the days of the Savior, there resided in the town of Bethany a family that was often visited by him. They were a pious, harmonious, happy little family, warm-hearted believers, zealous and faithful friends and followers of the Savior; and by him were dearly loved. There were but three of them, but they formed a most lovely, interesting and attractive home circle, Mary, Martha, and their brother Lazarus.

Martha, although a sincere disciple and friend of the Savior, was yet not so spiritually minded as her sister Mary. She seems to have had the chief care of household affairs. Luke, in recording some of the incidents which occurred on the occasion of one of the Savior's visits to the town of Bethany, says that "Martha received him into her house." So she seems to have been the head of the household, and from all we can learn of her, of a very domestic and industrious turn, probably so much so as sometimes to neglect the higher and more important interests of the soul. Upon the occasion just alluded to, the Savior administered to her quite a severe reproof.

Mary, glad of so favorable an opportunity as the Savior's visit afforded to receive instructions, "sat at Jesus' feet," and heard his word. Such seasons were always delightful to her, and she greeted the Savior's coming with joy and improved each precious, passing moment as it fled. "But Martha was cumbered about much serving" — industriously employed about her household affairs, and laboring to entertain her Lord and honored guest in a becoming and suitable manner. Many cares pressed upon her, but Mary gave her no assistance. Displeased, therefore, with the conduct of her more spiritually minded sister, she went in a complaining mood to the Savior. Addressing him as her Lord, she said, "Dost thou not care that my sister hath left me to serve alone? Bid her, therefore, that she help me." But the Savior, instead of reproving Mary, and sending her to the assistance of Martha, as she doubtless supposed he would, rebuked the latter very sharply, and commended the former. "Martha, Martha," said He, "thou art careful and troubled about many things. But one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her."

Thus it often happens that poor, perishing mortals are "careful and troubled about many things," to the entire neglect of the one thing needful—the salvation of their immortal souls. Worldly pursuits and worldly hopes, business, pleasure, honor, amusement, quite take up their time, and absorb their attention, to the utter exclusion of proper thought and attention to that which is infinitely more important and more profitable. They have no time to sit at Jesus' feet and hear his word. One is busy in his workshop, one upon his farm, and another about his affairs of merchandise, or affairs of office; and each toils as eagerly and industriously as if nothing but the goal they strive to reach—the reward they seek to obtain—was either needful or desirable. The cares and anxieties, and business of life press and weigh upon them, and they have not a thought for that "good part" that was the wise choice of Mary. They are careful and troubled about the perishing things of this world, which will at last fall away from their eager grasp, and fade from their anxious longing gaze; but have no care for the imperishable riches, for that enduring portion which shall never be taken away from those who have chosen it as a "good part," and fixed their affections upon it as an unfading inheritance.

How often, alas! are the followers of Christ culpable in this respect, and deserving of reproof? How often are they careful and troubled about many things, to the neglect of very precious opportunities to increase in knowledge and righteousness, and all the graces of our holy religion? There are many times when, if the Savior were in person here present with us, He would rebuke us sharply, as He did Martha. As Christians, we are often too busy about the affairs of this world, and place too high an estimate on the things of time and sense. Earth, with absorbing, present interests and moving and attractive scenes, exercises an undue influence upon us—possesses a dangerous power over us. We waste our energies and squander our time in vain pursuits, or unremitting labors to build up our worldly fortunes; and when the great change comes, there is danger that we will find ourselves but poorly prepared to enter upon the untried realities of another world. Neglected opportunities will then be remembered with vain regret. Times when we might have sat at Jesus' feet and heard his word, will be called to mind. We shall recall many a social prayer meeting, when we should have united with our fellow-Christians in the worship of God, and to pray for needed spiritual blessings; but from which we were absent because we found something else to do—because for a little season we would have to pause in our pursuits, and give our thoughts to God. How inconsistent! how soul-destroying and fatal to peace of mind and comfort in religion! Such seasons are sometimes very precious to the soul—golden opportunities when we may sit at Jesus' feet and hear his word, and if lost to us now, they will be lost forever.

Neglected opportunities never return, nor can sad regrets, or bitter tears, ever repair the follies of a misspent life. And there is a day coming, when the things of this world, however delightful and attractive, and however important we may think them now to be, will be considered light and frivolous and vain, in comparison with the mighty interests of the soul; and how far distant that day may be none of us can tell.

O then, dear reader, neglect no opportunity to learn of the Saviour. Come to Christ, and sit like Mary at his feet. Come, that you may hear his word. But one thing is needful, and if you have not before, choose now that "good part" which shall not be taken away from you. You will not regret it. Mary did not regret it, but rejoiced, and still rejoices, and will forever rejoice in the choice she made. You may have much to do, you may be careful and troubled about many things, but do not neglect the means of grace. Make good use of your time, and improve every opportunity to hear the word of Jesus. Neglect the opportunities which God in his mercy now affords you, and you are undone forever. Neglected opportunities! Neglected opportunities! Alas! they will be as a millstone about your neck; they will be as iron in your soul when you come to die. And when at last you shall have gone down to regions of despair, undying conscience will forever echo in your ears the awful sound, the knell of your departed hopes. Neglected opportunities! Neglected opportunities! J. B. R.

ESCAPE FOR THY LIFE.

I solemnly ask you, has not God declared plainly that there is a time of judgment coming when He will take "vengeance on them that know not God, and that *obey not* the Gospel of our Lord Jesus Christ?" Has He ever predicted a judgment that did not come with awful certainty? You know He has not. And you know that the time of judgment will certainly come. But one day is as another. You see no cloud of vengeance in the heavens. And you live at ease, fearless of wrath.

Ah, sinner, sooner or later the storm must fall, for God has said it. God will judge the world in righteousness by the Man whom He has raised from the dead. And in itself it is, and to you, especially, should it be a most deeply interesting and happy truth that the notice of the coming judgment is accompanied by a notice of a way of escape. The ark for Noah; Zoar for Lot; for Rahab the scarlet line; and for you, fellow sinner, Jesus Christ.

Moreover, to those who accept His salvation God gives opportunity that all their families may have the same advantages. "Come thou and all thy house into the ark" was the word of Noah. "Hast thou here *any besides?*" was the question to Lot. "Thou shalt bring thy *father and thy mother and thy brothers* and all thou hast into thy house" under the shelter of the scarlet line, was the message to Rahab. And all these were foreshadowings of what God said by Paul to the jailer: "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house."

Fellow sinner, this gives brightness to the gloomy theme of coming judgment. You must meet that judgment, either in Christ or in yourself. Which way will it be? Art thou in the ark? Is thy wife still in the Sodom of this world? Hast thou a brother, sister or child in Jericho? The same God comes to you and says: "Judgment is pronounced on this world; on all its unbelieving souls, to thee and to all thy house is the word of this salvation sent—a glorious exemption. Oh, 'tis joy to put alongside the desolating flood the ark of God's deliverance. 'Tis joy to put alongside the burning city God's city of refuge. 'Tis joy to put alongside the destruction of Jerico God's scarlet line. 'Tis joy to be able to tell the sinner of God's salvation from the coming wrath.

And what a salvation! By *grace*. We have nothing to merit it, and so are saved freely by grace. From *love*. God's salvation is the result of love. "He so loved the world that he sent his only begotten son."

On the ground of *righteousness*. The wages of sin is *death*, and Jesus paid them. He died that you might not come into the judgment. Now, grace reigns through righteousness unto eternal life through Jesus Christ our Lord.

Through *faith*. "Whosoever believeth in Him hath everlasting life." In the gospel is revealed the righteousness of God that inflicted judgment on sin, the *love* of God which embraces the sinner, and the *grace* of God which bringeth salvation; and from faith to faith. Believe the glad tidings. They are for you. That salvation is for the guilty; and such are you. Receive it. Believe him. And you can sing:

> "Just as I am, thy love unknown,
> Has broken every barrier down."

All gone! Jesus only! And you, in him, a justified, saved, happy man,

have nothing to fear from the "wrath revealed against all ungodliness and unrighteousness of man."—*Labor of Love.*

O for more of the sluggish, stern religion of days gone by! Not that we want the days of old to return again, but that we might have among all that is good to-day, that great heart-earnestness that belonged to some of the fathers. The sickly piety that dwarfs and diminishes in power while it increases in display, is not the kind that converts and reforms the world. A man of exceedingly small mind is apt to affect a show of wisdom altogether beyond his reach, and, in the same way, a person only tinged with true piety asks credit for being superior to Paul himself in spiritual excellence. The great souls that live close to God, that abhor sin, fight Satan, and do willing service in the cause of Christ, make no parade of their piety, but are the moral builders of the day. One of them is worth a fortune to a household and neighborhood.—*United Presbyterian.*

Life is like a rushing stream that continues to flow on until it is swallowed up in the great ocean of eternity. Souls are carried along by the current of time until they come to the "valley of Death" and feel the "chilly waters." The wicked pass over the precipice and sink down—down—into the fathomless abyss of darkness and woe where there is "weeping and wailing" forever and ever! The righteous mount up higher and higher on the wings of a Savior's love to the realms of bliss and eternal felicity!—*J. S. Flory.*

FRIENDS MEETING.—If the meeting, on earth, of dear ones, long absent, send a thrill of joy through the whole being and cause the bosom to heave with pleasure, what must it be to meet in heaven with those who were the objects of our deepest love! Oh the rapture that will fill reunited souls in the happy land of eternal union.—*J. S. Flory.*

The secret of happiness is not the enlargement of our means, but the limitation of our desires.

It is one of the beautiful compensations of this life that no one can sincerely try to help another without helping himself.—*C. D. Warner.*

HOPE.—Some of the South Sea Islanders call hope the *swimming thought*—faith floating and keeping its head aloft above water, when all the waves and billows are.

When charity walks into the lowest places of want, we see the beautiful purity of her robes most distinctly.

YOUTHS' DEPARTMENT.

A CHILD'S MORNING THOUGHTS.

BY MARY TESCALEET.

The Lord has kept me all the night,
And let me see the morning light;
While others never more shall wake,
Who thought to see the morning break.

To me the Lord gave pleasant sleep,
While others waked to watch and weep,
And while they toss on beds of pain,
I rise to joy and health again.

Kind friends all here around me move,
To make me happy with their love:
While others said a long "good-bye,"
Last night, to dear ones called to die.

In far-off lands, on heathen shores,
This morn the child his offering pours
To gods of wood and stone, while I
Am taught to pray to God most high.

They never heard how Jesus gave
His life, a dying world to save;
While God's own book to me is given,
That guides to happiness and heaven.

The Lord has crowned my life with good,
With home and friends, and clothes and food;
While at my work, and at my play,
I'll try to please the Lord to-day.

"DOES GOD EVER SCOLD."

"Mother," said a little girl, "*does God ever scold?*" She had seen her mother, under circumstances of strong provocation, lose her temper, and give way to the impulse of passion; and pondering thoughtfully for a moment, she asked,

"*Mother, does God ever scold?*"

The question was so abrupt and startling that it arrested the mother's attention almost with a shock; and she asked,—

"Why, my child, what makes you ask that question?"

"Because, mother, you have always told me that God is good, and that we should try to be like him; and I should like to know if he ever scolds."

"No, my child, of course not."

"Well, I'm glad he don't, for scolding always hurts me, even if I feel I have done wrong, and it don't seem to me that I could love God very much if he scolded."

The mother felt rebuked before her simple child. Never before had she heard so forcible a lecture on the evils of scolding. The words of the child sank deep into her heart; and she turned away from the innocent face of her little one to hide the tears that gathered to her eyes. Children are quick observers; and the child, seeing the effect of her words, eagerly inquired,—

"Why do you cry, mother; was it naughty for me to say what I said?"

"No, my love; it was all right. I was only thinking I might have spoken more kindly, and not have hurt your feelings by speaking so hastily and in anger as I did."

"Oh, mother, you are good and kind; only I wish there were not so many bad things to make you fret and talk as you did just now. It makes me feel away from you so far, as if I could not come near to you, as I do when you speak kindly; and oh, sometimes I fear I shall be put off so far I can never get back again."

"No, my child, don't say that," said the mother, unable to keep back her tears, as she felt how her tones had repelled her little one from her heart; and the child, wondering what so affected her parent, but intuitively feeling it was a case requiring sympathy, reached up and throwing her arms around her mother's neck, whispered,—

"Mother, dear mother, do I make you cry? Do you love me?"

"Oh yes! I love you more than I can tell," said the parent, clasping the little one to her bosom, and I will try never to *scold* again, but if I have to reprove my child, I will try to do it not in anger, but kindly, deeply as I may be grieved that she has done wrong."

"Oh, I am so glad; I can get so near to you if you don't scold; and do you know, mother, I want to love you so much, and I will try always to be good."

The lesson was one that sank deep in the mother's heart; and has been an aid to her for many a year. It impressed the great principle of reproving in kindness, not in anger, if we would gain the great end of reproof—the great end of winning the child at the same time to what is right and to the parent's heart.—*Selected.*

For the Pilgrim.

A FEW WORD TO BOYS.

Boys, I'm writing to you. I know something of the temptations that you have to meet. When I was a boy I frequently did wrong. Now I think there was little else but temptation at that time. If I went to Sabbath school, I was tempted there. Rich men's sons would laugh at me because I couldn't afford broadcloth. Then I'd frown on 'em. I tho't if those bigoted, disgusting preachers who stood in the pulpit would quit heaping on so much style, and just hold up Christ with His homespun and seamless coat, they would have got ashamed of their pride. But so it was, couldn't see an inch of Christ. So, you see, I had not quite as good a chance as I would have had under other circumstances. Oh! how I wish now I could have heard Christ preach just one sermon. But I didn't, and had to content myself with those preached on the Mount, which I read at my leisure. But I will leave off with my temptations, as I have a few words for you. I suppose all boys are tempted somewhat alike, and it will be useless for me to enumerate mine.

But whether you are tempted to get angry, to become proud or selfish, or to commit sin at all, you had better resist evil at once while you can so easily do so. I sometimes think that those boys who continue in satan's service get friendly with him. And oh, such friendship! You should hate him as you would hate the handling of a venomous reptile. You should hate him as the enemy of your own souls. Such he is indeed. However he may not appear as such. But we believe you are intelligent and wise enough to know that it is death to continue in his service. Why not, then, join the pilgrim band now? You should do so for three reasons. 1. Because you are unsafe where you are. 2. Because, if you continue in sin you will learn to love evil so well that it will be hard—very hard indeed—to give up sinning. 3. Because it is impossible for you to be truly happy by staying away from Christ. The more you engage in sin the more you will want to do so. You never knew it to be a hard matter for old sinners to continue as such. They could cheat their neighbors and then talk about great bargains, as though said bargains embraced the salvation of the soul. But I need say no more about the faults of this class. You can see enough of their conduct and conversation to pity the dilemma into which they have fallen. But look well to where you are walking. Suffer not those young feet of yours to lead you into disobedience. Look ahead, and if you are upon the broad road turn ye back; face Heaven; enter its narrow path that you may be crowned there.

F. M. SNYDER.

STREET PREACHING.

A sermon may be obtained from an intercourse with the very humblest mind. And there is an illustration of this in Dr. Liefcheld's interview with a poor lad he met among the mountains of Ireland—one eleven or twelve years of age—poorly clad, no covering for his head, no shoes or stockings, but with a mild and cheerful countenance, and with a New Testament in his hand, keeping the gate of entrance to one of the richest and most magnificent views.

"Can you read?" said the Doctor.

"To be sure I can."

"And do you understand what you read?"

"A little."

"Let us hear you;" and I turned his attention to the third chapter of the Gospel of John, which he seemed to readily find, and said, "Now read," he did so with a clear unembarrassed voice: "'There was a man of the Pharisees named Nicodemus, a ruler of the Jews; the same came unto Jesus by night and said unto Him, Rabbi.'"

"What does that mean?"

"It means *Master*. 'We know thou art a teacher from God; for no man can do these miracles that thou doest, except God be with him.'"

"What is a *miracle?*"

"It is a *great wonder*. 'Jesus answered and said unto him, Verily, verily I say unto thee."

"What does 'verily' signify?"

"It means 'indeed.' 'Except a man be born again."

"What is that?"

"It means," he promptly replied, "a great change. 'Except a man be born again he cannot see the Kingdom of God.'"

"And what is that Kingdom?"

He paused, and with an expression of seriousness and devotion which I never shall forget, placing his hand upon his bosom, he said: "It is *something here:*" and then raising his eyes, he added, "And *something up yonder.*"—*Lamps, Pitchers and Trumpets.*

THE ARAB'S GIFT.

A poor Arab was traveling in the desert, when he met with a spring of clear, sweet and sparkling water. Accustomed as he was to brackish wells, to his simple mind it appeared that such water was worthy of a monarch; and filling his leather bottle from the spring he determined to go and present it to the caliph himself.

The poor man traveled a considerable distance before he reached the presence of his sovereign, and laid his offering at his feet. The caliph did not despise the little gift brought to him with so much trouble. He ordered some of the water poured into a cup, drank it, and, thanking the Arab with a smile, ordered him to be presented with a reward.

The courtiers around pressed forward, eager to taste of the wonderful water, but to the surprise of all, the caliph forbade them to touch even a single drop.

After the poor Arab had quitted the royal presence with a light and joyful heart, the caliph turned to his courtiers and thus explained the motives of his conduct: "During the travels of the Arab, the water had become impure and distasteful. But it was an offering of love, and as such I have received it with pleasure. But I well know that had I suffered another to partake of it, he would not have concealed his disgust; and therefore I forbade you, lest the heart of the poor man should have been wounded.

Like the water brought by the Arab, little as are the gifts worth in themselves which we can lay at the feet of our Lord, he will not reject or despise the little offerings of love and faith. Precious to him is the spirit that prompts them.

Useful Watch-dogs.

In one of our Eastern towns there lived a man who was a bold leader in all opposition to religion. He delighted in finding out all inconsistencies in the lives of Christians, and was sure to publish them through the whole neighborhood. This seemed to be his chief delight. For some reason he made up his mind to remove to another part of the country. Meeting the pastor of the church one day, he said, after passing the usual salutation, "Well, I suppose you know that I am going to leave town soon, and you will probably be glad of it."

"Glad of it! why no," said the minister; "you are one of our most useful men, and I think I shall hardly know how to spare you."

This took the man all aback. He didn't know what to make of it and asked, "How is that?"

"Why," rejoined the minister, "there can't be a sheep that gets a foot out of this fold but that you will always bark from one end of town to the other. I really think you have been one of the most useful watch-dogs that I ever knew."—*Parish Visitor.*

DEATH.

Are you prepared for a visitation of that grim destroyer, Death? You know his visit must come sooner or later, and when he comes will you be prepared to cross that dark river with your phantom guide? Are you prepared to appear before that tribunal above, whose Judge is God, and whose wrath consigns the wicked to everlasting punishment in a lake of fire? You attend the funeral of a friend whose life was cut short by death, and shudder when you know that he died unprepared to meet his God. Do you think of the time when death shall command you to accompany him? He takes the rich, the old and the young, the king and the slave, without any distinction as to their station in life. When death has laid you on a bed from which you will never rise in this life, then you think of the unknown future which is before you, and call upon God to delay death until you are prepared to go. Cries and entreaties are in vain, however, and you are compelled to obey death's call. Then why do you delay making peace with God so that when the shadowy form of death calls you to come, you can go without fear.

SCRIPTURE ILLUSTRATED.—Not long since, a man in India was accused of stealing a sheep. He was brought before the judge, and the supposed owner of the sheep was also present. Both claimed the sheep, and had witnesses to prove their claims, so that it was not easy for the judge to decide to whom the sheep belonged. Knowing the custom of the shepherds, and the habits of the sheep, the judge ordered the sheep to be brought into court, and send one of the men into another room, while he told the other to call the sheep, and see if it would come to him. But the poor animal, not knowing the "voice of the stranger," would not go to him. In the meantime the other man, who was in the adjoining room, growing impatient, and probably suspecting what was going on, gave a kind of a "cluck," upon which the sheep bounded away to him at once. (John 10: 4, 5.)

EDITORIAL.

THAT APPEAL.

We wish to call the attention of our readers to the Appeal made by our Missouri brethren for assistance to build a church, noticed in our columns last week.

It is necessary that we should use some precaution in such matters and not allow our liberality to be imposed upon. At the same time there is danger of carrying precaution too far and of making it a pretext for doing nothing at all in cases of real necessity. Our readers will doubtless remember of a description of a Love-feast held in Caldwell Co., Mo., by brother Sell. We looked at the thing in this way. Is it possible that some of our brethren must be subjected to such inconveniences in participating in the ordinances of God's house while others are surrounded with all the comforts and conveniences of life? How would we feel if we were necessitated to celebrate the commemorative ordinances of Jesus in a shed constructed by planting poles for the framework, and using fodder for a roof? Such were the necessities of the brethren of Missouri. They have now concluded to build a house for worship, and not feeling able within themselves, they appeal to the great Brotherhood for some assistance, and who will respond? We have many generous and liberal hearted brethren who would gladly do something towards this appeal if it was urged a little and an opportunity afforded. All that is needed is for some one to act. Let some energetic brother or sister in every church get up a list for this purpose and we feel assured that there is scarcely a church but what would give at least $1.00, while others might give $5.00 and even $10.00. At this rate Pennsylvania could give $150.00 without the least inconvenience. Ohio, Indiana, Illinois and other States could do the same, so that $1,000 could be raised for our Missouri brethren and no one would ever miss the small pittance given, but to the church in Caldwell Co. it would prove a great blessing, and, no doubt, add greatly to the prosperity of the Redeemer's Kingdom in that section of country.

Now, brethren, we have no more interest in the brethren and sisters there than we have elsewhere in our Zion, but would say, for the sake of the needy, for the sake of Jesus and our common salvation, think of these things, respond liberally to the appeal and thus help them to build a house for the Lord. The Church there demands our aid and sympathy and hope they will not be disappointed, but will have a goodly report to give of the liberality of the saints.

WANTED.

1st. Some one is wanted to give the reasons why the Brethren hold what is generally termed "Close Communion," or, in other words, why we do not invite members of other denominations to commune with us. We have several requests of this kind and hope our contributors will favor us by complying with our and their wishes.

2d. We are in need of a number of good essays on such subjects as may be for the benefit and instruction of our readers.

3rd. A greater amount of Church news. It is true that this very busy time is not very productive in this kind of information, yet there are always events transpiring in the different churches that would be of general interest, if reported.

We hope our contributors and all who are interested in having a good and interesting paper will come to our aid, especially at this time when almost everybody is busily engaged in the active labors of life. Take advantage of your spare moments and let us hear from you soon.

PERSONAL.

SARAH E. SEFTON: Yours received—all right—see money list.

E. SLIFER: You will oblige us by sending us a list of names sent us that are paid. We keep no separate account with our agents, therefore must have the name and address of each subscriber so that we can mark them paid on our books.—Tract sent.

JOHN R. SHIVELY: The money was not received—The Tracts are now sent.

W. ARNOLD: Yours has been received and PILGRIM sent. There are five copies going to your office with your own.

ELD. J. M.: An essay having for its purpose the uniting of the discordant element of the Church will be favorably received.

ELD. A. J. C. Your productions are always gladly received in the PILGRIM office, but you will please excuse us from the further agitation of Feet-washing at present

If the intention of the last decision is tolerated no mans conscience will be tried, if not, next A. M. will have its work to do over again. If we could only be satisfied to let the hair

splitting questions alone and seek more after the spiritual import and design, it might be more for our spiritual good and the prosperity of Zion. The Church has become so sensitive in regard to these things, that thinking and praying will accomptish more than agitation.

JOSEPH RITTENHOUSE, "The Right word in the Right Place" is sent.

CHURCH NEWS.

COMMUNION MEETINGS.

June 19th.—Yesterday and this morning the communion meeting was held at the barn of Eld. Jacob Burkey. The meeting commenced in the evening. A very large number of members were present. Something over five hundred communed. We had a pleasant season and felt refreshed.

June 20th.—We attended the communion meeting in the Springfield congregation. Here Eld. C. Weaver presides. A large congregation was in attendance and paid good attention to the things spoken. The meeting closed June 21st, in the evening. Eleven were added by baptism and many felt almost persuaded to be christians. I hope those good impressions will not be worn away.

HAMILTON, MO.

Dear Pilgrim:—I have read with pleasure, your account of the Lovefeast at Clover Creek and many thoughts came to my miud. At that place I have often met brethren Graybill Myers, Furry, Miller, Snowberger, G. W. and J. W. Brumbaugh, and many others. Oh, how I would love to meet you all once more in this world, but I fear it will not come to pass. My very soul longs to see you all, but here I am away out in the distant West with many rivers, hills and mountains between us, and we can no more mingle our voices together as we did on former occasions before I left you. Brethren pray for me.

W. B. SELL.

Dear Pilgrim:—I wish to appeal to the Brotherhood for ministerial aid. Our field of labor is large and there are more calls for preaching than we can fill. One that could preach English and German both, would be the most suitable.

Come Brethren, where you can be useful and are so much needed. This is a good country, good soil, good water and very healthy. The land is cheap, and good market for the produce. We have the best prospects for a good crop that I ever saw Wheat and oats look well. Any wishing further information will please address,

D. O. BRUMBAUGH.
Fontinelle, Washington Co. Neb

NOTICE TO DELINQUENTS.

Since there are still a few churches in the Northern District of Ohio who have not contributed their quota of A. M. funds, we take this method of informing them that, although, the meeting has been held, and the time when such funds *should have been paid* has passed by, we still consider them *due* and will continue to so consider them till they are paid. We now call on you to pay up prior to August 1st, 1872, as we have set the time for final settlement and report. We urge a prompt compliance with the above request as we do not desire to report any of our dear brethren, as having entirely failed in complying with a plain duty.

By order of Committee of Arrangements for A. M. of 1872.

E. L. YODER, Clerk.

QUERIES.

Inasmuch as our Savior said whoever shall put way his wife, except it be for fornication, and shall marry another, committeth adultery, and as the relation between the two sexes, or a violation of that connection, generally called marriage, has caused considerable tronble and vexation among the Brotherhood, we ask the question, what is marriage? If it is not that agreement between man and woman recognized (by the powers that be, of which the apostle said there is none but which be of God) as marriage, what is it that constitutes that holy bond of which an unlawful separation bars the way into the kingdom of God?

PHILOLOGUS.

Inasmuch as the brethren are a peculiar people for holding forth the word of God as our guide, and some of our brethren are so very zealous that we should hear the church, should we not be as zealous to know to a certainty that the church is governed by the word, and not the word by the church. Inasmuch as it is written, "cursed is the man that trusteth in man and maketh flesh his own." Is the church governed by the word or the word by the church? See book of Numbers, chapter 17th, from the 15th verse to the end of the chapter, also Acts, 1st chapter, from 23d verse to the end, and 6th chapter, 6 first verses, and chapter 13th, three first verses, &c. Whereupon, laying aside all filthiness and superfluity of naughtiness and receive with meekness the ungrafted word by overcoming prejudice, selfishness, and expel ignorance by developing our minds so that we may grow in grace and in a greater knowledge of the only true God and of Jesus Christ whom he has sent, whom to know aright is eternal life.

Editor of PILGRIM and its readers please answer

AN INQUIRER.

If you want to do something towards the advancement of the cause of truth be instrumental in circulating our tracts.

GENERAL INTELLIGENCE.

Under this head we will give from time to time such items of news as we may think to be of general interest to our readers.

A WONDERFUL OLD MAN.—Mr. Simon M'Keever, of Summit Hill, now in his 91st year, is one of the most wonderful men we have ever met. Throughout his long life he has been a hard working man, but he still exhibits the life and activity of a hale and hearty man of sixty-five. He is the father of twenty-one children, nearly all of whom are living. Twenty years ago he came from Ireland to this country, bringing with him his good wife and seventeen children—probably the largest family that ever came over the water. Mr. M'Keever still works every day, and during last year he did not lose a moments time on account of sickness. He walks a mile each morning to his work, and seems to enjoy the exercise. He recollects distinctly the important events of Irish history for nearly a century, and is always glad to talk on the subject. He entertains visitors for hours, being extremely communicative upon all subjects. One of his sons, Wm. M'Keever, Esq., is an estimable citizen of Summit Hill. There is, probably, no man in the United States, at Mr. M'Keever's age, who is equal to him in physical strength. The old gentleman appears to have the chance of many years of life. May he long be spared.—*Coal Gazette.*

A Phenomenon in the Oil Regions.

The Titusville *Courier* of the 27th inst., gives the following interesting particulars of the Newton well on the Nelson farm, six miles north of that city: It has been down about twenty days, has continually poured forth such a volume of gas that it was found impossible to pump it, as the valves would not work. The tubing was pulled Wednesday, and the well was cased in order to let the gas blow off, so that it might be pumped. After the casing was put in, the sand pump was lowered for the purpose of agitating the well, and the gas raised a column of water, throwing a solid stream into the air a hundred feet. The noise was terrific, and could be heard for a distance of more than two miles. The noise was something like the loud roar of thunder, and when the column burst at the top it threw the water each way for fifteen rods from the well. The water was exhausted in about twenty-five minutes, and then a column of gas followed, rising with tremendous force fifty feet above the derrick. The outpouring of the gas makes a roaring noise that can be distinctly heard for two miles from the well. The noise around sounds like the rushing of a whirlwind. the column can be seen a mile from the well. No tools can be put into the well As soon as the attempt is made, with such force does the gas come out, that the tools are carried into the air. From descriptions of eye-witnesses this is probably the greatest gas well ever struck in the oil region. Up to last evening the gas showed no signs of being exhausted. The people in that vicinity are very much alarmed, and the cattle run about the fields perfectly wild with fright.

A Fast piece of Railroad Building.

The new Baltimore and Potomac railroad, which Col. Thomas Scott and the Pennsylvania Central are now building as rival to the Baltimore and Ohio, a through line between New York and Washington, was completed through to Baltimore on Tuesday in a novel and characteristic manner. The opponents of the road having failed in other expedients, had determined to get out an injunction on that day to prevent its passage through Baltimore. Their project becoming known to the officers of the company, all hands (some 800) were massed from all along the line, and as soon as court adjourned Monday, work was begun in earnest in constructing the road and laying the track through the city. Night setting in, they were retarded a little, but the moon soon came out and they went on the same as ever. At 12 o'clock nearly half the track was completed, and the men, tired and hungry from their excessive labor, pitched into four wagon loads of provisions that had been brought along with fine relish. Work was renewed with vigor, and before 9 o'clok Tuesday morning, the time when it was supposed the injunction was to to have been made, the last spike had been driven. The distance of the track laid was about two miles, and crossed three streets, Calverton road, Franklin and Townsend, at the two latter of which double tracks were laid. The hands belonging on the lower section of the road embarked on the trains for their quarters, and moved off amid a chorus of yells and screaming of engine whistles. It is authoritively stated that the road will be running to Washington in a week or ten days.

A SINGULAR SPRING.—The Hagerstown *Torch a Week* gives this interesting statement: "A few weeks since on the farm of Mr. Henry Eakle, on the Washington county railroad, and during the height of the drouth, a spring bursted forth from some rocks located nearly at the top of a hill, at the bottom of which there is a well which was dry at the time and still remains dry. There is no remembrance of there ever having been a spring at the spot where this marvel has appeared, and it is no puny affair either, it being of full capacity to supply all the wants of the farm. During the late dry weather a reservoir was dug in which a large quantity of water was caught, as we understand that from the peculiar lay of the land the water would spread and and waste. What the cause of this singular springing forth of water from a place where water was not suspected of being, of course is unknown, but is attributable, no doubt to some interior commotion of the ever changing earth."

MONEY LIST.

Simon Mixel.	50
Jacob Roudabush,	.50
Jonathan Hoover,	.80
Jonathan Davis,	1.25
S. A. Moore,	7.00
Wm H. S. McClellan	.85
B. F. Darst,	2.80
Isaac Singer,	.80
Nancy Swartz,	1.00
D. O. Brumbaugh,	1.25
Eph. W. Stoner,	1.00
John H. Miller,	.65
E. J. Zuck,	1.40
Jacob Mohler,	5.44
Richard Hitchens,	.85
Sallie E. Sefton,	3.75
Emanuel Slifer,	5.00
A. L. Bowman,	1.25
W. Arnold,	1.25
J. B. Miller,	20.60

Educational.

The second year of Pleasant Hill College, Warsaw, Ind., will begin Sept. 4th, 1872, in which a thoroughly practical education will be given in Academic and Collegiate studies. Brethren's children are expected to attend our weekly religious meetings. Ladies and gentlemen admitted on equal footing.

O. W. MILLER, President.
Warsaw, Ind. July 9–tf.

THE WEALTH OF MISSOURI.

There is nothing more remarkable in the history of nations than the rapid development and growth in wealth and population of our territories. The assessment returns of the State of Missouri for the year 1862 give more than a shadow of probability to the boast of ambitious St. Louisians, who claim that their State is destined to become the first in the Union. Missouri has 36,092,023 acres of land, which is fairly valued to-day at $212,591,429, and with her cities, towns, and the valuable buildings in the farming districts, shows an aggregate real estate valuation of $427,553,152. Within the borders of the State are 553,878 horses, valued at more than $24,000,000, 119,077 asses and mules, and 148,632 neat cattle, to say nothing of immense flocks of sheep and droves of hogs. Nor are the returns of personal property less astonishing, showing as they do the almost fabulous totality of $140,622,390, which added to the wealth in real estate and stock, makes the total taxable wealth of the State $568,155,502. This is nearly double the valuation of 1860, and shows an increase of wealth out of all proportion to the increase of inhabitants, which have only increased from 1,182,012 to 1,721,295 during the last decade.

The Storm in the Northwest.

Later despatches give further details of the great rain storm in Illinois. At Canton it was the most destructive of any storm in many years.

All the low lands in every direction were flooded, and a great destruction of crops is reported. Along the Illinois river bottom lands everything was washed away, including houses, barns and stock. Northeast of Canton several houses were swept off, the inmates barely escaping with their lives. Large numbers of hogs and other stock were drowned. In the southeast the losses are still more extensive, fences, bridges, culverts, railroad tracks and everything movable having been swept away. Several narrow escapes from drowning are reported. One invalid, compelled to move out of the storm, died of exposure yesterday morning. All the coal mines east and south of Canton are flooded. On Spoon river the damage is reported as still greater.

The Toledo, Peoria and Western, and Chicago, Burlington and Quincy railroads were both badly damaged. The bridges are gone and the tracks washed away. The damage to the crops is very heavy. All grain on the lowlands is washed out, but the higher prairie farms have not suffered much. Two deaths by drowning are reported.

DRUNKENNESS IN RUSSIA.—Every individual found, in the streets of the cities and towns of Russia, in a state of intoxication is compelled to work at sweeping the streets during the whole of the following day. The rigor and impartiality, as to nation, sex, or condition, with which this rule is carried out is worthy of imitation by more civilized nations.

THE MARKETS.

MARTINSBURG MARKETS.

Flour	$10.00
Wheat	1.90
Rye	.90
Corn	.90
Oats	.50
Clover Seed	6.00

PRODUCE MARKETS.

Butter	12½
Eggs	.15
Lard	.10
Tallow	.10
Soap	.08

PHILADELPHIA MARKETS.

June. 3, 1872.

FLOUR, Extra family	$10.00
" Superfine	6.50
" fancy brands	8.50
" Rye	5.50
CORN MEAL	5.00
WHEAT, white, per bushel	2.18
" red. "	2.15
CORN	.69
RYE	.95
OATS	.51

GOOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have enquired whether we keep them for sale. We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for sending them.

Conversion of St. Paul. By George Jarvis Geer, D. D. 12mo. fine edition, $1. Plain edition, 75 cents.

Footprints of Life; or, Faith and Nature Reconciled.—A Poem in three parts. The Body. The Soul. The Deity. By Philip Harvey, M. D. $1.25.

Fruit Culture for the Million. A Hand book. being a Guide to the Cultivation and Management of Fruit Trees. Descriptions of the Best Varieties, and How to Propagate them. illustrated $1.00.

Hand-book for Home Improvement: comprising "How to Write," "How to Talk," How to Behave," and "How to do Business," in one vol. 2.25.

How to Live; Saving and Wasting, or Domestic Economy. By Solon Robinson. $1.50.

Hopes and Helps for the Young of both sexes, Relating to the Formation of Character. Choice of Avocation, Health, Conversation, Cultivation of Intellect, Moral Sentiments, Social Affection Courtship and Marriage. By Rev. G. S. Weaver. Muslin, $1.50.

Life at Home; or, The Family and its Members. Husbands, Wives, Parents, Children, Brothers, Sisters, Employers and Employed, etc. By Rev. William Aikman, D. D. A work which should be found in every family. $1.50. Extra gilt, $2.00.

Man and Woman: Considered in their Relations to each Other and to the World. By Henry C. Pedder. 12mo, Fancy cloth. Price $1.00.

Man, in Genesis and in Geology; or, the Biblical Account of Man's Creation, tested by Scientific Theories of his Origin and Antiquity. By Joseph P. Thompson, D. D., LL.D. One vol. 12mo, $1.00.

Oratory—Sacred and Secular; or, the Extemporaneous Speaker. Including Chairman's Guide for conducting Public Meetings according to the best Parliamentary forms. By Wm. Pittenger. $1.50.

The Emphatic, Diaglott; or The New Testament in Greek and English. Containing the Original Greek Text of the New Testament, with an Interlineary Word for-word English Translation. A Work for Students in Theology, and S. S. Teachers. By Benjamin Wilson. Price, $4.00; extra fine binding, $5.00.

Wayer's Works for the Young. Comprising "Hopes and Helps for the Young of both Sexes," "Aids and Aims for Girls and Young Women," "Ways of Life; or, the Right Way and the Wrong Way." $3

The Right Word in the Right Place. A New Pocket Dictionary and Reference Book. Embracing Synonyms, Technical Terms, Abbreviations, Foreign Phrases, Writing for the Press, Punctuation, Proof-Reading, and other Valuable Information. Cloth, 75cts.

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Single German	post-paid,	50
Per Dozen,		5 50

HUNTINGDON & BROAD TOP RAIL ROAD

Summer Arrangement.

On an after Tuesday, June 4, 1872, Passenger trains will arrive and depart as follows:

Trains from Huntingdon South.			*Trains from Bedford moving North.*		
MAIL. A. M.	ACCOM P. M.	STATIONS.	MAIL. P. M.	ACCOM A. M.	
*le*8 20	LE6 00	Huntingdon,	AR5 25	AR9 10	
8 28	6 06	Long Siding	5 17	9 00	
8 45	6 19	McConnelstown	5 04	8 45	
8 51	6 25	Pleasant Grove	4 58	8 39	
9 05	6 37	Marklesburg	4 45	8 27	
9 20	6 51	Coffee Run	4 33	8 11	
9 27	6 58	Rough & Ready	4 26	8 04	
9 39	7 10	Cove	4 12	7 52	
9 43	7 15	Fishers Summit	4 08	7 48	
10 03	7 35	Saxton	3 48	*le* 7 28	
10 10	7 53	Saxton		*ar*7 10	
10 27	8 10	Riddlesburg	3 30	6 53	
10 34	8 17	Hopewell	3 22	6 46	
10 51	8 35	Piper's Run	3 06	6 30	
11 10	8 55	Tatesville	2 48	6 12	
11 22	9 08	Bloody Run	2 33	6 00	
11 26	9 12	Mount Dallas	2 29	5 56	
11 32	9 19	Ashcom's Mills	2 22	5 50	
11 36	9 23	Lutzville	2 18	5 46	
11 40	9 27	Hartley's Mills	2 14	5 42	
11 46	9 34	Jamesons	2 07	5 36	
*r*11 22	*ar*9 40	Bedford	LE2 00	LE5 30	

JOHN M'KILLIPS, Supt

SHOUP'S RUN BRANCH.

LE10 15	LE7 40	Saxton.	AR3 40	AR7 20
10 30	7 55	Coalmont.	3 25	7 05
10 35	8 00	Crawford.	3 20	7 00
AR10 45	AR8 10	Dudley	LE3 10	LE6 50
Bro'd Top City from Dudley 2 miles by stage.				

Time of Penna. R. R. Trains at Huntingdon.

EASTWARD.			WESTWARD.		
Hb'g Ac.	9 24	A. M	Cin. Ex.	2 19	A. M.
Mail	3 30	P. M	Pac'f Ex.	7 45	"
Cin. Ex.	6 55	"	Mail	5 40	P. M.
Phil. Ex	11 15	"	W. Pass.	11 52	A. M.

TRACTS.

"ANXIOUS BENCH RELIGION EXAMINED," by Elder J. S. Flory, is a Tract now ready for distribution, of which the following is a brief synopsis of the contents: A short and pointed address to the reader. The motive that prompted him to write, and his responsibilities as a minister: The peculiarities attending this type of religion; The feelings there experienced, not imaginary but real, The key that unlocks the wonderful mystery: It is not the workings of God after the order and plan of salvation; Man's endowment, his imitative principle—emanated from God; Spiritual influences and intercourse; Relation existing between man and God, and man and man; The fraternal bond and our natural affinities established by the "so called" sciences of Electro Biology; Mesmerism and Psychology or science of the soul, also, "Spiritualism" "Spiritual Rappings," &c. The causes by which the feelings are excited; Sympathy of the nervous system, and how that momentary feeling of joy is brought about, called, "Experimental Religion; Similar feelings may be brought about when there are no religious pretensions; Our reasons why we think this *modus operandi* of getting religion is not according to the Gospel, and then concludes by pointing out that form of doctrine as taught by Jesus Christ, and recorded by His faithful witness.

These tracts will be sent to all post paid, on the following terms: Two copies, 10 cts, 10 copies 40 cents, 25 copies 70 cents, 50 copies $1.00, 100 copies $1.50.

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A discussion on Trine Immersion, by letter between Elder B. F. Moomaw and Dr J. J. Jackson, to which is annexed a Treatise on the Lord's Supper, and on the necessity, character and evidences of the new birth, also a dialogue on the doctrine of non-resistance, by Elder B. F. Moomaw. Single copy 50 cents.

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The *Pilgrim* is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of *love* and *liberty*, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

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POETRY.

SPEAK KINDLY.

When ushers in the orb of day,
And birds are warbling on the spray,
And bees commence their humming.
When dew-drops glisten in the sun,
And house-wife has her work begun,
Speak kindly.

To smooth the cares of every day,
And lighten burdens by the way,
And cheer the panting spirit.
Through all affairs of daily life,
And free the mind of painful strife,
Speak kindly.

When night succeeds the day of toil,
And evening hours we would beguile,
And rest upon our couches.
Not knowing but some loved one near,
Before the dawn may disappear,
Speak kindly.

To cheer the downcast, bruised heart,
And smooth the pang of sorrow's smart,
And calm the troubled breast;
To wake the erring to reform.
And help from evil ways to turn,
Speak kindly

Kind words are balm to every soul—
They tend to make the wounded whole
And strengthen well the spirit;
Then let us smooth the path of life,
And ease the pains of cares and strife,
By always speaking kindly.

ORIGINAL ESSAYS.

THE GREAT CONVENTION.

In this imaginary Convention we give the result of our musings on the action of the different faculties relative to the fall, in conjunction with the promptings of the evil one. Each name represents a power of the mind as then developed while the enemy retains his own significant name. In order to catch the ideas suggested, the reader must accept the truth, now generally admitted, that we are differently constituted and those differences are produced by the irregular development of the different faculties of the mind, as is made manifest in almost every person we meet. The fall in this paper, is attributed to the predominating of the carnal or fleshly mind or propensities, over the spiritual by or thro' the dictation of satan. The speakers are to represent the most prominent faculties of the mind and the influence they may exert, while satan represents the Tempter who beguiled Eve. The two Kingdoms represent Adam and Eve, Eve the weaker, because first attacked.

Satan, from the confines of despair, makes his way to Eden, the newly formed Kingdom of man, which, though divided into two divisions, are under the same form of government, having the same King. Close by the forbidden tree he meets Alimentiveness, a chief man in the Kingdom, when the following conversation took place;

Satan. Most happy am I to meet thee, thou fair being of the earth. Much have I seen and oft have I traveled to and fro through the world of light, but never before saw such as thou art. From whence, and where thy origin?

Alimentiveness. Thou hast well said, as I feel quite certain such as we never met before, but as thou would'st know my origin, I shall endeavor to tell. We are the creation of the God, who made the heavens, the earth and all that dwell therein.

Satan. You say we, be there more such as thou art?

Alimentiveness. We be many, yet we all reside in this beautiful Kingdom and have but one King.

Satan. How lovely, to dwell in a world like this. A happy Kingdom you must have, and no doubt, peace and harmony reigns among all its subjects, all enjoying like privileges, like power.

Alimentiveness. Our King has been very gracious to us in that he created everything for our good and made all subject to our wills, yet we do not all exactly agree. The other evening brother Inquisitiveness and I were consulting together and from what we could learn, we came to the conclusion that there is something in the plan of our King that we cannot understand.

Satan. Ah, ha! a secret sticking behind it, something that you should know, but keeps it from you for a while in order that you may have the honor of enhancing your own knowledge, but why think ye there is something unrevealed?

Alimentiveness. As you see, he has given us a beautiful world and in it are all manner of fruits, "pleasant to the sight and good for food." Of all these, he says we may eat, and freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die.

Satan. What tree did you say? Of the knowledge of good and evil! Why my dear brother, let me assure you that is just the very thing you need.

Alimentiveness. O, I know we should know more than we do, and I long to taste the luscious fruit, but dare not without the consent of my brethren.

Satan. I am becoming deeply interested in your Kingdom and greatly desire to know something more about it. I especially desire to form the acquaintance of brother Inquisitiveness. I also am a King and what little I have learned of you, think I might be of great service to you and your brethren, especially if you would adopt me instead of your present King, of whom I know much which I will be pleased to reveal if opportunity would afford.

Alimentiveness. The thing pleases me well and have determined to call a Convention and lay the matter before the principal men of the Kingdom, and according to their decision we will act, which, I think will be favorable to your proposition, but in order to make success doubly sure, I propose that you be present with us to introduce yourself and also make known what you have learned about our present King.

Satan. Your proposition meets my approbation in every respect, and I shall be most happy to comply with your very proper request;—but when does your King meet with you as it would be better to have this meeting at a time when he is not present?

Alimentiveness. Generally in the cool of the evening, or before the sun sinks to sleep in its western bed.

Satan. I propose then, that we meet on the morrow's morn while the dew yet clings to the tender leaves and ere the north wind awakes to wave the branches of this most mysterious tree—but, excuse me, did you not say there were two Kingdoms? If so, are they equal in power? If not, which is the greater and which is the weaker, to which do you belong, and if one accepts me as King is it probable the other will follow?

Alimentiveness. There are really two Kingdoms and I belong to what is considered the weaker or younger from the fact that in the beginning there was only one Kingdom and from that our Kingdom was formed, but this is in our favor as the original Kingdom may be more attached to their King than ours, but our concerns for, and attachment to each other is so great that I feel assured that what we do the other will do also.

Satan. All right, your answer is satisfactory and your reasoning good, on to-morrow we meet. May prosperity attend thy labors until we meet again.

Satan, full of hate and with ambition wild, takes his leave and at the eastward limit of the hallowed spot seats himself to watch the ensuing events. The balmy breeze softly fans the fevered brow while the sweet aroma of the luscious fruit falls upon his sense of taste and he pities the subjects that he is enwrapping in his net. Just then he raises his burning eyes and beholds the King of heaven in all his resplendent glory descend to visit the subjects of his new creation. He remembers of his future glory, of his rebellion, of his defeat—his fall and his miseries in the confines of hell, and his somewhat latent ire burns afresh—the deep seated revenge is gnawing the vitals of his existence and will not be satisfied short of the destruction of the creation God has so lately made. With bright prospects for the mornings meeting, he recedes beyond the limits of this blissful Eden, there to await the approaching morn.——— The Father takes his leave of the favored spot and Alimentiveness makes known his proposition and announces the time of the approaching Convention. With many conflicting opinions and evil forbodings, the heretofore peaceful Kingdom fall to sleep. ———The auspicious morn to some, at length arrives and the great Convention assembles, and to the council chamber satan soon found his way.

Among the prominent persons of the Convention were the following:

Vitiativeness, Combativeness, Destructiveness, Alimentiveness, Secretiveness, Approbativeness, Self-Esteem, Firmness, Conscientiousness, Hope, Spirituality, Veneration, Individuality, &c.

The Convention now organizes by appointing Alimentiveness chairman whose duty it was to introduce the new subject for King.

[*Continued next week.*]

THE EXCEEDING GREAT VALUE OF THE SOUL.

"For what is a man profited if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul? Matt. 16:26.

The Savior truthfully knew that the soul was of more value than the whole world. He payed the price of it with His own precious blood. We should therefore regard this declaration as being full of truth, and truth too, that is of very great importance. We view it as such and as we have a concern for those who are not impressed with the importance of attending to the working out of their soul's salvation, we desire to pen a few thoughts that might induce such to give this matter a thought at least.

We shall then endeavor to look at the subject under the following heads: 1st. Every man has a soul that to him is of the greatest value. 2d. There is a very great danger of losing the soul.

What the soul really is and its nature are subjects that are very imperfectly understood, but we can glean from divine Revelation that it is something separate from the body—a thinking, immortal substance, and capable of being separate from the body in another world. Jesus says to His disciples, "Fear not them that kill the body, but are not able to kill the soul: but rather fear Him who is able to destroy both soul and body in hell." Jesus told the thief on the cross that he should be with Him that very day in Paradise. Now we know that the body of Jesus was laid in the tomb, consequently there must have been a meeting of two like principles separate from the body. In the parable of the rich man and Lazarus we have another striking illustration of the existence of the soul apart from the body. In that we learn that the soul of the rich man was tormented in hell while his body was interred in the earth. Many more references might be given but let this suffice to show that notwithstanding the body will decay and return to dust the soul will ever live, and that too in a state of rest and enjoyment, or of eternal misery and despair. The soul then is valuable because of its nature and of its eternal existence. But we will look at the value of the soul from other considerations. Its origin makes it valuable. It came directly from God. In the first chapter of Genesis we read "and God said let us make man in our own image, after our likeness." And in the second chapter it is said "the Lord God formed man of the dust of the ground and breathed into him the breath of life, and man became a living soul." God made a temple first and then blew into it the breath of life and man *became* superior to all things else created. And why? Because of his partaking of the likeness and the attributes of God.

The soul is valuable also because of the great price that was paid for its redemption. In 1 Peter 1:18, 19, we read of the nature of this redemption. "For as much as ye know that ye were not redeemed with corruptible things, such as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot." Surely when we think of the sacrifice that was made for our redemption we must consider the soul valuable. Silver and gold was not valuable enough to pay the price, nay, nothing less than the suffering, the death and the shedding of the blood of God's own Son could cancel the great debt. Oh does not this great price tell of its infinite value. Then, if you please, look back into the garden of Gethsemane and you can discover the conceptions the Son of God had of its value. He prayed the Father if it were possible to let the bitter cup of suffering pass by, yet if it was His will that He should endure all in order that the great work of redemption might be accomplished, He was willing. And in this garden He suffered, and such suffering too, as never man endured.

Again another illustration of the great value of the soul is, the strife that exists between heaven and hell for the souls of men. Heaven throws forth every inducement for us to come to God, and He sent His only son into the world to establish the way. He has now himself become the way and says, "if any man will come unto me, let him take up his cross daily and follow me." He has also sent His spirit into the world to draw all that can be possibly drawn—to convict and convince men of righteousness and a judgment to come. The ministers, those whom He has called by His word to proclaim the great message of salvation are at work. They travel from place to place, over hills and mountains, to labor for the salvation of sinners. The glories of heaven are portrayed in the most striking manner that they may win souls and save them from the punishment that awaits the wicked.

But while all these inducements are being put forth to win souls to Christ, the devil is at the same time trying to destroy the soul. He is described as being as subtle as a serpent and lies in wait to deceive. He is again spoken of as being like a roaring lion going about seeking whose soul he may devour. In a word it is his office to lead men into sin and get them to neglect their soul's salvation. This he does by various means. Some he succeeds in getting to love their business too much and by this means neglect the weightier matters. How often do we hear professed christians say that they cannot leave their place of business to attend preaching, or when the business of the church is to be transacted. This is really the effects of the adversary, for if we have the good cause at heart, we will think of these things beforehand, and have things arranged so that we can be present on all such occasions. Again he prejudices the minds of the people against the gospel, and this is the reason that it meets with so much opposition. He knows that it is the power of God unto salvation and therefore tries to keep men from adhering to it. If men truly believe the gospel they will be turned from darkness to light, and from under the power of satan to God. From these considerations, dear reader, you may learn to know the value of your soul, and now whom will you serve? Will you continue to rebel against that lovely Jesus that has paid the ransomed price and thus lose your soul which is of such inestimable value? Oh, stop and think! Remember this life is but the seedtime of eternity and what a man soweth, that shall he also reap. If you sow iniquity, you will reap vanity, and then how deplorable will be your condition. Oh, dear sinner, we humbly implore you to think of these things before it is too late.

We now come to the latter division of our subject. That there is great danger of losing the soul. We glean this idea from the frequent warnings that are given throughout the Scriptures. The Savior told the disciples to "watch and pray" that they enter not into temptation; the spirit indeed is willing but the flesh is weak." He saw their proneness to fall asleep, and as it is in this condition, spiritually, that satan makes his inroads upon the soul, He gave them these words of warning. Beware, be awake, for there is danger; you may be led into temptation and thus jeopardize your thrice precious souls. Again another warning is given in the words of Jesus, "enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: Because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." Matt. 7: 13, 14. Dear reader, does not this warning bespeak danger? Ah, yes, and we fear there are many, very many, that have entered at the wide gate and are now traveling the broad way that leads to destruction. The language conveys the idea that this way will be much traveled, and from the reading of the 21st and 22d verses of the same chapter, we learn that there will those travel that way too that think they are doing God's service, and have a lively hope of eternal life. But how great their disappointment in the great day of accounts. Notwithstanding they may claim to have done many wonderful things in the name of Jesus, yet the Lord will disown them and they will have to depart from His presence—lost, forever lost! This idea so clearly set forth should serve as a warning to those who set out on their way to Zion. Remember it is said he that keepeth the whole law and yet offendeth in one point is guilty of the whole. How then can we expect salvation when we willingly and knowingly neglect part of the means for our salvation? The idea is absurd, and we fear those who expect salvation on any other terms than those laid down in the gospel, will be disappointed in the great day of accounts. When our friends are about to depart to the spirit world we stand around their bedside eager to hear words expressing their acceptance with God. But is this really an evidence? No, they may feel that they have done many wonderful works and have bright hopes, and pleasing prospects for the future, yet at that great day the Lord may disown them. And why? Because they may have a wrong and mistaken zeal. Perhaps have been willing to comply with only a part of the gospel—that which best suited their inclinations. Dear christian friends, there is danger. We may think we are prepared for heaven even until we approach the bar of God and then be disappointed. Give me as an evidence a life that bespeaks a willingness to comply with all the means of salvation and then indeed we have one. May we all be enabled to give this evidence.

We shall now close this essay by noticing briefly the class of persons that will lose their souls. We read (1 Cor. 6: 9, 10,) "Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God" In this quotation we have a long catalogue of those who will lose their souls; and dear reader will you not examine yourself and see whether you do not belong to either of this class. If you do we earnestly beseech you to be washed, be sanctified in the name of the Lord Jesus, and justified by the spirit of God. Again in Luke 13: 3, we read "Except ye repent ye shall all likewise perish." From this we learn that all impenitent persons will lose their souls. Those who are rejecting the counsel of God cannot have the faintest hope of eternal life. We read (Matt. 18: 3,) "Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the Kingdom of heaven." From this we learn that all unconverted persons will lose their souls.

All unregenerated persons are also without the promise. "Except a man be born of water and of the spirit he cannot see the Kingdom of God." And lastly the great and profound question comes up, "How shall we escape if we neglect so great salvation?' The answer is a selfevident one, if we neglect the gospel we will certainly lose our souls.

Now we are done with the subject, and though we have treated it rather imperfectly, our aim has been to impress your minds with a very important truth. There are many whom we love and respect that we know are negligent and indifferent to their eternal interests. May we not, dear friends, prompt you to think of the inestimable value of your souls and the great danger to which it is subjected, before it is too late. J. B. B.

THE CONSTRAINING LOVE OF CHRIST.

BY GERHARD TERSTEEGEN.

The love of Christ is a vital, active and mighty power of God, which actually raises and restores us from our errors and corruptions, sin and death; imparts a new and real life, makes us willing, alert, and able to the performance of all that is good, and renders us truly happy. The love of Christ is the commencement, foundation and soul of Christianity, and of all real religion. He that does not possess the love of Christ, has either no godliness or piety at all, or only such a piety as is hypocritical and dead. Christ in order to save us must not remain at a distance from us; we must experience the power of His love upon our hearts, and make room for it; otherwise, notwithstanding all our speaking and hearing of the love of Christ, we continue in a state of spiritual darkness and wretchedness.

Christ undoubtedly makes the beginning by first loving us, when, for instance, the love of Christ urges a man to repentance, the spirit of love then reproves him for his unrighteousness, convinces him of the necessity of repentance and conversion, and alarms him on account of his sins and the dangerous state of his soul; there is something that seems to pursue the man and presses itself upon him, constraining him to repent and yield himself to God, and become another man. 'Tis true, the blinded mortal regards it in his ignorance as a temptation of the devil which he ought to resist, or else he looks upon it as proceeding from his own uneasy and accidental thoughts and as something of an evil or melancholy nature; yet, although he would often gladly be rid of it, it still returns to prove that it does not proceed from the man himself. Many a one alas, suffers days and years to elapse without perceiving that it is the saving love of Christ which thus constrains him. Be assured that it is the compassionate and loving Jesus who stands at thy door and knocks; He sues and begs for thy heart just as if He really stood in need of it, saying, "Give me, my son, O give me thy heart, be thou reconciled unto God." Thus it is that the love of Christ constrains, and how often, and how long has He not dealt thus with us? How often would He have gathered us as a hen gathereth her brood under her wings, but He did not come at a convenient season, and we would not. In our natural state we are running straight to perdition; is it not love therefore, when the Savior arrests us in our course? We wander as it were, on the brink of ruin, is not that love where He lays hold on us and draws us back, even by the pains he makes us feel?

Now, if the soul give ear and admission to this attracting and restoring love, so that the heart, being depressed, bowed down, and broken by true repentance, seeks for refuge in the mercy of God. It is again the love of Christ, by means of which the soul is constrained to experience such painful feelings. Man's carnal nature would indeed gladly expel the subject from his mind, and live the day through as before, free, jovial, and merry; but such a burden has fallen upon his heart as cannot be got rid of,—he feels his sins, his wants, his danger, and he feels them at all times. It is the love of Christ which constrains him to feel thus, although the soul, as yet, knows nothing of this love, but is only conscious of wrath and condemnation. He has heard and acknowledges that it is he who, by his sins, has crucified his loving Savior. This pierces him to the heart, this gives him pain, it is necessary that he feel it a little here, that he may not feel it hereafter, is not this love?

D. NEGLEY.

GOOD WORDS.

If you know anything that will make your brother's heart glad, run quick and tell it, but never be the bearer of mischief-making words. If you can control the tongue that no improper words are pronounced by it, you will soon be able to control the mind and save it from corruption. You extinguish the fire by smothering it. Never utter a word anywhere which you would be ashamed to utter in the presence of the most refined woman or the most religious man.

There is not a shorter, more hopeful, more inviting word in all the Bible than the small word "Come." It is indeed the key note to the Gospel. To the weary and heavy laden, "Come and find rest;" to the thirsty and fainting, "Come, come and drink" "Come and take the water of life freely;" only come.

A guilty conscience stings deeper than the keenest lash. The body is the shell of the mind, and the dress is the husk of the body; but the husk generally tells about what the kernel is. If we command our wealth we shall be rich and free; if our wealth command us, we shall be poor indeed. The man who knows the world will never be bashful, and that man who knows himself will never be impudent. Divine consolations are nearest the trusting Christian, when human assistance is farthest away.

CROOKED STICKS.

It was a quaint, but wise remark, "God Almighty can strike a straight blow with a crooked stick." He meant to say that God could work by means of uneducated ministers; which is true, though no argument for ignorance. In a wider sense than he intended, God can can effect His purposes by what seem to us not only very imperfect, but inappropriate, and even impossible agencies. It is not for us to limit the Almighty. He can make no mistakes. Crooked men, when employed by Him can not strike amiss.

They make the very impression that He intended. They strike a straight blow. Jonah was a crooked stick, and not only crooked, but gnarled; but when God used him, He struck a straight blow; a blow that went straight to the conscience of the Ninevites, and bound them in penitence and submission.

The Pharisees of Christ's day were crooked sticks, but when they struck at the Son of God, Heaven and earth proclaimed from the Cross that they had struck a straight blow. Satan is a crooked stick; but when he tempted Jesus in the wilderness, he struck a straight blow. He did the same when he tempted Peter to deny his Master. He has repeated the same performance over and over again, ever since. The wrath of man is a crooked stick, but God will make it to praise Him. And He will do the same with the folly and rashness and recklessness of man.—*Christian Era.*

TRUE GREATNESS.

Mere decision of character, taken in a worldly sense, is insufficient to produce true greatness of character. What is further needed is a clear, commanding view of duty as one and unutterable, to be the pole-star in the heavens. It is, therefore, hard to overrate the importance of cultivating this distinct and unclouded apprehension of right and wrong as a permanent mental habit. In order to attain this, we must be often thinking of moral questions, and settling principles before the hour of trial. In this, likewise, men widely differ. Happy is the youth who begins early to meditate on such subjects, and to clear his notions as to what he ought to do in given emergencies. He will find the bracing influence of such views in moments when all are shaking around him. Looking only at principles of eternal right, he will go serenely forward, even in the face of adverse popular opinion. While weaker minds are halting to collect the votes of the masses, he will bare his bosom to the shower of darts, and march up to the requisitions of conscience, in spite of the instant tyrant, or, what is often more formidable, of turbulent populace.—*Rev. Dr. J. W. Alexander.*

BIBLE STUDY.—I will not scruple to assert that the most illiterate Christian, if he can but read his English Bible, and will take the pains to read it in this manner, comparing parallel passages, will not only attain all that practical knowledge which is necessary to his salvation, but, by God's blessing, he will become learned in everything relating to his religion in such a degree that he will not be liable to be misled, either by the refined arguments or by the false assertions of those who endeavor to ingraft their own opinion upon the Oracles of God. He may safely be ignorant of all philosophy except what is to be learned from the sacred books, which, indeed, contain the highest philosophy adapted to the lowest apprehensions. He may safely remain ignorant of all history, except so much of the history of the first ages of the Jewish and of the Christian Church as is to be gathered from the canonical books of the Old and New Testaments.

Let him study these in the manner I recommend, and let him never cease to pray for the illumination of that Spirit by which these books were dictated, and the whole compass of abstruse philosophy and recondite history shall furnish no argument with which the perverse will of man shall be able to shake this learned Christian's faith.—*Bishop Horseley.*

GROWTH IN GRACE.—Grow in grace; because this is the only way you can be certain that you have any grace at all. If we aim not at growth in grace, we have never been converted to godliness. He that is satisfied with his attainments, has attained nothing. He that sees so little of the promises of the inward, transforming, elevating influences of grace, as to think that he has attained all he can desire, has never understood the first elements of the Christian life which aspires after perfection; we have desires awakened which nothing but complete holiness will satisfy. He who says he is content with his progress, has never set out to heaven.—*Robert Hall.*

A SCOFFER REBUKED.—A man scoffingly asked, "What advantage has a religious man over one like myself? Does not the sun shine on me as well as on him this fine day?" "Yes," replied his companion, a pious laborer, "but the religious man has two suns shining on him at once—one on his body, the other on his soul."—*Rev. John Graham.*

THE APOCRAPHAL EPISTLES

FROM THE SECOND BOOK OF HERMAS CALLED COMMANDS.

When I had prayed at home, and was sat down upon the bed, a certain man came in to me with reverend look, in the habit of a shepherd, clothed with a white cloak, having his bag upon his back, and his staff in his hand, and saluted me. I returned his salutation; and immediately he sat down by me, and said unto me, I am sent by that venerable messenger, that I should dwell with thee all the remaining days of thy life. But I thought that he was come to try me, and said unto him Who art thou? For I know to whom I am committed. He said unto me, Do you not know me? I answered, No.

I am, said he that shepherd to whose care you are delivered. Whilst he was yet speaking, his shape was changed; and when I knew that it was he to whom I was committed, I was ashamed and a sudden fear came upon me, and I was utterly overcome with sadness, because I had spoken so foolishly unto him. But he said unto me, Be not ashamed, but receive strength in thy mind, through the commands which I am about to deliver unto thee. For, said he, I am sent to show unto thee all those things again, which thou hast seen before; but especially such of them as may be of most use unto thee. And first of all write my Commands and Similitudes; the rest thou shalt so write as I shall show unto thee. But I therefore bid thee first of all write my Commands and Similitudes, that by often reading of them, thou mayest the more easily keep them in memory. Whereupon I wrote his Commands and Similitudes, as he bade me. Which things if, when you have heard ye shall observe to do them, and shall walk according to them, and exercise yourselves in them, with a pure mind, ye shall receive from the Lord those things which he has promised unto you. But if, having heard them, ye shall not repent, but shall still go on to add to your sins, ye shall be punished by him. All these things that shepherd, the angel of repentance, commanded me to write.

First of all, believe that there is but one God, who created and framed all things of nothing into being. He comprehends all things, and is only immense, not to be comprehended by any. Who can neither be defined by any words, nor conceived by the mind. Therefore believe in him, and fear him; and fearing him, abstain from all evil. Keep these things, and cast all lust and iniquity far from thee; and put on righteousness; and thou shalt live to God, if thou shalt keep his commandments.

He said unto me, Be innocent, and without disguise; so shalt thou be like an infant who knows no malice, which destroys the life of man. Especially see that thou speak evil of none; nor willingly hear any one speak evil of any. For if thou observest not this, thou also who hearest, shalt be partaker of the sin of him that speaketh evil by believing the slander, and thou also shalt have sin; because thou believedst him that spake evil of thy brother. Detraction is a pernicious thing; an inconstant, evil spirit; that never continues in peace but is always in discord. Wherefore refrain thyself from it; and keep peace evermore with thy brother. Put on a holy constancy, in which there are no sins, but all is full of joy; and do good of thy labours. Give without distinction to all that are in want; not doubting to whom thou givest. But give to all; for God will have us give to all, of all his own gifts. They, therefore, that receive shall give an account to God, both wherefore they receive, and for what end. And they that receive without a real need, shall give an account for it; but he that gives shall be innocent: for he has fulfilled his duty as he received it from God; not making any choice to whom he should give, and to whom not. And this service he did with simplicity, and to the glory of God. Keep, therefore, this command according as I have delivered it unto thee; that thy repentance may be found to be sincere, and that good may come to thy house, and thou mayest have a pure heart.

Moreover he said unto me, Love truth and let all the speech be true which proceeds out of thy mouth; that the spirit which the Lord hath given to dwell in thy flesh may be found true towards all men; and the Lord be glorified, who hath given such a spirit unto thee; because God is true in all his words, and in him there is no lie. They therefore that lie, deny the Lord; and become robbers of the Lord; not rendering to God what they received from him. For they received the spirit free from lying: if therefore they make that a liar, they defile what was committed to them by the Lord, and become deceivers. When I heard this I wept bitterly. And when he saw me weeping, he said unto me, Why weepest thou? And I said, Because, sir, I doubt whether I can be saved. He asked me, Wherefore? I replied, Because, sir, I never spake a true word in my life; but always lived in dissimulation, and affirmed a lie for truth to all men; and no man contradicted me, but all gave credit to my words. How then can I live, seeing I have done in this manner? And he said unto me, Thou thinkest well and truly, For thou oughtest, as the servant of God, to have walked in truth, and not have joined an evil conscience with the Spirit of truth; nor have grieved the holy and true Spirit of God. And I replied unto him, Sir, I never before hearkened so diligently to these things. He answered, Now thou hearest them; take care from henceforth, that even those things which thou hast formerly spoken falsely for the sake of thy business, may, by thy present truth, receive credit. For even those things may be credited, if for the time to come thou shalt speak the truth; and by so doing thou mayest attain unto life. And whosoever shall hearken unto this command, and do it, and shall depart from all lying, he shall live unto God.

Furthermore, said he, I command thee, that thou keep thyself chaste; and that thou suffer not any thought of any other marriage, or of fornication, to enter into thy heart: for such a thought produces a great sin. But be thou at all times mindful of the Lord, and thou shalt never sin. For if such an evil thought should arise in thy heart, thou shouldest be guilty of a great sin; and they who do such things follow the way of death. Look therefore to thyself, and keep thyself from such a thought: for where chastity remains in the heart of a righteous man, there an evil thought ought never to rise. And I said unto him, Sir, suffer me to speak a little to you. He bade me say on. And I answered, Sir, if a man that is faithful in the Lord, shall have a wife, and shall catch her in adultery, doth a man sin that continueth to live still with her? And he said unto me, As long as he is ignorant of her sin, he commits no fault in living with her; but if a man shall know his wife to have offended, and she shall not repent of her sin, but go on still in her fornication, and a man shall continue nevertheless to live with her, he shall become guilty of her sin, and partake with her in her adultery. And I said unto him, What therefore is to be done, if the woman continues on in her sin? and he answered. Let her husband put her away, and let him continue by himself. But if he shall put away his wife and marry another, he also doth commit adultery. And I said, What if the woman that is put away shall repent, and be willing to return to her husband? shall she not be received by him? He said unto me, Yes; and if her husband shall not receive her, he will sin; and commit a great offence against himself: but he ought to receive the offender if she repents; only not often. For to the servants of God there is but one repentance. And for this cause a man that putteth away his wife ought not to take another, because she may repent. This act is alike both in the man and in the woman. Now they commit adultery, not only who pollute their flesh, but who also make an image. If therefore a woman perseveres in anything of this kind, and repents not, depart from her, and live not with her; otherwise thou also shall be partaker of her sin.

LET ME SLEEP.

"Let me sleep," said my companion half pettishly, turning from my touch. "Let me sleep." The words haunted me for hours afterwards.—How often has the wish been breathed in this weary world, "Oh, let me sleep!"

The conscience lashes him for misdeeds, evils committed and unrepented, cries, as he drops his head into his thorny pillow, "Oh, let me sleep." With sleep comes oblivion. The mourner who has seen some bright and beautiful one fade from his embrace, like a summer flower nipped by an early frost, bows his head above the pallid face of the prostrate form below him, and sighs, in the agony of his soul, "Let me sleep; sleep with the loved one whose smiles shall never welcome my footsteps more." "Let me sleep," says the traveler who, footsore and weary, has toiled long in the world, and sees hopes perish unfulfilled, joys wither ere they are tasted, friendship, which he thought enduring, changing like the chameleon, and rain-bow promises fading and melting into colorless air, "Oh let me sleep, for I am weary."

The rosy-cheeked child, the blithe maiden, the thoughtful matron, those for whom life puts on its finest aspect, the most endearing smiles, all have periods in which they long that the oblivion of Lethe may flow darkly and deeply over them.

There cometh a sleep unto all—a sleep deep, hushed and breathless. The roar of the cannon, the deep-toned thunderbolt, the shock of an earthquake, or the rush of ten thousand armies cannot break up the still repose. With mute lips and folded arms one after another the ephemerons of earth sink down into darkness and nothingness. No intruding footsteps shall jar upon their rest, no disturbing touch shall wring from them the exclamation, "Oh, let me sleep."

MAX MUELLER says, "there is no religion—or if there is, I do not know it—which does not say do good and avoid evil." In a vague sense this is true; but if there is any such thing as a religion revealed by God, it must be infinitely better than all religions made by man. And this must be added, that the excellence of a religion consists not in saying "be good and shun evil," but in the power it gives men to resist evil, and become followers of that which is good. Moral precepts are like guide-boards—they show men the right way, but give them no help to walk in the way they point out.—*Christian Leader.*

YOUTHS' DEPARTMENT.

A PLEASANT WAY.

"Her ways are ways of pleasantness, and all her paths are peace." Prov. 3: 17.

Dear children, last month I told you about a hard way; a way that is hard to every one who walks in it. Now I will tell you about a pleasant way; a way that makes every one happy who walks in it. The difference between the hard way and the pleasant way is so great, that it can hardly be told. It can only be felt and realized by those who have tried both.

This pleasant way is the way of wisdom. All who love and fear the Lord, and keep his commandments are in this pleasant way. David says, "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments."

Solomon says, "Happy is the man that findeth wisdom, and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand, and in her left hand riches and honor. *Her ways are ways of pleasantness and all her paths are peace.*

There are many things that make this way pleasant, some of which I will tell you. God loves those who walk it it, and therefore makes it pleasant to them. Jesus is the friend and companion of every one who is in this way, and this makes it pleasant. They who are in this way have the children of God for their companions and friends, who love them and do all they can to make them happy, and this makes the way pleasant.

All who are in this way feel sure that God will take care of them; they believe that when they die, Jesus, that dear friend who was with them in life will still be with them, and will take them to that beautiful world above, and these thoughts make the way pleasant.

Those who walk in that hard way often become afraid. When they think of dying they become afraid, because they know that God does not love them, and that if they should die, he would punish them for their wickedness. Often when they lie down at night they are afraid that they might die before morning; but those who are in the pleasant way have none of these fears. Solomon says, "When thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet."

There are still many more things to make this way pleasant. If those who are in the hard way could only be pursuaded to come into the pleasant way, they would have no more desire to walk in that hard and unpleasant way. My little readers, in which of these ways do you think of travelling? I hope you will all say, I will try to travel in this pleasant way.

If you think you will go in the pleasant way, let me say to you, do not think you will first go in the hard way for a time, and then go in the pleasant way. These are very foolish thoughts. A great many people have done this, and while they were in this hard way, disobeying God, he took their lives from them; and now they must be punished forever, and can never be happy.

None were ever sorry that they commenced to walk in wisdom's ways when they were young, but thousands who waited till they were old before they left the hard way and then began to walk in the pleasant way, were sorry they did not begin when they were young.

Now dear little friends, if you think you would like to walk in this pleasant way, you must ask God to help you make a beginning while you are young; before the evil days come, and the years draw nigh when you shall say. I have no pleasure in them.

Just think how foolish it is for people to think they will disobey God, and go in the hard way, and be miserable and unhappy until they are old, before they will begin to obey God, who made them and keeps them alive, and gives them all these good things which the enjoy! It is just as foolish as it would be if one was sick would say, "I will not do anything to make me well: I want to be sick a long time before I shall take any medicine, or do anything to make me well."

I want to walk in the pleasant way as long as I live; do not you, my little friends? May God help us to walk in it.—*Herald of Truth.*

THE BOY WHO DIDN'T CARE.

"James, my son, you are wasting your time playing with that kitten when you ought to be studying your lesson. You will get a bad mark if you don't study," said Mrs. Mason to her son.

"I don't care," replied the boy, as he continued to amuse himself with the gambols of Sport, his pretty little kitten.

"But you ought to care, my dear," rejoined the lady with a sigh. "You will grow up an ignorant, good-for-nothing man, if you don't make a good use of your opportunities."

"I don't care," said James, as he raced into the yard after his amusing playmate.

"Don't care will be the ruin of that child," said Mrs. Mason to herself. "I must teach him a lesson that he will not easily forget."

Guided by this purpose, the lady made no provision for dinner. When noon arrived, her idle boy rushed into the house, as usual shouting:

"Mother, I want my dinner!"

"I don't care," replied Mrs. Mason, very calmly, working on with her needle, without looking up.

"I'm very hungry, mother," rejoined the boy.

"I don't care," repeated Mrs. Mason.

James was puzzled. His mother had never so treated him before. Her words were strange words for her to use, and her manner was so cold that he could not understand what it meant. He was silent awile, then he spoke again:

"Mother, I want something to eat."

"I don't care," was the cool reply.

"But recess will soon be over, mother, and I shall starve if I do not get some dinner," urged James.

"I don't care."

This was too much for the boy to endure.

He burst into tears. His mother, seeing him fairly subdued, laid down her work, and calling him to her side, she stroked his hair very gently, and said:

"My son, I want to make you feel the folly and sin of the habit you have of saying, 'I don't care.' Suppose I did not really care for you, what would you do for dinner, for clothing, for education? You now see that I must either care for you, or you must suffer very seriously. And if you must suffer through my lack of care for you, don't you think you will also suffer if you don't care for yourself? And don't you see that I must suffer too if you don't care for my wishes? I hope, therefore, you will cease saying, 'I don't care,' and learn to be a thoughtful boy, caring for my wishes and your own duties.

James never looked on his evil habit in this light before. He promised to do better, and, after receiving a piece of pie, went off to school a wiser if not a better boy.—*S. S. Advocate.*

Let amusements fill up the chinks of your existence, not the great spaces thereof. Let your pleasures be taken as Daniel took his prayers,—with his windows open; pleasures which need not cause a single blush on an ingenuous cheek.—*Parker.*

TILLY'S LESSON IN GEOLOGY.

SARRA C. SNELL.

Tilly sat on the old door-stone with her two precious pebbles in her hands. They were smooth, and white, and glistening, and came from the shore of that wonderful ocean that Tilly always dreamed about, but never had seen. The Stone Professor himself brought the pebbles to Tilly, and, when he leaned out at the window, and saw the little maiden holding them against her round red cheeks, he smiled a little all to himself, and came and sat down by her, while Tilly looked shy and glad, but didn't speak a word.

"You like them, do you?" said the Stone Professor, "well, I'll tell you a story about them."

"Many, many years ago, Tilly, long before either you or I were born, each one of these little pebbles was a rough piece of stone that had crumbled off from some great rock, and it fell into the water somewhere, perhaps it was a great ocean, or maybe only a river, but it lay in someplace, where the waves washed over it, and rolled it about, and very slowly these waves wore off the corners and sharp edges, and very slowly the rough stone grew smooth. If you had looked at it one May-day, and not seen it again till the next May-day came, I suppose you would hardly have noticed any change, but it was just a little different; every spring it came out smoother than it was the year before, till, after a great while, all the rough part was gone, and what was left was this beautiful round pebble."

Tilly handed over the two she was holding, while the Stone Professor talked, and tried to make believe they looked as he said they used to, but it was hard work to think that anything so soft as water could have worn off such hard stone.

"And this is another treasure, I suppose," said the Professor, picking up a piece of pudding-stone that peeped from the little ruffled pocket of Tilly's apron; "maybe you think this stone was made so; but it was not. Once upon a time, a little pile of gravel stones lay in a hollow all by themselves. There came a great rain and washed some soft, sticky mud down and covered them all up; it squeezed itself in among the little stones, and filled every crevice; then, when the rain was over, the sun shone on it, and baked it hard, and afterward it got covered up under sand, and earth, and stones, and there it lay, growing harder all the time, till the mud was

a dark-brown stone itself, when some one was digging there one day, found this brown stone, all full of little stones, that look like the raisins in your grandma's Thanksgiving pudding; and that's why they call it pudding-stone."

Tilly laid down her pebbles and examined her queer little bit of pudding-stone, and then laid all three in a straight row on the doorstone. They were very precious in her eyes, and she was just making up her mind to put them in her cabinet and label them "*gems*," as she had seen some precious things in the professor's cabinet labeled. But just then the professor went on:

"Here's this rough old door-stone, Tilly; all the scrubbing and scouring in the world could never make it smooth and white like that one over the way. But, do you see these queer marks in it—just such marks as the geese make in the mud along the edge of the gutter, only ever and ever so much larger? See, here is one, and here is another; regular bird tracks."

"Why, so they are," said Tilly, getting down on her knees and laying chubby fingers in the marks.

"And, once upon a time—you see it's just like a fairy story—once upon a time, this old door-stone wasn't stone at all, but just mud, stiff, gray mud, and a great bird came stalking along, and left his foot-prints in it. And the sun dried the mud, and there the tracks were; and the sand blew over them and covered them up, and at last the gray mud itself turned into stone. It was a great many years about it; and, in the meantime the big bird and all its relations had utterly disappeared, so that when men at last dug up the stone, and saw the curious tracks, they could only guess how the bird looked that made them. Just think, little Tilly, the bird that walked over this stone may have died long before Adam was made."

That was a long speech for the stone professor, but Tilly seemed to like it. I wonder if you will.—*Little Corporal.*

DUTIES OF YOUTH.—The first years of man must make provision for the last. He that never thinks can never be wise. Perpetual levity must end in ignorance; and intemperance, though it may fire the spirits for an hour, will make life short or miserable. Let us consider that youth is of no long duration, and that in mature age, when the enchantments of fancy shall cease, and phantoms of delight dance no more about us, we shall have no more comforts but the esteem of wise men and the means of doing good.

CORRESPONDENCE

WAYNESBORO PA, July 4th 1872.

Dear Pilgrim:—Not noticing any news from our (Antietum) arm for some time, it may not be amiss to notice a few incidents, events, and facts. On the 14th June, we had our Lovefeast, and perhaps the largest Communion meeting and gathering of people known in the history of the church at this place on such an occasion. Meeting in the house and grove at same time. The ministerial help was abundant, quite a number of our neighboring brethren came to our help, and labored faithfully in the cause of Jesus. The meeting being good in all respects, to all appearance, we trust that much good was done, and an influence left that may bring happy results. I forbear giving names of ministering brethren present on account of number, but none too many, and all have our hearty thanks for their kind help and presence. May God bless them for their labor of love, and grant them the spirit of a continued faithful prosecution of the holy works assigned them and us.

We have been much encouraged again this Spring by the additions, numbering near forty. During the months of May and June the additions were about thirty-two, men and women from the ages of sixteen to seventy-two, and of character, talent and ability, such that if they prove faithful, will help much to the pulling down of the strongholds of satan, and strengthen the army of the Lord of hosts.

Among those baptized is a man in the meridian of life, who became chronically afflicted, which resulted in the formation of an abscess in the left side of his body, which the two attending physicians pronounced incurable, and would inevitably result in death. This young man being the son of a worthy brother and sister, and a relative, (a nephew by marriage,) on hearing of his dangerous condition I paid him a visit, and truly found him at death's door, and his mind but little exercised in the true condition of his disease and the importance of a proper divine relation. From the strong impulse of our own feelings, and the request of his dear father, we ventured to exercise his mind by Divine help, to the condition and nature of the disease, and the danger of meeting God unreconciled. In our interview I discovered that his attendants tried to keep his mind from realizing his situation, and peradventure he might escape with his life. This fact accounted to us the reason why we found his mind so far from where it should have been, without God, without Christ, without faith at the gate of death. Can the mind conceive, or language convey an idea of the dismal, horrible uncertainties that hang around a soul thus in life? When questioned in regard to being prepared for the worst, his reply was, "I know I am a sinner,—but to repent I cannot now,—and even if I could, it is impossible for me to be baptized." The latter was on account of his right limb being stiffened by the abscess in his side. We tried to exercise his mind properly upon the subject of repentance, and as regards baptism, we replied that he must decide about that, but with God all things are possible. I then left him commending him to God and the spirit of His grace. In the space of forty hours the convicting and converting power of God was wrought upon the soul. He was carried upon an arm chair, one fourth mile, to the water and he and his wife were baptized in the presence of a number of spectators. He was carried back rejoicing in the Lord and the hope of salvation. Through the evidences he received of his acceptance, he alleged the Lord gave him further lease of time, yet the doctors said he would die. He was baptized on Wednesday; on Friday we paid him a visit and he was doing well,—another visit on Sunday, at which time he was annointed, but by this time he had so much weakened in body that we all began to despair of his recovery. His language was, "My Father's will be done, not mine." On Monday the abscess opened outwardly. For some days he was very, weak, but gradually commenced improving and is now enjoying his usual health and the benefits of the Christian religion.

In my next I will give another case of a young lady (now sister,) that may inspire courage to the fearful, timid and unbelieving; also a short synopsis of a meeting held by the Society called the River Brethren.

D. F. GOOD.

CORINTH, BOURBON CO., W. Va.

Dear Brethren:—I again resume my pen to help to fill the columns of the PILGRIM, and do feel conscious of my inability to write interestingly, but as church news, and news general are read with interest, I thought to write something for the readers of the PILORIM. We have had two additions to our church this spring, and others are standing at "the door," while some are (we believe), almost persuaded to be Christians. Brethren, why is it that so many are standing scrupulously and in jeopardy? I fear it is for the want of light. Now Christ said, "Ye are the light of the world," addressing his disciples. It is for the want of a strictness on our part brethren, to a great extent. "Why call ye me Lord, Lord and do not the things which I say?" saith Christ. From this we understand spiritually or temporally, master supposes one having servants, and servants supposes one having a master. "One is your master even Christ." So if we obey not Christ, we have no right to call him master, neither will he own us in a coming day. Hear the words of the apostle; "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not God and obey NOT THE GOSPEL."

Now let us notice some of the sayings of Christ, which, if we disobey, we cannot expect to enter heaven. One is, "forsake not the assembling of yourselves together, exhorting one another, and so much the more as ye see the day approaching." See Hebrew, 10th chap. Brethren, can we expect to be rewarded for idleness, for staying at home because we don't feel like going, or for some other cause? God says, "forsake not the assembling of yourselves," and when God thus speaks, He does not mean for us to stay at home. By this, the world may believe the simple plan of salvation. By this our friends will say, "there is a reality in religion after all." Remember, that although we may make excuses, we may have a farm, or a yoke of oxen to prove, or have married a wife we will not be excused. God is just, and has sworn to punish sin, consequently no excuse is to be taken. Some of us may not feel like assembling, and stay at home, so the farmer may not feel like plowing because of the cold, "but such it is said shall beg in harvest." God requires us also to "be instant in season and out of season," whether we feel like it or not.

Brethren, take heed to your ways, be up and a doing while it is day. Render to God reasonable service, that you may prove the acceptable will of God. Service may be rendered and not be reasonable, therefore will not meet the approbation of God. Be not like the Jews who had a "zeal yet not according to the knowledge." I often fear we have our affections on our farms &c., too much, but what good will our farms, our friends do us in a coming day? They will profit nothing "for we brought nothing into this world, and it is certain we can take nothing out."

Yours in truth,
J. M. WELLS.

FOREST CITY, Holt Co., Mo., June 26th, 1872.

Dear Brother in Christ: Enclosed you will find 75 cents for which please send the PILGRIM to Lewis Bennett, the remainder of the year to Forest City, Holt Co., Mo., and oblige (The PILGRIM is sent).

As I have no particular topic to write upon at this time, I will give a sketch of the crops in Holt Co. As far as I have seen, the winter wheat was about four-fifths of it killed by the cold weather last winter. Rye, barley and oats was never better than it is now. Corn is very promising, spring wheat is very good, fruit is plenty again, apples, peach, pear, plum and cherry trees are very full, more than they can bear up under.

We had a very rainy season this spring, more so than common. Farmers did not get their corn planted until the middle of June, that is did not finish planting until then, but corn soon makes itself here in this country. The land has the strength to force it up directly. The prospect is favorable for a heavy crop of corn this year again in Holt Co. Hey will be in abundance, early potatoes are very good and plenty, late potatoes look well and are doing well so far. The price of wheat here is $2.00 per bushel, rye 75 cts; oats, 20 cts; corn, 20 and 22 cts; fat hogs, $2.75 per cwt; grass fat cattle, $4.50 and $5.00 per cwt.; gross bacon, 6@8 cts. ℔ lb; lard, 5@6 cts. ℔ lb; butter, 6@10 cts. ℔ lb; eggs, 8 cts. ℔ doz.

The health of the people in this part of the country is very good, little sickness of any kind at present. If the Missouri river overflows the bottom lands it will cause some sickness this fall. It has been raining for the last three weeks and is still raining, its banks are about even full.

Perhaps I have not been doing my whole duty in getting subscribers for the PILGRIM as I have been depending on others too much to attend to it for which I ask your forbearance. If you please, I will feel around a little, and see what I can do more for Brother PILGRIM. The Church is still slowly on the increase in Holt, Mo. May the blessing of God attend us through life is may prayer. A. J. CORRELL.

We always try to feel grateful to our dear brethren and sisters who work for us and the good cause, and you can feel assured that whatever you may do for us in introducing the PILGRIM will be duly appreciated. We have a lot of odd Nos. that we will be pleased to send as specimens to any who may think that they could use them to advantage.—EDS.

EXPLANATION WANTED.

Ed J.S. Flory, will confer a favor by giving an explanation of Math. 23: 15, as quoted in his tract. It reads as follows: "For ye compass sea and land to make one proselyte and when he is made, ye make him two fold more the child of hell than yourselves." THOMAS OWENS.

DIED.

BLOOM.—On July 4th in the Borough of Martinsburg, Margaretta, wife of David Bloom, aged 38 years, 6 months and 3 days.

BOWERS.—On July 6th, in North Woodbury township, Blair county, Frank Howard, son of C. H. and Louisa Bowers, aged 2 years and 27 days.

RHODES.—On July 3d, Catharine, wife of Christian Rhodes, of Huston township, Blair county, aged 57 years, 5 months and 27 days.

ENYEART.—On July 4th, of measles, Ella May, daughter of Thomas and Margaret Enyeart, aged 3 years, 7 months and 26 days.

EDITORIAL.

J. RITTENHOUSE and Joseph Dunlap will please inform us whether they received "The Right Word in the Right Place."

DAVID LOHR. We have none of Dio Lewis' books for sale. They are sold only by agents and as they find it a saleable book you will probably have an opportunity of getting a copy from an agent.

DAVID MILLER. Not knowing all the names you sent us, we cannot tell how much is due. If you keep a list of all the names you sent us and know how much is paid, you can make your own calculations. We keep no separate accounts with agents, therefore cannot tell how we stand with them unless we have a full list of the names which they send us. The Tracts are sent.

NEWS OF THE WEEK.

NEXT to Rothschild, the wealthiest banker in Vienna is a man who in his youth started an errand boy at a salary of one florin a week.

COMPULSORY military service is now the law of France, with no substitutes and no exceptions, after the German style in this respect.

An "Elder" and "Eldress" from the Shaker settlement at Lebanon, having renounced their vows of celibacy, were married a few days since.

ITALY, where but a few years ago no son of Abraham was safe from persecution, now admits Jews as teachers to the highest institutions of learning.

POLYGAMY, we are glad to learn, is on the wave, only three plural marriages being celebrated in Utah during the three last months ending with June the 1st.

Everybody will be glad to learn that the growing crops and general indications of thrift in the burned districts of the Northwest are promising beyond those of any previous year. The relief service has been of incalculable benefit, and the people are almost to the point where they were before the fire.

THE Pope is reported to have stated to some Americans lately that if he should ever leave Rome, he would be glad to take up his residence in New York, because no city in the world contains more earnest Catholics, or those more devoted to the highest and best interests of the Church.

MORMON CONVERTS.—On Wednesday morning, July 10th, there were 500 more Mormon converts from Sweden, Norway and Denmark passed over the Pennsylvania Central Railroad, for Utah, or Salt Lake City, the Mormon Eden. 500 more will sail from Liverpool on the 21st of July. These are the fruits of the labors of Eld. Reynolds, a missionary who says:

"We have missionaries in Denmark, Sweden, and Norway. They go to the borders of Lapland, and sometimes into the country. Forty Laplanders have been converted to my knowledge. Then we have them in Great Britain and Switzerland. We publish a paper in Liverpool, one in Switzerland, and one in Scandinavia. The power of the press was never more fully illustrated. I suppose our papers bring us in twn converts where our preaching does one.

We pay our expenses, receiving, of course, sometimes, voluntary aid from our converts. It is a pure labor of love with us. We have never asked anything from the Church for our labor. We hold that to take a stated salary for laboring in the Lord's vineyard is wrong. Our sole reward is in bringing perishing souls home to the God of our belief.

THE EIGHT HOUR strike has finally came to a close after a long and fruitless contest. It was the result of a combination of laborers known as the "Trade Union." Their efforts were to shorten the term of labor from ten to eight hours per day. To this, the employees would not agree and in consequence many of the manufacturing establishments were closed, causing serious losses to employers and throwing thousands of laborers out of employment. The move is looked upon differently and the great probability is there is a wrong with both parties. Monopolies are becoming stronger and more dangerous every year and it is justly feared by the laboring class that it will finally result in oppression. To prevent this, they are organizing into unions for protection against unprincipled monopolies, which would seem just and right in case of real oppression. But the late strike does not seem to be the result of want of funds, but a desire for more idle time. Time is money, and to take two hours labor off of each laborer in establishments employing 2,000 men amounts daily to 4,000 hours, or 166 days. This is a dead loss per day of at least $300 to every 2,000 laborers, but who is to lose it? The manufacturers of all kinds find that they are paying the same wages per day for two hours less labor, and in consequence raise their productions. The hire of the labor is not money but food and clothing. These are raised in price in proportion to time of labor shortened. For this advance, the laborer pays, from the fact that his income is the same and he pays so much more for his food and clothing, so that after all, the laboring man, by shortening his daily term of labor, shortens his own income, in addition to the distress resulting from the time lost during the strike. For strikes then we have all loss and no gain, therefore it would be far better, for employers and employees to work together for each others good which would result in the common good of all.

A Paper for the Masses.

The (Pittsburgh, *Pa.*,) REAL ESTATE REGISTER comes to us this week enlarged to a beautiful sixteen page, sixty-four column, illustrated weekly, with the name changed to the AMERICAN LAND AND LAW ADVISOR. The original features introduced into the old paper by its publishers caused it to be sought after by persons in all parts of the United States, and thus encouraged by public patronage, the publishers determine to give to the people a paper every way worthy of the name they have chosen for their new weekly. "The *American Land and Law Advisor*" is a "Weekly Journal of Real Estate, Finance, Building, and Popularization of Law." The issue before us is absolutely a necessity to every landed proprietor or real estate owner in the country, as well as to every citizen in the United States that wishes to keep posted on that indestructible element of value—Real Estate. The law department of this excellent weekly is edited by the ablest law councellor in the country, and answer, free of charge, all questions of law submitted to the paper with a clearness and accuracy that makes them understood by men of the most ordinary intelligence. This feature alone should cause it to be taken by every farmer and land owner in the country. The illustrations on the first page of original designs for cottages and suburban residences, gotten up expressly for this journal is also a feature that commends itself to those about to build, and if we are to judge the future by the first issue, now before us, we should say it alone was worth many times more than the subscription price. The weekly correspondence from the General Land Office at Washington, D. C., giving the latest laws governing the Public Lands, Homestead and Preemption, as well as those from all parts of the country,—is also a valuable feature; to say nothing of its news and general information found in no other journal in the United States. To crown all, the enterprising publishers offer, by way of inducing an examination and subscription, a beautiful $5.00 Chromo, of either of the following subjects: "The Lost Babe," or "The Unwelcome Visitor"; all for the exceedingly low price of $2.50 a year, embracing a beautiful parlor picture and over 800 pages of useful reading matter, and illustrations. We would say to all our readers, send stamp for sample copy. Address CROFT & PHILIPS, Publishers AMERICAN LAND AND LAW ADVISOR, Pittsburgh, Pa.

"Lights and shadows of New York; or the Sights and Sensations of the Great City" A *work descriptive of New York City in all its various phases. Its splendors and wretchedness, Its High and Low Life: Its Marble Palaces and Dark Dens: Its Attractions and Dangers; Its Rings and Frauds: Its Leading Men and Politicians; Its Adventurers; Its Mysteries and Crimes. By James D. McCabe, Jr.*

The National Publishing Co., of Philadelphia, have just issued one of the most remarkable and attractive books of the day, bearing the above title. It is comprised in one large octavo volume of 850 pages, and illustrated with nearly 200 fine engravings of noted places, life and scenes in New York.

To Mr. McCabe is due the credit of having produced the most complete and graphic account of the great city, and its busy and varied life that it has been our fortune to meet with. *His* book is brim full of solid and useful information, and abounds in descriptions of the various public buildings of New York, its palaces, prisons, hotels, churches, stores, hospitals, &c.

The work sets forth in glowing colors the noble work for suffering humanity, which is going on every day in the great city, and reveals with a bold hand the terrible crimes, the dark mysteries, and the hidden sins of metropolitan life. We are introduced into the home of the Fifth Avenue millionaire and carried with equal interest into the squalid cellar of the Five Points beggar. We are brought face to face with the good and the bad, the high and the low, with leading merchants, bankers, editors, and actors, with bummers, thieves, detectives, and murderers, with working women, ballet girls, adventuresses, and a host of others and we seem to be listening to their stories from their own lips, so thoroughly does the author enchain our interest. Our warmest enthusiasm and our deepest contempt are alternately aroused by the thrilling recitals of their deeds of virtue and vice. The history and frauds of the famous Tammany Ring are related with great force and candor, and this portion alone is worth the price of the book.

In short the book is New York in miniature. The author has penetrated under the protection of the police, into the darkest and most dangerous haunts of crime in the city, and has thus been enabled to obtain accurate information on the topics whereof he treats. Visitors to New York, cannot hope to see or know as much of the city as they may learn by a perusal of this book. To all who contemplate visiting the great Metropolis, we cordially recommend it, both for its information and for its powerful warnings against the dangers of the city. Those who cannot see New York for themselves will be in a great measure repaid for that privation by reading this work. It is published in both English and German; sold by subscription only, and the publishers want agents in every county.

EARTH POULTICES.

In further illustration of the value of earth for external application, mentioned on page 9 of our last No., a correspondent, Mr. H. Gallup, of Norwalk, Ohio, sends us the following:

"As the season of bites of reptiles is near, I send you a simple and easily obtained remedy for stings or bites. It is a plaster of clay, or, instead of clay, common swamp or gutter mud, applied as soon as possible to the wound. I have tried it on myself. In one case, I was stung by a numerous swarm of the yellow hornets, in many places in my neck and arms. I went to a swamp near, the poison being so severe that my sight was much affected. I immediately applied the mud, and, in half an hour, I went to mowing again, with only a small sore lump round each sting. I knew a neighbor who was bitten by a rattlesnake some miles from home; his companion left him and went for help as fast as possible, it being just night. He was not able to return until morning. When going, he met the man returning, with the poison conquered. He had got to a swamp, dug a hole with his tomahawk, inserted and buried the bitten place in the mud. That was all."—*Scientific American.*

One of the most extensive caves in the country has recently been discovered near Shutter's Corners, Schoharie County, N. Y. A party who visited it the other day report that they penetrated under the mountain about a mile, and found an immense amount of the finest specimens and formations caused by the action of water. Some of the stalactities and stalagmites were a foot or more in diameter, and so clear that you could nearly see through them. A petrified stump, similar to those lately found at Gilboa (the color being white), was found about half a mile from the entrance. Near the centre was a dome about one hundred feet in height, which when lighted up, presents a most beautiful appearance, it being covered with stalactities of all shapes and appearance.

During a terrific rain-storm which passed over Northwestern Iowa and Dakotah, on the night of the 15th of June, a large waterspout descended to the earth, striking a few miles from White Swan, Dakotah, and covering the earth for a distance around with water to the depth of eight to thirty feet. Fortunately it did not strike near any settlement, and no person was injured, but a large number of cattle were lost. The Mississippi telegraph line was thrown down for a great distance, and covered with earth and uprooted trees.

POISONED COLLARS.—Some of the brands of paper collars are glazed with a mixture containing white lead, which is a dangerous poison when brought into contact with the skin. An exchange mentions the case of a clergyman who became troubled with numbness of limbs, which, with other symptoms, led his physician to suspect poison. On combustion of the paper collars worn by the clergyman—the "Dickens" brand—the ash was found to contain white lead.

THE MARKETS.

MARTINSBURG MARKETS.

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Wheat	1.90
Rye	.90
Corn	.90
Oats	.50
Clover Seed	6.00

PRODUCE MARKETS.

Butter	12½
Eggs	.15
Lard	.10
Tallow	.10
Soap	.08

GOOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have enquired whether we keep them for sale. We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for sending them.

Conversion of St. Paul. By George Jarvis Geer, D. D. 12mo. fine edition, $1. Plain edition, 75 cents.

Footprints of Life; or, Faith and Nature Reconciled.—A Poem in three parts. The Body. The Soul. The Deity. By Philip Harvey, M. D. $1.25.

Fruit Culture for the Million. A Hand book. being a Guide to the Cultivation and Management of Fruit Trees. Descriptions of the Best Varieties, and How to Propagate them. illustrated $1.00.

Hand-book for Home Improvement: comprising "How to Write," "How to Talk," How to Behave," and "How to do Business," in one vol. 2.25.

How to Live; Saving and Wasting, or Domestic Economy. By Solon Robinson. $1.50.

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Life at Home; or, The Family and its Members. Husbands, Wives, Parents, Children, Brothers, Sisters, Employers and Employed, etc. By Rev. William Aikman, D. D. A work which should be found in every family. $1.50. Extra gilt, $2.00.

Man and Woman: Considered in their Relations to each Other and to the World. By Henry C. Pedder. 12mo, Fancy cloth. Price $1.00.

Man, in Genesis and in Geology; or, the Biblical Account of Man's Creation, tested by Scientific Theories of his Origin and Antiquity. By Joseph P. Thompson, D. D., LL.D. One vol. 12mo, $1.00.

Oratory—Sacred and Secular; or, the Extemporaneous Speaker. Including Chairman's Guide for conducting Public Meetings according to the best Parliamentary forms. By Wm. Pittenger. $1.50.

The Emphatic, Diaglott; or The New Testament in Greek and English. Containing the Original Greek Text of the New Testament, with an Interlineary Word for-word English Translation. A Work for Students in Theology, and S. S. Teachers. By Benjamin Wilson. Price, $4.00; extra fine binding, $5.00.

Water's Works for the Young. Comprising "Hopes and Helps for the Young of both Sexes," "Aids and Aims for Girls and Young Women," "Ways of Life; or, the Right Way and the Wrong Way," $3

The Right Word in the Right Place. A New Pocket Dictionary and Reference Book. Embracing Synonyms, Technical Terms, Abbreviations, Foreign Phrases, Writing for the Press, Punctuation, Proof-Reading, and other Valuable Information. Cloth, 75cts.

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Summer Arraugement.

On an after Tuesday, June 4, 1872, Passenger trains will arrive and depart as follows:

Trains from Huntingdon South. — *Trains from Bedford moving North.*

MAIL.	ACCOM	STATIONS.	MAIL.	ACCOM
A. M.	P. M.		P. M.	A. M.
*le*8 20	LE6 00	Huntingdon,	AR5 25	AR9 10
8 28	6 06	Long Siding	5 17	9 00
8 45	6 19	McConnelstown	5 04	8 45
8 51	6 25	Pleasant Grove	4 58	8 39
9 05	6 37	Marklesburg	4 45	8 27
9 20	6 51	Coffee Run	4 33	8 11
9 27	6 58	Rough & Ready	4 26	8 04
9 39	7 10	Cove	4 12	7 52
9 43	7 15	Fishers Summit	4 08	7 48
10 03	7 35	Saxton	3 48	*le* 7 28
10 10	7 53			*ar*7 10
10 27	8 10	Riddlesburg	3 30	6 53
10 34	8 17	Hopewell	3 22	6 46
10 51	8 35	Piper's Run	3 06	6 30
11 10	8 55	Tatesville	2 48	6 12
11 22	9 08	Bloody Run	2 33	6 00
11 26	9 12	Mount Dallas	2 29	5 56
11 32	9 19	Ashcom's Mills	2 22	5 50
11 36	9 23	Lutzville	2 18	5 46
11 40	9 27	Hartley's Mills	2 14	5 42
11 46	9 34	Jamesons	2 07	5 36
*r*11 22	*ar*9 40	Bedford	LE2 00	LE5 30

JOHN M'KILLIPS, Supt

SHOUP'S RUN BRANCH.

LE10 15	LE7 40	Saxton.	AR3 40	AR7 20
10 30	7 55	Coalmont.	3 25	7 05
10 35	8 00	Crawford.	3 20	7 00
AR10 45	AR8 10	Dudley	LE3 10	LE6 50
Bro'd Top City from Dudley 2 miles by stage.				

Time of Penna. R. R. Trains at Huntingdon.

EASTWARD.			WESTWARD.		
Hb'g Ac.	9 24	A. M	Cin. Ex.	2 19	A. M.
Mail	3 30	P. M	Pc'f Ex.	7 45	"
Cin. Ex.	6 55	"	Mail	5 46	P. M.
Phil. Ex	11 15	"	W. Pass.	11 52	A. M.

TRACTS.

"ANXIOUS BENCH RELIGION EXAMINIED," by Elder J. S. Flory, is a Tract now ready for distribution, of which the following is a brief synopsis of the contents: A short and pointed address to the reader. The motive that prompted him to write, and his responsibilities as a minister; The peculiarities attending this type of religion; The feelings there experienced, not imaginary but real, The key that unlocks the wonderful mystery; It is not the workings of God after the order and plan of salvation; Man's endowment, his imitative principle—emanated from God; Spiritual influences and intercourse; Relation existing between man and God, and man and man; The fraternal bond and our natural affinities established by the "so called" sciences of Electro Biology; Mesmerism and Psychology or science of the soul, also, "Spiritualism" "Spiritual Rappings," &c. The causes by which the feelings are excited; Sympathy of the nervous system, and how that momentary feeling of joy is brought about, called, "Experimental Religion; Similar feelings may be brought about when there are no religious pretensions; Our reasons why we think this *modus operandi* of getting religion is not according to the Gospel, and then concludes by pointing out that form of doctrine as taught by Jesus Christ, and recorded by His faithful witness.

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The *Pilgrim* is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of *love* and *liberty*, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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VOL. 3. JAMES CREEK, PENNSYLVANIA, JULY 23, 1872. NO. 30

POETRY.

THE BETTER LOVE.

Human love is ever sweet,
Though uncertain 'tis, and fleet
As a fitful vision:
Woe to man if this be all,
All that he his own may call
Of the joys Elysian.

Smiles as bright as morning sky,
Passing soon from lip and eye,
Briefer than the morning;
Tender words of love and truth,
Changing oft to words of truth,
Or of cruel scorning.

But the love of God is sure;
All through life it will endure,
Pure and satisfying;
Sweeter e'en than mother give
Is the love that will receive,
And unfold us dying

Never creature loved so well,
Ne'er did mortal bosom swell
With so warm a feeling,
As the tender love and faith
Which in Jesus' life and death
Had its fond revealing.

ORIGINAL ESSAYS.

THE GREAT CONVENTION.

Continued.

(*Alimentiveness takes the chair and arises.*)

Alimentiveness. Brethren and fellow-citizens, it is with pleasure that I have the honor of introducing to you, our worthy brother and superior, satan, who has solicited the opportunity of making your acquaintance and to set before you the object of this meeting.

Satan. It is with untold gratefulness that I accept the honor of addressing this very intelligent and highly favored audience, and as you, no doubt, will be anxious to learn something of my origin and history in the first place, I shall not detain you, but commence at once. Early in the creation, the same God that created you, created us — I say us because we are many — but while you were created here on earth, we were created in heaven and lived close by the great throne. As you now are, we were, surrounded by every blessing and comfort that would seem to be necessary for our complete happiness, yet we soon became intolerably miserable by a foolish little restriction that was enforced upon us something like what brother Alimentiveness informs me has been laid upon you. Soon we learned that our knowledge was restricted and limited by certain bounds over which we could not pass, and the whole affair appeared to be bound up in this little and simple restriction. Our thirst for knowledged increased until it could no longer be suppressed, but there was none to venture until I at last volunteered to reach forth my hand and grasp the precious boon, and as a mist before the morning wind, fear fled away and all, or a large number, were ready and anxious to partake of the dainty morsel.

Soon we became changed and in our thoughts began to soar aloft, we became as gods understanding both good and evil. We learned that we were equal with God and our power only circumscribed by undeveloped knowledge and practical experience, but our calamity was, our impatience predominated over our better judgment and stirred up rebellion before our plans were matured; and being yet young and inexperienced, we lost the battle and were driven out and fell down to the depths of hell. This, at first, seemed to be a sad fate, but by knowledge gained, we soon set about bettering our condition. We called a conference to determine what best to do and devise some plan by which we, in part at least, might regain the power which, by injudicious haste, we lost. Soon the hosts in battle array, jubilant with hope, assembled ready to carry out any well laid scheme that might, by wiser heads, be made.— Many were the devices proposed, some good, others indifferent, while others were such as only emanate from minds akin to God, and when matured, would have robbed heaven of its brightest glory and placed me upon its highest throne, but these would take time beyond the limit of our patience, and thus no plan was adopted until finally we remembered, while yet in the confidence of our Creator, of hearing the Father and Son planning a new world and creation which were soon to be brought into existence. For us to find this and make our abode with this new creation was acknowledged by all, would be the height of our ambition and the completion of our brightest hopes. When this was announced the unanimity was so great that the whole congregation shouted for joy.

The plan was unanimously adopted and I was sent to pry out this new world and by knowledge and experience gained, soon found the coveted spot, when, hard by this, to you, mysterious tree, I first met brother Alimentiveness, by whose kindness I now have the honor of meeting with you, and without flattery, I can truly say that I am highly pleased with the prospects of a happy and speedy union of Kingdoms. The only barrier that I can now see that stands between us, is the eating of this forbidden fruit which, let me assure you, will be attended with the best of consequences. The very name shows that it is something to be desired. "Of the Knowledge of good and evil." Who is it that could not be benefitted by a knowledge of good? The more good we know the more good we can do, and as regards a knowledge of the evil, that is just the kind of information you need to guard you against committing evil deeds. You can see at once brethren, that there can no possible harm result from gaining such wisdom. And as to the penalty, "Ye shall surely die." To die may mean one thing or it may mean something else. From my experience I have learned it to mean a change from ignorance to knowledge, from servitude to liberty. God knows just as well as I do, that to eat of it is to become wise. If such is "to die" who would not gladly die, to live? If it should mean utter destruction or annihilation, far better still than to be forever lounging around this forbidden tree craving the knowledge it is intended to give and yet dare not enjoy its blessings. How can you expect to enjoy this beautiful world with such an unendurable temptation in your very midst? And why, if not intended for some special good, have it placed here? You must certainly see that in it is a blessing hid which will only be revealed by partaking of it, therefore I would advise you to eat of it at once and I will stand by you and be your king. My subjects will I bring with me and we shall be brethren.

I have now briefly made my statements and submit them for your consideration, hoping that the suggestions which I have made may be favorably received and my greatest joy consummated in their adoption.

Conscientiousness. This is certainly a new state of affairs and takes me unprepared, but in this new move I see nothing that will reflect favorably to our integrity. It is true, God has denied us the privilege of eating of this tree, but has he not prepared for us in abundance without it? This we know: that we are highly blessed and are surrounded with everything that is intended to make us happy without sacrificing our love of right and justice in order to obtain, we know not what. Justice to God, who made us and has so pleasantly situated us, would seem to advise: let well enough alone.

Self Esteem. It is quite true that we have many pleasant things, but the idea of remaining in this state of slavery I detest. My desires are for independence and more dignity, I cannot endure the thought of being subject to such restraints. If God intended us to be entirely happy why not allow us the privilege of unlimited freedom? If this tree is not for our good why place it here? It certainly can do us no good in looking at it if we are not allowed to eat it, therefore I am in favor of testing the matter and risking the consequences.

Cautiousness. Respected brethren, I fear this matter is not duly weighed, neither its great importance considered. Remember, on the decision of this meeting hangs our present and future good, hence it becomes us to

examine the matter well. Satan said some fine things, yet there is nothing in his history that promises us any very great success. The knowledge he gained by disobedience seems not to have given him any very great advantage. It brought him into rebellion with God which resulted in a defeat and an expulsion from heaven, and from his own acknowledgments, their present condition is not one to be desired. If he and his followers were once conquered, where is our hope in disobedience, even if he is willing to fight for us? May God not just as easily defeat our combined forces and thus cast us out of this lovely abode which we now have, and may retain if we remain loyal to our king? I would say to this very respectable body, let us be careful and not go unadvisedly into this matter or we may repent of our rashness.

Combativeness. The fears expressed, to me have no weight, as I fear not. The greater the danger the higher my aspirations run and the greater my joy. To fight is my element, and as for the king for whom I am to fight, let it be the one that calls it first to play. My whole ambition urges an engagement and one in which to conquer will be to wear a crown worthy of my great dignity. To be defeated has never given me a thought, for it I have made no calculation. Then let me assure you that you can rely on my services in whatever decision you make, but at the same time I am in favor of testing the virtue of the fruit of this tempting tree, which promises fair to give me an opportunity of proving my skill and allaying my thirst for a conflict.

Continued next week.

FAITH IN CHRIST AND BAPTISM.

So strong and valiant is faith, that by it all things are possible. Christ saith "We must learn daily with our Lord Jesus Christ to bring under our old Adam, and mortify the deeds of the body by the cross, not that cross which we choose, but that which Christ layeth upon us. Let us bear it with a patient and willing mind, that our bodies may be subdued and made subject to the spirit; that being buried with Christ in baptism we may be raised with him, and He alone may reign and live in us. This baptism signifies nothing more than that the old Adam be mortified and buried; which we ought always to bear in mind seeing that sin remains in us as long as we live in this world. Wherefore, St. Paul treats in very good words, which ought to be diligently considered by us: "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into His death? Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life; for if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection, knowing this, that our old man is crucified with him, that the body of sin might be destroyed that henceforth we should not serve sin, for he that is dead is freed from sin."—Rom. 6th. Now, if we be dead with Christ, we believe that we shall also live with Him, knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over Him, for in that he died, he died unto sin once; but in that he liveth, unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

The baptism of Christ. In the baptism, three things are to be considered: *First.* The heavens when hewas baptized. *Second.* The Holy Ghost was seen in the likeness of a dove. *Third.* The voice of the Father was heard saying; "This is my beloved Son, in whom I am well pleased."

First. Christ vouchsafed to be baptized with water, by which He hath hallowed baptism and made the water thereof holy, that he which is baptised in His name, might likewise become holy and cleansed from sin.

Christ was not baptized for himself, for he was not infected with the least spot of sin. He acted like a good physician, who first drank of the bitter portion, and then offers it to the sick, that they may the more gladly and boldly drink of it afterwards, for we in baptism drink a bitter portion; the mortification of the old Adam, for dipping into the water signifies nothing else than that the old Adam should perish and die. This is greatly furthered by the cross, which God in His divine will layeth upon us; which we ought not to cast off, but bear willingly with a patient mind. But that this might be easier for us to do, Christ hath taken it upon Himself; He suffered Himself to be baptized, He took His cross and carried it without resistance or gainsaying and was obedient to His Father unto death, even the death of the cross, as Paul saith, that He might deliver us from our sins, and might appease his heavenly Father which he did of his mere grace without any desert of ours; whereof baptism is a sign and pledge. As Paul saith to Titus, "But when the kindness and love of God our Savior toward men appeared, not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior, that being justified by his grace, we should be made heirs according to the hope of eternal life."

Secondly. When Christ was baptized, the Holy Ghost appeared in the likeness of a dove, whereby is signified that we also receive the Holy Ghost in baptism, which ruleth and guideth us according to the will of God, which is present with us and helpeth us in bearing the burden of the holy cross, it is preseot and helpeth us. If we fall, it raiseth us up again and is always a faithful companion in our journey to heaven. He maketh the burden of the cross light, which we should otherwise be unable to bear. If we fall into sin, we must remember to go back to baptism, for this is the ship wherein we pass over the sea of sin. Baptism is the beginning of repentance after such a renewing of the life followeth the praise of God, and thanksgiving unto him for the grace received. The Holy Ghost appearing upon Christ in the likeness of a dove. The dove hath no gall, such they also become which receive the Holy Ghost in baptism, to wit, they are gentle and without bitterness toward all men.

Thirdly. The voice of the Father is heard in the baptism of Christ, saying, "This is my beloved Son, in whom I am well pleased." This is that Savior which delivered us from the tyranny of sin, death, satan and hell, here we may learn how we must come to God. He that desireth to become a child of God, the Father, must attain it, thro' Christ, and through him alone. The beloved Son, who is in the bosom of the Father, unto whom alone the Father looketh, without whom he alloweth nothing, but whatsoever pleaseth the Father, it pleaseth him with respect to the Son, therefore he that desireth to come to the Father, must cleave to his beloved Son. He that desireth to be in favor with the Father and to be beloved by him, let him flee to the bosom of the Son, by whom he findeth access to the Father. As Paul saith, "Through Christ we are adopted, and without Christ we are the enemies of God." Therefore whosoever cleaveth to Christ through faith, abideth in the favor of God. He also shall be made beloved and acceptable as Christ is, and shall have fellowship with the Father and Son. This is a mighty and excellent voice; This is my beloved Son, in whom all things consist and are comprehended, which are extant in the whole Scriptures. This word teaches us to know Christ, in whose knowledge our salvation consisteth, as witnessed by Isaiah, Paul, and Peter. But how does it teach us to know him? It teaches us to know him as the Son of God, who pleaseth the Father, by which the Father cheereth the hearts of all the faithful, and greatly delighteth them with comfort and heavenly love. When Christ speaketh, or doth anything for me, I remember these words of the Father, that he is the "beloved Son." Then I am forced to think, that all which Christ speaketh and suffereth for my sake, doth well please the Father. How can God show himself more liberal and loving than by being pleased that Christ his son doth deal so kindly and tenderly with us, that he looks upon us with so much affection and with such unusual love as to suffer and die for our sakes?

But we are cold and unthankful, and pass over such precious words as if uttered by man, or as if they pertained to Christ, and not to us. But they were committed to writing and are extant for our sakes only. Christ being in so great favor with God in all things, and at the same time serving us, as he himself witnesseth, we are without doubt in the same favor with God as Christ himself. "If a man love me he will keep my words: and my Father will love him and we will come unto him and and make our abode with him."—14:23, also 12 26, "Where I am there shall also my servant be," again, "I pray that they may be one, even as we are one, I in thee, and thou in me, and they in me." But where is Christ? In the favor of God, in the depth of his heart. There also are we if we know and love Christ:—there our refuge is placed where no evil can come. J. A.

Lima, Ohio.

ARE WE ON DUTY?

This is a question of momentous proportion and makes itself personal to every follower of Jesus. We have enlisted our services to a cause that is sacred and dear to every regenerated soul. If so, we are called upon to endure hardness as good soldiers. To do this, we must first consider the magnitude and power of the enemy with whom we are to contend, and the manner in which the power will be brought to bear against us. The apostle seems to think it very great and of no ordinary nature, for he says: "Put on the *whole* armour of God, that ye may be able to withstand the *wiles* of the devil, for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The enemy that we have to contend with is the devil, and he is represented as being full of wiles. His danger consists not in open pow-

er, but in deception, stratagem and insidious artifice.

Seeing then that we have so formidable an enemy to contend against, our first duty is to put on the whole armour of God in order to do our whole duty. We have enlisted under the glorious banner of Jesus who is a tried veteran and never knew a defeat. His weapons are not carnal but mighty to the pulling down of the strongholds of satan. His armor is complete, and for every soldier that enlists in the army of the Lord, there is one prepared. It is fully described in the 6th chapter of Ephesians. Read them carefully and then put them all on. Do not venture the battle with only a part, or you will most certainly fall or be defeated, as he is a wily foe and will be certain to attack the unguarded points.

Having put on the whole armor of God, we are then to endure hardness as good soldiers. A good soldier is one that is ever on duty and on the alert for the enemy. The safety of the whole army is, at times, confided to him, and great are his responsibilities. He will never forsake his post of trust, no matter how dark and cold the night. The wind may howl and the rain and hail in torrents fall, yet the faithful soldier sacredly holds his post. He endures hardness, he is a *good* soldier. With such soldiers, an army is secured from being attacked on surprise. Just so it is in the army of the Lord. We are all to be good soldiers and willing to endure hardness.

When we enter the church, we take the oath of allegience to be true to our king, and in good faith we are entrusted with a responsible position in the army. We are placed on line of duty and if we betray our trust, we commit a great crime and endanger the church.

We, the members of the body of Christ, as a united body, each have a work to perform and an influence to exert. The world is full of opportunities to do good. It is a very great mistake to suppose that when we once enter the church that our work is done and our salvation secured. It is then that we only commence, or should commence, working for the Lord and the good of His kingdom. We must not merely enlist under the banner, but we must enlist in the cause.

We have entered a new kingdom and our all is at stake in it. We have escaped worse than Egyptian bondage, the bands of satan are bursted and we are liberated, plucked as brands from the eternal burnings. Jesus has died for us, but while He has died for us, He has died for the whole world.—Notwithstanding this great salvation has been purchased and now freely offered, yet thousands upon thousands reject it, because they are overcome by this great enemy of the soul who is prowling about as the hungry lion, seeking whom he may devour. We, as good soldiers, are to contest this mighty foe even to death, to liberate the captured prisoners and set them free, save them from the burnings of hell. In this great work, some of our ministering brethren are enduring hardness in forsaking their fields and occupations, in leaving their homes, their loved ones, enduring heat and cold, crossing hills, valleys, and even rugged mountains in order to proclaim to a dying world the glad news of salvation and turn sinners from the error of their ways, forsake the kingdom of satan and destruction and enter the kingdom of the Prince of Peace. Prompted through love for the salvation of precious souls, they sacrifice upon the blood-stained altar, the comforts of life and the enjoyments of home, and manly go forth to combat against the works of darkness. The contest is a hot one and the battle lengthy, nobly have they handled the sword of the spirit, but the battle still continues,—see, the strokes are becoming uncertain, the willing arm is getting weaker and soon must fall, perhaps, in the heat of the battle, his mind reverts to his home and little ones, their supplies are daily growing less and soon will be heard the plaintive crying for bread. Oh, brethren! oh, sisters! TO THE RESCUE! You *must* hold up their arms or take their place, go and preach the gospel or provide for their families, the souls of the unconverted are too precious to be lost—the gospel *must* be preached. There is no use in clamoring about miracles and that the Lord will provide for such. He *will* provide but he uses means and those means are to be supplied by you. How often do we sing:

"Am I a soldier of the cross,
A foll'wer of the Lamb?
And shall I fear to own his cause,
Or blush to speak his name?

Must I be carried to the skies,
On flowery beds of ease?
While others fought to win the prize,
And sail'd through bloody seas?"

Who is it that expects to be carried to heaven on flowery beds of ease? It is you, dear brethren and sisters, who remain at home and till your beautiful farms, fare sumptuously every day, hoard up the mighty dollar and forget that you are a soldier of Jesus and are called upon to help to fight the battle. Wheat is considered the staple or staff of life, yet all cannot be farmers, because, to farm successfully, we must have plows, cultivators and drills to till the soil and seed it down, reapers to cut it, wagons to haul it, machines to thresh it, mills to grind it and ovens to bake it. Now to make all these, the farmer has neither time nor skill, therefore he employs others. While the mechanic is making the farmer's machinery, the farmer is raising the mechanic's wheat, and thus enter into each other's labors, bear each other's burdens, and all are provided for and get value for labor performed. In the spiritual kingdom the Word, the Truth, is the great staple of life. "The word became flesh." "Except ye eat of my flesh and drink my blood ye have no life in you." In order that all may have access to this bread it must be distributed. To do this there are many things necessary, requiring more or less time, and different qualifications and talent, such as procuring Bibles, teaching people how to read them, providing for the sick and poor, building churches. &c., but the principal burthen of the labor devolves upon the minister. Now we cannot all be ministers, neither would it do to all be deacons or lay members.

Yet in order that the great work of the Lord be carried on we must have all. The salvation of the soul is the great object to be obtained. We all have souls, and for their salvation we must work. All are equally precious. The Jew and the Gentile, the bond and the free, the rich and the poor, are all included in this great salvation. It is an equal salvation and all must labor equally—according to talent given—to obtain it, but as the deacons' and lay members' responsibilities are not so great as the minister's and does not require so much time to perform it, they have more time to devote to procuring the necessaries of life.

Now remember, brethren and sisters, it is an equal salvation and we all expect to get the benefits of it and to procure it, there must be a certain amount of labor performed. In a year, some of our most zealous ministers devote one third of their time to preaching and seeing to the flock, the deacons perhaps ten or twelve days and the lay members still less. For the sake of enforcing or ideas we will give a mathematical illustration. The minister devotes 120 days of the year directly to the service of the Lord, the deacons 12, and the lay members 4, making 52 days for each. Now according to the rules of proportion, if the minister gains heaven, how much of heaven will the deacon obtain, and how much the lay member? But we will make another proposition. Suppose, by giving our whole heart to God He will accept 52 days direct labor to His cause and allow us the remainder to devote to procuring our bodily wants. Each one then has 52 laboring days to devote directly to the Lord's work. The lay member and the deacon says to the minister: "The church has seen in you the necessary qualifications to preach the Gospel successfully, therefore you may go and devote as much of your time to the church as the Lord may require, whatever time you spend over your share, let it be credited to us and the time that you devote to the service of the Lord for us we will devote to you in supporting your family." Would not this be a most beautiful system? And according to the rules of proportion, each one would receive his equal proportionate reward because they entered into each others labors and bore each others burdens.

This may seem like running God's mercies into mathematical calculations, but when we consider that God is just and that every man shall receive according to his labors, may we not admit that the ideas are logically based? Brethren and sisters, when I look around and see what the so-called Christendom is doing to convert the people to their respective dogmas, the question comes forcibly, "are we doing our duty?" Do we believe what we preach, and if so, can it be possible that we can sit contentedly on our lees while thousands upon thousands of blood bought souls are travelling down, *down* the broad way that leads to hell? I exceedingly fear that some of us are of those who expect to go to heaven on "flowery beds of ease," while some of our poor ministering brethren must "sail through bloody seas." If we are we shall most certainly be disappointed.

When we sit in our pleasant homes, around our loaded tables, surrounded with everything that is intended to make us comfortable, let us ask ourselves whether we are doing our duty towards God and our fellow man in having the gospel preached and sinners converted, and whether we are making the proper use of that which the Lord has entrusted to our care.

We have everything to encourage us. Wherever there has been an earnest effort made to convert sinners, our labors have been abundantly blessed and we have received souls for our hire. Then let us get to work in earnest. Every brother and every sister put on the whole armor of God and endure hardships as good soldiers. Let us all make a united effort for the cause of Jesus, the extension of his Kingdom and the salvation of souls and great will be our reward in heaven.

DIXI.

DRESS.

I will not undertake to show that the present style of dress is injurious to health, and in this view offensive to God.

Will any one deny that the head dress and the high-heeled shoes, and the fashion of wearing the dress is detrimental to health? And then how many yards of materiel does it require to make a fashionable dress? Verily, if the grandmothers of some of the ladies of the present day could look back upon the earth, they would, if such a thing could be, almost turn over in their graves! I am truly sorry for the young men of the present age. Well may they fear and tremble when they think of taking to themselves a wife. It is the smallest number of them that can support the fashionable ladies of our day. And if there were not many noble exceptions, it would be truly a hazardous undertaking for any man to take to himself a helpmeet.

"PREACH THE WORD."

I again take my pen to contribute something to the PILGRIM, conscious of my inability to write interestingly, but I do not think this should make us shrink from duty. The greatest amount of preaching of the present day is entirely systematical, and does seem to interest the mass of mankind. And while the popular preaching of the day engages and interests the mind, it is no difficult matter to instil corrupt doctrine. Satan while presenting his temptations to Christ, endeavors to deceive him by perverting the Scripture; for said he, "If thou be the Son of God cast thyself down, for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." This was not so, but it is written "For he shall give his angels charge over thee, to keep thee in all thy ways,"&c. But Christ knew his design and met this temptation with truth, so it is with us brethren, we must meet error with truth if we would overcome. Alas! the vast amount of error infused into the minds of the present generation; instead of "preaching the Word" the perversion of holy Truth is the ruling element. Satan is the same deceiver he was when he caused our first parents to sin, but does not come in the garb of a serpent, for if he did he would perhaps be detected more readily. He comes now in the garb of religion, consequently is not detected so easily. Our Savior warns us to "beware of men who come to us in sheep's clothing, but inwardly they are ravening wolves." The clothing of a sheep is wool, and if a wolf would get in among our sheep with the clothing of a sheep it would be difficult to detect it. So with perverters of the Truth, like satan, they come "with enticing words of man's wisdom teaching for doctrine the commandments of men, and many shall follow their pernicious ways by reason of whom the way of Truth shall be evil spoken of." You will notice that satan by insinuating a doubt, saying, "Hath God said ye shall not eat of every tree of the garden? Are you sure he did not say so?—tried to make them believe that God had just said "Of every tree of the garden thou mayest freely eat," not remembering that he had said also, "But of the tree of the knowledge of good and evil thou shalt not eat." In this garb he often comes doubting the essentiality of a part of God's Word, making men believe this doctrine though so foreign to Truth. Brethren, let us "preach the Word."

It is preached by some in this our day, that if the Eunuch was immersed Philip was immersed also, if baptize means invariably to immerse. But we do not believe that such teachers are thus ignorant, because they know that the preposition into is not used in this connection to express baptism. Certainly not when the Word teaches that "they both went down into the water, both Philip and the Eunuch." Is this all? No, "and he baptized him." Authors who are acquainted with the Greek language, inform us that baptize is a Greek word slightly modified, which in the Greek language was used invariably to express dipping or immersion, so we believe that after they had went into the water, he baptized or immersed him.

It is also the prevailing opinion that sprinkling, pouring and immersion are all baptism. How could this be? If the Greek word *baptize* was rendered into English, it certainly means a certain performance and nothing else; "One baptism," says the Scripture. Now we read that our Savior was baptized, that John was baptizing in Enon because there was much water there, that believers were commanded to be baptized. Now when our Savior was baptized a certain thing was done. And when we read that John was baptized in Enon, we think it is evident that he performed the same thing Christ did, because the same word is used to tell what they did.

Brethren let us "earnestly contend for the faith once delivered to the saints." The plan of salvation is laid down in the Gospel, so plain and simple "that a wayfaring man though a fool cannot err therein." "When they saw the boldness of Peter and John and perceived that they were ignorant and unlearned men they marveled, and they took knowledge of them." Brethren, we think boldness should be manifested in "preaching the Word." We are apt to shrink from duty for fear of being too bold. The people were aware they were ignorant and unlearned, but still they took knowledge of them. Although we may be unlearned, that is, not be a polished teacher brought up in the popular high schools of the day, this does not disqualify us if we have been with Jesus. If we "preach the Word, we preach Christ, if not, Christ will not be in it. I do think we should try to please all men, but not shun any part of the Word to please anybody. We have heard persons say they did not like to hear so much about baptism, now we think such are void of a love for the truth, we often meet with such as the Eunuch who said "What doth hinder me to be baptized?" Brethren, the Word should be preached without respect of persons, for God has said "Preach the Gospel to every creature, he that believeth and is baptized shall be saved, but he that believeth not shall be damned." Then let us preach the whole Gospel to all, and God will save those who believe, but those who refuse to hear God will hold responsible and to them He will say in a coming day, "Depart from me I never knew you ye workers of iniqnity." J. M. WELLS.

THE MISSED TREE.

When an oak, or any noble and useful tree is uprooted, his removal creates a blank. For years after, when you look to the place which once knew him, you see that something is missing. The branches of adjacent trees have not yet supplied the void. They still hesitate to occupy the place formerly filled by their powerful neighbor; and there is still a deep chasm in the ground—a ragged pit—which shows how far his giant roots once spread. But when a leafless pole, a wooden pin is picked up, it comes easy and clean away. There is no rending of the turf, no marring of the landscape, no vacuity created, no regret. It leaves no memento, and is never missed.

Brethren, which are you? Are you cedars planted in the house of the Lord, casting a cool and grateful shadow around you? Are you palm-trees, fat and flourishing, yielding beautious fruit, making all who know you bless you? Are you so useful, that were you away, it would not be easy to fill your place again, but people, as they pointed to the void in the plantation, the pit in the ground, would say, "It was here that that old palm-tree diffused his familiar shadow and showed his mellow clusters?" Or are you a peg, a pin, a rootless branchless, fruitless thing, that may be pulled up any day, and no one care to ask what has become of it? What are you contributing to, the world's happiness, or the church's glory? What is your business?

DANGER OF TRIFLING WITH SIN.

The man who turns his back upon the known ways of righteousness loses, according to the degree in which he does so, the power to *believe*, and therewith the power to return to those ways. He who has never been born again thinks that to believe on a God of grace is a very easy matter indeed. He does not know what sin is, and hence he cannot understand what grace is. But after a man has come to know what is meant by sin, and what is implied in grace, how hard does it become for him, after some act of great unfaithfulness, to find again grace to believe! Thus when it does occur that Christians, who have been once enlightened, and have once tasted "the good word of God and the powers of the world to come," fall away into carnal sin, or any other heinous transgression, at no time in such a case is the danger of total apostasy far distant. And why? Because they lose the power to *believe*.—*Tholuck.*

SOMETIME.

We have all our possessions in the future which we call "sometime." Beautiful flowers and singing birds are there, only our hands seldom grasp the one, or our ears hear the other. But, oh reader, be of good cheer, for all the good there is a golden "sometime"; when the hills and valleys of time are all passed; when the wear and fever, the disappointment and sorrows of life are over, there is a place and the rest appointed of God. Oh, homestead, over whose roof falls no shadows or even clouds, and over whose threshold the voice of sorrow is never heard; built upon the eternal hills, and standing with thy spires and pinnacles of celestial beauty among the palm trees of the city on high, those who love God shall rest under thy shadows, where there is no more sorrow, nor pain, nor the sound of weeping "sometime."

WORK OF THE SPIRIT.—The mightiest force in the universe are silent forces. Who ever heard the budding of an oak? Who was ever deafened by the falling of the dew? Who was ever stunned by a solar eclipse? So it is with the august phenomenon of a change of heart. So far as we know, it is the most radical change the human spirit can experience. It is a revolutionary change. Disembodiment by death, morally estimated, is not so profound. Still, a change of heart is not an unnatural change. It is not necessarily even destructive of self-possession. God employs in it an instrument exquisitely adjusted to the mind of man as an intelligent and free being. Truth may act in it with an equipoise of forces as tranquil as that of gravitation in the orbits of the stars. No, it is not of necessity a tumultuous experience to which God calls us when He invites us to be saved. By what emblem have the Scriptures expressed the person of the Holy Ghost? Is it an eagle? "And John bare record, saying: I saw the spirit descending like a dove." "Come," is the select language of inspiration; "Come, and I will give you"—what? a shock, the rack, a swoon? No, I will give you—"rest." "Come, and ye shall find"—what? struggle, terror, torture? No, ye shall find—"peace." "Come ye"—come who? "Let him that is athirst come. And whosoever will, let him take of the water of life freely."—*Dr. A. Phelps.*

Whoso loveth instruction loveth knowledge: but he that hateth reproof is brutish.

A good man obtaineth favour of the Lord: but a man of wicked devices will be condemn.

YOUTHS' DEPARTMENT.

OUR OWN.

BY MARDT. E. SANGSTER.

If I had known in the morning
How wearily all the day
The words unkind would trouble my mind
That I said when you went away,
I had been more careful, darling,
Nor given you needless pain;
But we vex our own with look and tone
We may never take back again.

For though in the quiet evening
You may give me the kiss of peace,
Yet it well might be that never for me
The pain of the heart should cease!
How many go forth at morning
Who never come home at night!
And hearts have broken for harsh words spoken,
That sorrow can ne'er set right.

We have careful thought for the stranger,
And smiles for the sometime guest;
But oft for our own the bitter tone,
Though we love our own the best.
Ah! lips with the curve impatient,
Ah! brow with the shade of scorn,
'Twere a cruel fate were the night too late
To undo the work of morn!

[HARPER'S BAZAR.

THESE TEMPTATIONS.

Dear young readers of the PILGRIM. It has been some time since we essayed to talk directly to you, yet we have by no means forgotten you. We often think of our young friends who have joined the PILGRIM band and appear so much interested in its prosperity. We feel assured that all such boys and girls are good, for good boys and girls love to read good books and papers. Bad children never like to read much, neither do they like to attend school and learn to read. But our little readers and workers for the PILGRIM do not belong to this class, and were it not for these *temptations* they certainly would ever remain quite good. Now I suppose you all know, by experience, what we mean by *temptations*. When you feel like taking what does not belong to you, when you feel like concealing your faults, when you are prompted to tell an untruth, or disobey your parents or teachers, you are tempted. Every person is thus tempted, and it is by yielding to these temptations that men, women, boys and girls become bad. These promptings to do wrong are the effects of a very evil spirit known by various names such as devil, satan, adversary, &c.

We suppose all of our little readers have read of Jesus, and how he was tempted of the devil. He was led into the wilderness to be tempted, and when He had fasted forty days and forty nights, the tempter came to Him and desired that He should command the stones to be made bread. Now we would suppose that Jesus must have been very hungry, having taken no food for so long a time, and the devil, no doubt, thought this a very good time to present his temptation. But Jesus gave him an answer that caused him to give up his design. He would not yield by this means and he therefore presents other temptations of which you will read in the fourth chapter of Matthew. This tempter, boys and girls, still exists and often presents temptations similar to this one. Little boys and girls often get very hungry and their appetites crave things that it is not proper for them to have, or that does not belong to them. We have known little boys and girls to steal pie and cake from their mother's pantry, and take fruit that does not belong to them without permission. All these things they knew and felt to be very wrong, but the evil one *tempted* them and they yielded. Then every time that you take anything that you know is wrong for you to have, feel assured that it is the evil one tempting you, and if you will obey his promptings, you will certainly become very *very* bad. This we know none of our young readers desire to be. You could not tolerate the idea of being called a bad boy or girl, but then the tempter is very artful and lies in wait to deceive you. His temptations do not always present the appearance of wrong, and you may be led to do bad acts before you are aware of it. You should be on the alert. If you were aware that some vicious boy desired to do you an injury, and was waiting for an opportunity, you would watch him very closely. Satan desires to injure you. He wants to make you bad and unfit you for that bright and happy place where all good people go to when they die. If you want to be happy in this life and in the life to come you must try and be good, and this you may be, if you will always resist satan when he prompts you to do wrong. Then when you are prompted to be proud and haughty, or disobey your parents or teachers, just consider it is satan tempting you, and resolve to resist him. Then you will be quite happy for everybody will love and respect you. We hope the little readers of the PILGRIM will think of these things and always try to be good.

We are now done with our "say" for this time, and we hope you all love to read our PILGRIM. This week you will have "Suspicious Harry," and "Who was the Coward," which we think will be interesting to you. J. B. B.

If a cause be good, the most violent attacks of its enemies will not injure it so much as an injudicious defense of it by its friends.

SUSPICIOUS HARRY.

"Mother!" shouted young Harry Cline, as he rushed into the house one afternoon, "I do believe Ned Dawes is a thief."

"Hush my son. *Thief* is a hard word. You should never apply it to any one until you are pretty sure he deserves it. Certainly not to so nice a boy as Master Dawes."

"Well, I do think he is a thief," rejoined Harry, very earnestly. "He has a top just like the one I lost last winter, and I believe he stole it."

"Nonsense, my son," said Mrs. Cline, "don't you know that tops are made by machinery, and they are as much alike as peas in a pod?"

"Well, I don't care. I believe he stole my top, and I mean to prove it on him if I can. He is a mean fellow any way, and I should like to bring his pride down some."

This was said very spitefully, and Mrs. Cline saw that her son's belief in young Dawes' dishonesty grew out of his dislike. She tried to show him this, and to shame him out of his bad opinion of a really good boy. But Harry's passion made him blind, and it was useless to reason with him at that time. She warned him, however, against the injustice of spreading an evil report which he was unable to prove.

Harry's better nature told him he was wrong and his mother right. But he refused to listen to its voice, and as he went down the street, he whispered his suspicion of Ned into the ear of every boy he met. Some replied, "We don't believe it." "It is not in Ned's nature to do such a mean thing." "Ned is too noble a boy to be a thief," etc. Others, who disliked the accused boy, said, "Very likely. It is just what we should expect of that fellow."

One boy, meaner than the rest, said, "Suppose you go and ask old Scotch if he ever sold a top like yours to Ned Dawes?"

Harry caught at this wily suggestion, and ran to the village top-shop forthwith. "Please Mr. McGrath, did you ever sell a peg-top like the one I bought of you to Ned Dawes?"

Mr. M'Grath, whom the boys called Old Scotch, because he was a native of Scotland, fixed his hard eye on Harry, and replied:

"What business have you with the affairs of Ned Dawes, Master Inquisitive? But why do you wish to know?"

"Because—because—because—"

"Because what?" thundered the old Scotchman.

"Because he's got a top just like the one I bought sir," stammered Harry, who was considerably more than half frightened at the old man's manner.

"And so you wish to insinuate that he stole your top, eh? Nice business, that, for a decent boy, isn't it. Did you ever ask him about his top?"

"No, sir," replied Harry, hanging down his head.

"No! Well you are a pretty fellow, I must say. Here you are busy trying to steal the name of an innocent boy. Get out with you! you are a dangerous fellow, I am afraid of you. A boy that will steal a friend's good name, is capable of stealing his money. Go away, you bad boy! and think as you go that Ned Dawes did buy a top just like yours."

This last shot from the Scotchman's angry lips was a red hot one. It burned its way into Harry's conscience, and made him feel guilty of having brought a false accusation against an innocent school-mate.

But false as this charge was, it spread throughout the village, until it reached the ears of the teacher. He called Harry before the school and said to him, "I understand you charge Edward Dawes with stealing your top."

"I did, sir, but I don't now," replied Harry, blushing with shame to the very roots of his hair.

After drawing out all the facts, the teacher sharply rebuked Harry, and then said, "Boys don't suspect each other. Noble natures are never suspicious. They think no evil, and are slow to believe bad reports. It is the ignoble heart that suspects mean and ignoble things in others. Pray that you may have noble, unsuspicious, confiding hearts."—*S. S. Advocate.*

WHO WAS THE COWARD?

Three boys obtained permission of their parents one Saturday to go a fishing, a permission which boys should frequently have. It is a pleasing, innocent and useful amusement. On their way they passed a peach orchard loaded with delicious ripe peaches. As they peeped thro' the fence, and beheld the delicious fruit, the temptation was very great to have some of it. Instead of buying or begging some of it, two of the boys proposed that they would get over the fence, and help themselves. "What!" said Robert Graham, "I thought we came to *fish*, not to *steal*." "Coward!" called out the other two. "Well," said he, "call me what you please, I will do right—I will not steal." So he remained in the road while the two little thieves climbed over the fence and helped themselves to peaches. Presently they saw a man coming to them, when they both ran and clambered over the fence where they had left Robert Grayham. "Now

cried out Robert, "who are the *cowards?*" as both ran down the road to get away from the owner of the peaches. "Come here, my little man," said the gentleman to Robert, "I heard what you said to the boys who have run away, and you have done right; you are a good boy and no coward. Come here and get all the peaches you want." I hope my little readers will remember this lesson, and always do right, and you will not only feel happy, but will get your reward both in this world and the world to come.

CORRESPONDENCE

Dear Pilgrim:—In my last, I promised to give the particulars of another rather extraordinary case of adoption into the family of God, and the possibility of the means applicable to the most critical case when the creature becomes humbled under the mighty hand of God, in faith believing. It dispels all doubts and fear, and is an evidence that through obedience, "the blood of Christ cleanseth from all sin."

This subject was one of our fashionable young ladies in society. But the hand of sickness was laid upon her, and after lingering some time, her bodily prostration became so great that her attending physician and friends began to despair of her life. About this time we were sent for by her request, and in the interview with her, we learned that her mind had became well exercised in relation to her spiritual interest, an humble penitent, fully willing to take up the yoke of Jesus, and follow in the way of God's appointments in prospect of the hope of eternal life. After an humble confession, and a frank evidence of faith in Jesus, she desired baptism at our hands for remission of sin, &c. About this time we learned that her physician said she might possibly not survive the ministration of baptism, judging from the nature of her disease. She knowing all this, was not in the least daunted, but in confidence, leaning upon the strong arm of Jesus as a tried friend and Savior, and the evidence that with God all things are possible, she was willing to abide the consequences. She was placed on a couch prepared for the purpose, taken near half a mile to the water, baptized into Christ in the presence of a number of spectators. She then was returned to her mother's house and bed again, rejoicing in the Lord, and praising Jesus for help unto salvation. On last Sabbath she attended public worship at the nearest place of meeting, in good prospect of enjoying many more.

Since my last, a number more of prominent citizens have been added to our number, among which is one who was a member of the German Reformed persuasion, who with some others of the same order, have wisely concluded to accept the Word as it is, and try and follow Jesus in the way.

In my last, I also promised to give something concerning the order or persuasion known as the River Brethren. This Church, as has been testified through the PILGRIM, is not, as many suppose, a branch of, or from the Brethren. That they originated from the Brethren is impressed upon the minds of many from the fact that they bear, outwardly, a strong resemblence, or similarity to the Brethren, but in reality there is a vital differance. They consist of three or four distinct divisions. A few years ago they were opposed to building meeting-houses, but they now, or at least a part of them, favor the building of meeting-houses, and are building some. They have within the last year finished quite a fine house near our little village of Ringgold. They build on the order of the Brethren's houses. This Spring they had a Communion or Lovefeast, affording our brethren and the people a good opportunity to know who they are, what they are and what they believe and practice. As a people with their order they have some very commendable traits. As citizens, they are exemplary, kind, social, clever and good neighbors and citizens. As to their religious proclivities we differ much, but it is not our object at this time to speak of this in particular, but notice a few things as connected with the meeting referred to, brought to our notice by those who were present. Some did not see and hear what they expected, others saw and heard more. The influence and impression seems to have been different as is common on occasions of the kind. Whether the influence was the means of bringing thirty or forty members to the Church of the Brethren I don't know, but if so, we might almost wish they might soon have another. That it was with some, we have no doubt, from the fact that they discovered a considerable discrepency in their ministration. Their having no "Lord's Supper," the tables set with a cloth on and yet no supper,—washing feet just before the Communion, when Jesus washed feet before supper, and ate the supper just before the Communion, they asserting that Jesus and the disciples ate the Jewish passover upon the occasion as recorded John 13, alleging also that the Word of God is a dead letter, and will pass away, when the Scriptures say, it is the "Power of God unto salvation," and "remain when Heaven and earth have passed away." Also their tales of experience given to the public without being called for, by both men and women, and many other things said and done that has given the people subjects for meditation. In conclusion, will say, read the Scriptures carefully and properly, compare Scripture with Scripture, then try the doctrine of churches by the Scripture, and decide for the right, and God will bless you now, and in time, crown you with immortality at His right hand.

D. F. GOOD.

NEWVILLE, July 15th, 1872.

Beloved Editors: By looking over the WEEKLY PILGRIM, Vol. 3, page 222, last col. "Wanted," termed "Close Communion," or in other words, why we do not invite members of other denominations to commune with us, &c. In my weakness and unworthiness I will reply. We are often told, that we lay too much stress upon baptism by making it an indispensible term of communion. I say we pay no greater respect to it, nor do we give it a higher place in our system, than the Lord has enjoined on the apostles, by their example, have warranted. And here I would ask, why should more stress be laid upon the Lord's Supper than upon Baptism? Were not both ordinances instituted by the same Lord, and do they not come to us with the same authority? We know that pedo baptists, are in the habit of calling our baptism nonessential, or a mere ceremony, but we refer to the new Testament. Taking the holy book as our only sufficient rule and guide of faith and practice, we have the highest authority for saying, we give baptism, which Christ appointed as the first gospel institution, as a test of his children's obedience to him only, and we shall not listen to the doctrines or commandments of men.

Again it is said by some that we cause a separation between the children of our Heavenly Father. God forbid, although we hesitate not to say, most explicitly, that baptism is a separating line, but it is one of the Lord's own making, and it is endeavored constantly both by preaching and example, to enlighten the minds of those who differ from us on the subject. They are often warned of their errors, the truth is held up to them and often pointed to the sure testimony. We are honest and sincere in our declarations. We wish the truth and the truth alone as it is in Jesus, everywhere to prevail. "If it is the Lord's Table, where have you a right to hinder those who wish to approach it?" It being the Lord's Table, is a sufficient answer to the right the Brethren have. Were it our table, we might cheerfully admit all our friends, and perhaps we would invite them to come with us. As it is the Lord's Table, we dare welcome to it only such as He invites. The disciples were baptized before Christ instituted and administered to them the Supper. John the Baptist was sent to prepare a people for the Lord, and the disciples were evidently among the number of those who justified God, and if so they must have been baptized with the baptism of John, otherwise they could not have been obedient hearers and doers of the words and imitators of the example of the Lord and Master. It is evident that there were none but Baptists that were baptized by John, with our Lord when He gave them the bread and cup and said "Do this in remembrance of me." For this cause I think we cannot approach the table with unbaptized, without acting in direct opposition to the precepts and examples of our Lord and Savior Jesus Christ.

JOHN WHISTLER.

Dear Pilgrim:—The brethren of Clear Creek Church, or more familiarly known as the Dodgertown Congregation, began meeting June 10th under the labors of Bro. Davis Yonce, and continued day and night until Thursday, when the labors of the writer were brought into requisition, as Bro. Y. was much fatigued. Our meetings grew in interest and were continued until Sunday evening June 23rd, 18 having been baptized in the meantime, nearly all young. Bro. J. Umstad was with us and labored some in Word and doctrine.

The people were so interested in the cause, that they seemed not to feel the loss of rest occasioned by their attendance on the work of the Lord. It was plainly illustrated to me that the Lord's harvest hands may reap in mid Summer as well as in Winter, for I find His harvest is white all seasons of the year.

The Clear Creek brethren have built a new church-house, and will welcome all laborers in the spiritual work, and bid them God speed at any time. O. W. MILLER.

Warsaw, Ind.

LOGANSVILLE, PA.
July 13th, 1872.

Dear Brothers Brumbaugh: All seems to be well at present. Harvest is about over and the weather is very warm. Daily we had some good showers of rain which have made the ground in a favorable condition for growing crops. Corn &c., looks promising and bids fair for a good crop.

On last Sunday we had a good meeting, full attendance and respectful attention given to the word preached, which quickened the soul. There was a desire manifested to have the word preached more frequently, for it is the power of God unto salvation to all them that believeth. May God bless the efforts made to spread the truth among those who are yet without.

Enclosed find 40 cents for tracts, "Anxious Bench Religion Examined." (The Tracts are sent.)

CHRISTIAN NESS.

NANKIN, O., July 16, '72.

Dear Pilgrim: On the 15th of June I attended a Lovefeast at the residence of brother John Brillhart, in Crawford county, Ohio. There were two added by baptism, and had a pleasant meeting in all. On the 20th attended a Lovefeast near Mogadore, Summit county, where brother John Mishler is housekeeper and two more were added by baptism and one reclaimed. On the 29th, attended a Lovefeast in Richland county, where there were eight added to the church by baptism. There were a large number of persons convened on the stream who appeared quite attentive, and after prayer was made the eight were immersed in sixteen minutes, taking in the waiting to get each candidate ready, as five were females, and after the last one knelt in the water it was only three-fourths of a minute till after prayer was made. The order during the meeting was very good. We have had four additions by baptism since April. Brethren, be engaged in prayer.

W. SADLER.

CORRECTION.—In No. 24, Vol. 3, page 186, 2d column, 9 lines from the bottom should read: "Which parents, oh let us leave," &c. Also same column, 27 lines from top, read; "this habit," &c.

The Weekly Pilgrim.

JAMES CREEK, PA., July 23, 1872.

The Church and World.

Shall the Church subdue the world? It shall. So says the *New York Observer*, hear ye him.

"That sect which, in its symbols and ministries, most nearly exemplifies its founders faith and works will finally subdue the world to its feet."

It would be the height of our joy if we could accept such ideas. It would be so soul cheering to believe that the good Kingdom of Jesus is growing stronger and stronger, until finally it will throw off its last shackles and go forth to victory—unholy and ungodly sinners will succumb—and Jesus will reign as Supreme, but what are the signs of the times? A few years ago it was generally proclaimed that the Millenium was about to be ushered in, sectarian bitterness was being covered up with the mantle of charity and union was to be the pass word. But at the eventful period there was a little difficulty turned up between the North and South—the spirit of peace and the cords that bind brother to brother grew weaker and weaker until that spiritual relation which exists between the follower of Jesus was ignored and brethren went to the field of mortal combat and struck his brother dead. Ministers forsook the sanctuary, exchanged the spiritual sword for the carnal,and went forth, not as harbingers of the Prince of Peace, but as ravening wolves hungry for the prey. Oh, how different was the booming of canons, thundering of artillery, the clashing of arms and the dying groans of the wounded, to the picture given by the prophet Micah.

"And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshare, and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more."

But shall the Church subdue the world? Not yet a while, that Church which is to lead off in this great work has not yet been found. It is still the "Hidden Church" and will remain so until revealed by the coming and power of King Emanuel and that will be when it becomes too in few number to preserve the world, like Noah among the antideluvians and Lot among the Sodomites. "Therefore take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that the day comes upon you unawares, for as a snare shall it come on all of them that dwell on the face of the whole earth."

LIFE INSURANCE.

The *Congregationalist* says that the Dunkers, or German Baptists have been discussing, in one of their conventions, the grave question, "What shall be done with a brother who gets his life insured, and insists there is no wrong in it, and refuses to withdraw his policy?" We fear the life insurance agents are not so faithful in their work of public enlightenment among the Dunkers as they are—in most places.

The above is,a clip from the *Christian Observer*, and as there are fears expressed that agents have not done their duty, we would say; "calm your fears brother *Observer*, we have been sufficiently *bored*." In Fire Insurance Companies we pay a certain amount against the risk of our buildings burning. If we meet with no loss we do not expect to have our money refunded, but that goes towards liquidating those who are unfortunate, but in Life Insurance it is all pay and no loss. Numerous agents realize from $800 to $2,000 per year, officers that conduct the business get large salaries, the printing of circulars &c., costs an immense amount of money, those who take out policies and die the next day, or soon after, their heirs receive the full amount of the policy, perhaps pay $60 or $80 and receive from $3,000 to $4,000, and all policy holders assured that, in the end, they will receive the principal with interest. Now if any of those who think we are still unenlightened in regard to this very charitable institution, will inform us where all the money comes from to pay these officers, agents and policies without a loss to any, we will cheerfully withdraw our objections. But, says the obliging agent; "don't you know that fifty per cent. pay up their policies for a time and then drop them?" Most certainly we know it, and was it not for that nice point, where would the Life Insurance Companies be to-day? The basis from which the funds are expected is wrong, therefore the whole institution is of doubtful propriety, and as we prefer not to be of the fifty per cent. who drop their policies, nor to accept of ill-gotten wealth, we think it best to make no such investoients until we receive more light on the subject.

PERSONAL.

J. H. Ebie—Your letter was received and the money right. Thank you.

D. B. Tebter.—You are right. $6.60 were received. It was a mistake in the proof.

A. L. Bowman.—The money is all right and the Pilgrim sent. The Hymnbooks are sent. Hope you will receive them this time.

Jonathan Stump. You must be mistaken, Bro. Calvert ordered yours to Aboite, and Samuel Stump's to Roanoak, so it stands on his list, and so we have it booked. Is that not right?

Nancy Schrantz. — Your first letter, with money, was received and name booked but instead of writing it Schrantz it was written Swartz and we suppose, for that rerson, you did not receive your paper. They are, undoubtedly at the office. Call for them.

NEWS OF THE WEEK.

Tidings from the different churches are cheering. Notwithstanding the busy season, the brethren seem to be alive to their duty and many souls are reported as having returned to Christ.

Eld. Flory's tracts are doing a good work and orders are still coming in briskly. Some of our brethren are using them advantageously in distributing them to such as they think are honest and are in need of information on this subject.

The weather during the last week has been exceedingly hot by spells, but was interspersed by fine and cooling showers of rain. Berries of all kinds are unusually plenty, corn is growing finely, and fruit prospects were never better.

The total mortality in New York for the week ending July the 6th was 1,569. This was never equaled before in that city and the week is said to be the hottest ever known, its temperature being 1.26 deg., higher than that of the death week of 1866.

The trial of stokes of New York for the murder of Fisk is now over, but by a well arranged sham, the jury did not agree, and another trial will be the result. New York felt greatly relieved on the death of Fisk, and when Stokes gets the benefit of a just law, another curse will be removed from its midst.

Our readers generally express themselves highly pleased with the Pilgrim. It does us good to know that our labors are appreciated, and we feel especially grateful to our contributors who have given us such timely aid, just when we most stood in need of it. We ask a careful reading of the "Great Convention" and "Are You on Duty?" of this week.

The *Herald of Truth* for July says in regard to the Menonites emigrating to this country: "From what we have learned from a private correspondence from a brother residing in Berdiansk, we know that the matter of emigrating has been considerably spoken of and there is a probability that a deputation may visit this country during the present season, and it is also likely that some of them will emigrate before a great while, but as to their emigrating to this country in a body is doubtful."

The great presidential campaign is about commencing, the Radical Republicans being represented by Grant and Wilson, and the Liberal Republicans and Democrats by Greely and Brown. We hope that the Brotherhood will, as much as possible, stand aloof from the political spirit that is now agitating the United States, it is beneath our calling. There are principles at stake and as we cannot help but exert some influence, let that be the result of principle and not of party spirit.

The Heat in India.—It is said by the *Times of India* that although the heat in Bombay has not been excessive, it has been terrible in the northwest provinces. Cases of sunstroke have been very frequent; no European can venture out of doors after 9 in the morning; and indoors, life is almost insupportable. Birds and small animals take refuge from the heat inside the houses, and "crows have actually been known to drop off the trees from sheer exhaustion." It is satisfactory to learn that, notwithstanding the great heat, cholera has been neither so wide spread nor so fatal as in previous years. Small-pox has, however, committed great ravages, and deunge fever, which the *Times of India* describes as a most excruciatingly painful disease, has been prevalent throughout India and British Burmah.

Religion of the Candidates.—President Grant is not a member of any church but regularly attends the Metropolitan Methodist Episcopal Church in Washington, of which his wife is a member in full communion. Henry Wilson, candidate for Vice-Presidency, is a communicant on profession of his faith in Christ, in the Orthodox Congregational Church. Horace Greeley is a member of the Univesalist Church under the pastoral care of Rev. Dr. Chapin, in New York. Hon. Gratz Brown, the Liberal Vice-Presidential candidate, is a member of the First Presbyterian Church, St. Louis, the Rev. Charles A. Dickey, formerly of Allegheny Pa., pastor.

MARRIED.

CLOUSE—BRALLIER.—By the undersigned at his residence in New Enterprise, Bedford Co., Pa., July 4th, 1872, Philip M. Clouse to Ellen Brallier, all of Bedford Co., Pa. S. H. Moore.

MONEY LIST.

Jacob Hollinger	$1.50
A. J. Correll	.75
J. M. Wells	5.05
J. Calvin Bright	.85
Henry Good	1.00
D. F. Good	5.00
David Engel	4.00
A. L. Bowman	.75
Jonas Graybill	1.25
Isreal M. Bennett	1.25
E. Slifer	1.00
Beckie F. Garman	.85
A. Johnson	1.25
T. S. Johnson	1.25
Joseph Mohler	1.30
J. H. Ebie	1.25

NAMES OF THE STATES.

A correspondent having inquired why the States are called by their present names, and what are their derivation and meaning, an exchange answers as follows:

Maine—So called from the province of Maine, in France, in compliment to Queen Henrietta, of England, who it has been said, owned that province. This is the commonly received opinion.

New Hampshire—Named by John Mason, in 1639 (who with another obtained the grant from the crown), from Hampshire County, in England. The former name of the domain was Laconia.

Vermont—From the French verh "mont," or green mountain, indicative of the mountainous nature of the State. The name was first officially recognized January 16, 1777.

Massachusetts—Indian name signifying "the country about the great hills.

Rhode Island—This name was adopted in 1644, from the Island of Rhodes, in the Mediterranean, because of its resemblance to that island.

Connecticut—This is the English orthography of the Indian word Quon-oh-ta-cut signifies "the long river."

New York—Named by the Duke of York under color of the title gven him by the English crown in 1664.

New Jersey—So called in honor of Sir George Carteret, who was Governor of the Island of Jersey, in the British Channel.

Pennsylvania—From William Penn, the founder of the colony, meaning "Penn's Woods."

Delaware—In honor of Thomas West, Lord de-la-Ware, who visited the bay, and died there in 1610.

Marylaud—After Henrietta Maria, Queen of Charles 1., of England.

Virginia—So called in honor of Queen Elizabeth, the "vigin Queen," in whose reign Sir Walter Raleigh made the first attempt to colonize that region.

North and South Carolina, were originally in one tract, called, "Carolina," after Charles IX., of France in 1504. Subsequently, in 1665, the name was altered to Carolina.

Georgia—So called in honor of George II., of England, who established a colony in that reign in 1732.

Florida—Ponce de Leon, who discovered this portion of North America in 1512, named it Floriday in commemoration of the day he landed there, which was the Pasques de Flores of the Spaniards, or "Feast of Flowers," otherwise known as Easter Sunday.

Alabama—Formerly a portion of Mississippi Territory, admitted into the Union as a State in 1819. The name is of Indian origin signifying, "Here we rest."

Mississippi—Formerly a portion of the province of Louisiana. So named in 1800 from the great river on the western line. The term is of Indian origin, meaning "long river."

Louisiana—From Louis XIV., of France, who for some time prior to 1763 owned the territory.

Arkansas—From "Kansas," the Indian word for "smoky water," with the French prefix, "are," bow.

Tennessee—Indian for "the river of the big bend," *i. e.*, the Mississippi, which is its western boundary.

Kentucky—Indian for "at the head of the river."

Ohio—From the Indian, meaning "beautiful." Previously applied to the river which traverses a greater part of its borders.

Michigan — Previously applied to the lake, the Indian name for a fish-weir. So called from the fancied resemblance of the lake to a fish-trap.

Indiana — So called in 1802 from the American Indians.

Illinois—From the Indian "illini," men, and the French suffix "ois," together signifying "tribe of men."

Wisconsin — Indian term for a "wild rushing channel."

Missouri—Named in 1821 from the great branch of the Mississippi which flows thro' it. Indian term, meaning "muddy."

Iowa—From the Indian, signifying "the drowsy ones."

Minnesota—Indian for "cloudy water,"

California—The name given by Cortes, the discoverer of that region. He probably obtained it from an old Spanish romance; in which an imaginary island of that name is described as abounding in gold.

Oregon—According to some, from the Indian oregon, "river of the west." Others consider it derived from the Spanish "oregano," wild majoram, which grows abundantly on the Pacific coast.

THE MARKETS.

MARTINSBURG MARKETS.

Flour	$9.50
Wheat	1.90
Rye	.90
Corn	.90
Oats	.50
Clover Seed	6.00

PRODUCE MARKETS.

Butter	.12½
Eggs	.15
Lard	.10
Tallow	.10
Soap	.08

GOOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have enquired whether we keep them for sale. We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for sending them.

Conversion of St. Paul. By George Jarvis Geer, D. D. 12mo. One edition, $1. Plain edition, 75 cents.

Footprints of Life; or, Faith and Nature Reconciled.—A Poem in three parts. The Body. The Soul. The Deity. By Philip Harvey, M. D. $1.25.

Fruit Culture for the Million. A Hand book. being a Guide to the Cultivation and Management of Fruit Trees. Descriptions of the Best Varieties, and How to Propagate them. illustrated $1.00.

Hand-book for Home Improvement: comprising "How to Write," "How to Talk," How to Behave," and "How to do Business," in one vol. 2.25.

How to Live; Saving and Wasting, or Domestic Economy. By Soloo Robinson. $1.50.

Hopes and Helps for the Young of both sexes, Relating to the Formation of Character. Choice of Avocation, Health, Conversation, Cultivation of Intellect, Moral Sentiments, Social Affection Courtship and Marriage. By Rev. G. S. Weaver. Muslin, $1.50.

Life at Home; or, The Family and its Members. Husbands, Wives, Parents, Children, Brothers, Sisters, Employers and Employed, etc. By Rev. William Aikman, D. D. A work which should be found in every family. $1.50. Extra gilt, $2.00.

Man and Woman: Considered in their Relations to each Other and to the World. By Henry C. Pedder. 12mo, Fancy cloth. Price $1.00.

Man, in Genesis and in Geology; or, the Biblical Account of Man's Creation, tested by Scientific Theories of his Origin and Antiquity. By Joseph P. Thompson, D. D., LL.D. One vol. 12mo, $1.00.

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The Emphatic, Diaglott; or The New Testament in Greek and English. Containing the Original Greek Text of the New Testament, with an Interlineary Word for-word English Translation. A Work for Students in Theology, and S. S. Teachers. By Benamin Wilson. Price, $1.00; extra fine binding, $5.00.

Water's Works for the Young. Comprising "Hopes and Helps for the Young of both Sexes," "Aids and Aims for Girls and Young Women," "Ways of Life; or, the Right Way and the Wrong Way," $3

The Right Word in the Right Place. A New Pocket Dictionary and Reference Book. Embracing Synonyms, Technical Terms, Abbreviations, Foreign Phrases, Writing for the Press, Punctuation, Proof-Reading, and other Valuable Information. Cloth, 75cts.

Educational.

The second year of Pleasant Hill College, Warsaw, Ind., will begin Sept. 4th, 1872, in which a thoroughly practical education will be given in Academic and Collegiate studies. Brethren's children are expected to attend our weekly religious meetings. Ladies and gentlemen admitted on equal footing.

O. W. MILLER, President.
July 9-tf. Warsaw, Ind.

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Single German	post-paid,	50
Per Dozen,		5 50

HUNTINGDON & BROAD TOP RAIL ROAD

Summer Arrangement.

On and after Tuesday, June 4, 1872, Passenger trains will arrive and depart as follows:

Trains from Huntingdon South. — *Trains from Bedford moving North.*

MAIL. A. M.	ACCOM P. M.	STATIONS.	MAIL. P. M.	ACCOM A. M.
leS 20	LE6 00	Huntingdon,	AR5 25	AR9 10
8 28	6 06	Long Siding	5 17	9 00
8 45	6 19	McConnelstown	5 04	8 45
8 51	6 25	Pleasant Grove	4 58	8 39
9 05	6 37	Marklesburg	4 45	8 27
9 20	6 51	Coffee Run	4 33	8 11
9 27	6 58	Rough & Ready	4 26	8 40
9 39	7 10	Cove	4 12	7 52
9 43	7 15	Fishers Summit	4 08	7 48
10 03	7 35	Saxton	3 48	le 7 53
10 10	7 53			ar 7 46
10 27	8 10	Riddlesburg	3 30	6 30
10 34	8 17	Hopewell	3 22	6 12
10 51	8 35	Piper's Run	3 06	6 00
11 10	8 55	Tatesville	2 48	6 56
11 22	9 08	Bloody Run	2 33	6 50
11 26	9 12	Mount Dallas	2 29	5 46
11 32	9 19	Ashcom's Mills	2 22	5 42
11 36	9 23	Lutzville	2 18	5 36
11 40	9 27	Hartley's Mills	2 14	5
11 46	9 34	Jamesons	2 07	5
r11 22	ar9 40	Bedford	LE2 00	LE5 30

JOHN M'KILLIPS, Supt

SHOUP'S RUN BRANCH.

LE10 15	LE7 40	Saxton.	AR3 40	AR7 20
10 30	7 55	Coalmont.	3 25	7 05
10 35	8 00	Crawford.	3 20	7 00
AR10 45	AR8 10	Dudley	LE3 10	LE6 50

Bro'd Top City from Dudley 2 miles by stage.

Time of Penna. R. R. Trains at Huntingdon.

EASTWARD.			WESTWARD.		
Hb'g Ac.	9 24	A. M	Cin. Ex.	2 19	A. M.
Mail	3 30	P. M	Pe'f Ex.	7 45	"
Cin. Ex.	6 55	"	Mail	5 40	P. M.
Phil. Ex	11 15	"	W. Pass.	11 52	A. M.

TRACTS.

"ANXIOUS BENCH RELIGION EXAMINIED," by Elder J. S. Flory, is a Tract now ready for distribution, of which the following is a brief synopsis of the contents: A short and pointed address to the reader. The motive that prompted him to write, and his responsibilities as a minister; The peculiarities attending this type of religion; The feelings there experienced, not imaginary but real, The key that unlocks the wonderful mystery; It is not the workings of God after the order and plan of salvation; Man's endowment, his imitative principle—emanated from God; Spiritual influences and intercourse; Relation existing between man and God, and man and man; The fraternal bond and our natural affinities established by the "so called" sciences of Electro Biology; Mesmerism and Psychology or science of the soul, also, "Spiritualism" "Spiritual Rappings," &c. The causes by which the feelings are excited; Sympathy of the nervous system, and how that momentary feeling of joy is brought about, called, "Experimental Religion; Similar feelings may be brought about when there are no religious pretensions; Our reasons why we think this *modus operandi* of getting religion is not according to the Gospel, and then concludes by pointing out that form of doctrine as taught by Jesus Christ, and recorded by His faithful witness.

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VOL. 3. JAMES CREEK, PENNSYLVANIA, JULY 30, 1872. NO. 31

POETRY

THE OLD CHURCH YARD.

Oh come with me to the old church yard,
I well know the path through the soft green sward.
Friends slumber there we want to regard.
We'll trace out their names in the old church yard.

Oh mourn not for them, their grief is o'er,
Weep not for them, they weep no more;
For deep is their sleep, though cold and hard,
Their pillows may be in the old church yard.

I know it seems vain when friends depart
To breathe kind words to the broken heart,
I know that the joy of life seems marred
When we follow our friends to the old church yard.

But were I at rest beneath you tree,
Why should you weep dear friends for me?
I'm way-worn and sad, O why then retard
The rest I seek in the old church yard?

Our friends linger there in the sweetest repose,
Released from the world's sad bereavement and woes.
And who would not rest with the friends they regard,
In quiet sleep in the old church yard.

We'll rest in the hope of that bright day
When beauty shall spring from the prison of clay,
When Gabriel's voice and the trumpet of the Lord,
Shall awaken the dead in the old church yard.

Oh weep not for me, I am arisen to go
To that heaven of rest where tears never flow.
I fear not to enter that dark lonely ward,
For soon shall I rise from the old church yard.

Yes, soon shall I join that heavenly land
Of glorified souls at my Savior's right hand,
Forever to dwell in bright mansions prepared
For the saints who shall rise from the old church yard.

—*Selected.*

ORIGINAL ESSAYS.

MAN AND HIS CREATOR.

BY BROTHER RIDGELY.

The subject, I know, is a deep one, and were it not for the light thrown upon it by the Holy Scriptures theologians and scientists might search in vain for a foundation upon which to rear their mighty structures of learning and fanaticism; for it can be nothing but fanaticism, if we give men credit for honesty of expression, that would dare say that man, "the noblest of all," could, by any possible means of transmigration, be but a higher order of animals. It is true that the born maniac knows but little more than what a sort of dumb instinct would seem to teach, and thus we might try to trace an analogy to the brute, but when we come across the human being as he is, and, by right of God's power, ought to be, we can find no semblance to the animal which bows beneath his will, and winces at, and cowers from the expression of his eye.

Darwin elucidates his theory with a depth and penetration worthy of a better cause, and as we read his mighty words we are almost inclined to doubt man's divine origin, and believe him but the descendant from the earlier order of animals, until he comes to the mind, its capacity, strength, power; and then he fails, miserably fails, to establish a likeness here, there is nothing but a mere mockery, a weak, driveling effort to follow the motions of his physically weak, but mentally all-powerful master. Can this being who towers, in God's own image, so majestically above all the creations of nature around him, who shows in the glance of his eye the "monarch of all he surveys," be the descendant of brutes? and still further, of worms? Involuntarily, and with a shudder, we answer, "No!" Created proudly erect, he has never stooped, but when governed by a wicked will he has been driven to deeds of evil which have caused him to shun the eye of his fellow-man, and fear the power of his Creator.

How beautifully simple, and yet how grand, how sublime, the account we have from Holy Writ. "In six days God created heaven and earth, the sea and all that dwell therein." And His last day's work was the crowning glory of them all, for upon that day He made man, and what is more, made him in His own image, gave him a *soul*, a mind, a brain capable of working out the great mysteries of life, and of weaving threads of power that have held the world in subjection, and now have almost annihilated space. And this Creator, the One above all and over all, He who has brought forth all these lovely things from chaos, how dare man in his puny insignificance utter a doubt of his achievements, much less deny His existence. "But," says the philosopher, "the world was at first but a molten mass, and in its gyrations through space became solid, and, through chemical disintegration, peopled itself with animal beings, and trees, and flowers, and shrubs, and these, gradually becoming more and more perfect as ages elapsed, at length became man, at present, the highest order of beings." We still have unexplained the great beginning, the origin of all things. From whence sprang the nucleus, around which myriads of worlds are formed. Look forth upon the canopy of heaven on a clear night, and tell us from whence came those brilliant stars that float around us in such illimitable numbers, apparently crowding each other from the way, and each vieing with the other in beauty as they traverse the azure vault. Oh! philosopher, if you attempt to reach the great beginning of all things through your science, astute as you may be, you must utterly fail long ere the desired goal is gained. You may cast your mind back through geological formation, for millions of years, and trace the various species and orders of animals that have inhabited the earth, centuries before history described their existence, and still you are as far from arriving at a satisfactory solution of the problem as when you first began. You must go to the great "I AM" for the formation of all. You must believe that God created them all, and not that they sprang spontaneously, through a series of transformations, from a molten mass. Thus only does the idea of our existence cease to be a problem. Thus only is the great question of nature settled.

And now, man, can you set your face against your Creator? Can you declare any of the works of His hand imperfect? Behold He has examined them all, and pronounced them *good*. He gave them to you as your inheritance, together with the power to use them, for, although man is almost the weakest of them all, through the almost miraculous power of the human brain, he assumes the reins of government, and conquers all, until the fiercest, even the lion, the "king of the forest," becomes as quiet as the lamb beneath his firm and fearless sway. Thus the *soul* of man, the great distinctive feature of the human being as compared with the brute, giving strength and power to the brain, declares that the greater cannot descend from the inferior.

We should, then, try to preserve this power, and strengthen it day by day by treading in the footsteps of our Creator. At times the way may be rugged and the path steep, but we have a promised light to our feet, if we do but seek it, and by placing implicit faith in Him in whose footsteps we are walking, we need fear no evil, but shall eventually see our Creator where men shall praise Him forever.

NO SUCCESS WITHOUT LOVE.

Do not think that conscientiousness and hard study are enough to make you a workman that needeth not to be ashamed.

Conscientiousness you must have, or you will be led astray by self-love, by the glitter of superficial success, by desire to please men rather than God.

Hard study, too, is indispensible, for the roots of God's truth lie deep, and the soul must sweat in the digging of them. A gift to teach is also necessary, for it is God's commission whereby he ordains you, and without which your work is presumptuous and unblessed.

But you may have all these and fail. Without love it is impossible to please God. Without love conscientiousness is unfruitful, or bears only briers of disappointment and thorns of impatience. Without love hard study becomes a weariness to the flesh, a burden to the spirit, and the gift to teach be wasted, as the life of some trees is wasted upon "nothing but leaves."

THE GREAT CONVENTION.

Continued.

Destructiveness. So far I have been silent in this great debate, not because I am uninterested, but because I preferred to hear the expression of the prominent members of this meeting first. With none can I so fully coincide as the expressed views of my friend and yoke-fellow who last spoke, but while he is indifferent as to whom shall be king, to me it is a matter of the greatest importance, in fact, my all depends upon it. I am as much out of my element here as a fish on dry land, or the beasts that are now playing around us, in the midst of the sea. I must destroy or be destroyed, but what can I do here? All is peace and harmony just as if my brother, who last spoke, and I, had never been created. Never shall I submit to live thus. My voice shall be for rebellion and open war let come what will.—Talk about dying; has not satan just told us that they were tried in the very same way that we are and yet he died not in rebellion, but to-day stands before us as a mighty king? What if he was defeated in the first attempt? If defeated, not conquered but comes forth to-day as a victor with renewed strength and courage from the greatest battle that was ever fought. If such are his first achievements in an engagement immatured, who can tell what the next may be with the important skill and knowledge obtained and the additional aid of this host, some of whom are impatiently awaiting a favorable decision? Cast away your silly forebodings and let us have that knowledge which the fruit of this forbidden tree is designed to give,and if the penalty is intended, with the knowledge thus obtained and our combined power, we can wave the results and successfully compete with the God who made us. The decisive moment has come and let us cast our vote on the side of wisdom and independence.

Hope. While some rejoice, others weep. This meeting is one that omens much ill to our Kingdom and has filled my soul with fear. Well would it have been for us had we never heard of satan or this meeting never had been called. What more should we desire than we now enjoy? How pleasantly has our time passed away, and how peaceable has our lovely Kingdom been? The great God and only true King who created this paradise and filled it with all these pleasant things, certainly had no other object in view than our future happiness, and I feel assured that beyond this prohibition is in store for us some great good if we only abide our time and betray not the trust which has been given to our care. Should we not show our allegiance to the one who has done so much for us? When we once prove our obedience by being firm in our loyalty to him, then it is that he will, in his own good time, show us why he has placed this test of allegiance before us, and then it is that we will be entrusted with such knowledge that would not now be safe for us to know. In case of disobedience, there is nothing for us to expect but his displeasure, and what that is none of us can now comprehend, but it certainly will be much greater than all the good a vanquished foe can heap upon us. My very soul spurns the fair promises and unholy schemes of this pretended King, and sad will be the consequences of that union which will make us and the subjects of his kingdom one, to those of us who seek our pleasures in those things which are intended to elevate us and bring us in closer proximity to our great King who has made us. Then, let us not, in view of all the good received, reach forth the impious hand and pluck an intended blessing and thus convert it into a present curse. My decision is never, *no never.*

Approbativeness. Complete happiness and solid pleasures consists in great acts and daring achievements, nothing ventured nothing won. Our present joys are limited and consists only in a repetition of events which by nature do not change, hence there is no progression, nothing to be lost nor nothing to be won. The idea of such monotonous enjoyments are not at all in harmony with my views of the object of life. This kind of existence, although pleasant and complete enough for some, is entirely too tame for spirits like we. What have we accomplished since here? What our achievements and where, our condition bettered? Can it be expected that such enjoyment will endure? It might, could we be willing in such ignorance to remain, but how can we, when knowledge, the thing that we are thirsting for, is ever set before us? Our King has said that all he made was good, so we must conclude that the fruit of this forbidden tree is also good, and if good, why all this contending; why not eat it at once?

Vitativeness. I could fully coincide with my brother who last spoke was it not for that dreaded sentence, "Thou shalt surely die." The thought of dying to me is dreadful. Give me the assurance that to die, if die we must,is not to be annihilated or utterly destroyed, and I shall go with you with the greatest of pleasure.

Satan. By the permission of this meeting, I shall be happy to explain.

Alimentiveness. We shall be pleased to hear you—proceed.

Satan. I think I am fully competent to answer this question, as experience is the best of teachers, and thus have I learned. To die in this sense means to pass from one state to another. This change we underwent. Formerly we dwelt in heaven, as I before informed you, but now we dwell there no more, neither would we had we the opportunity, but you see that we still exist. This is the most that it can mean, and I feel assured that in your case it will mean much less. This place is far from heaven, the abode of your present King, and when he learns that your eyes have been opened by the virtue of this tree and that my force has also found this place, rather than have another rebellion, he will quietly withdraw and leave us to reign unmolested. So let me say once more to one and all, there is nothing to fear, and as our meeting has been both interesting and lengthy, it should be remembered that the time has arrived that a decision should be made. With pleasure I have learned the general expression of the Convention and feel confident that the result will be a glorious victory.

Alimentiveness. Already the great orb of light is sinking in the west and the time is approaching that our King comes down to see how we do. Before that, this decision must be made and the meeting closed, and I now call for a vote. All that are in favor of eating of this fruit and accepting satan as our King will now arise to their feet.

A large majority arises and with thunderous applause accepts the new King.

The fruit of the tree of knowledge of good and evil is eaten, the other Kingdom comes and also partakes. Satan satiated with revenge now takes his leave and the fatal result flashes in upon the unfortunate Kingdoms. The most daring are cowed down into nothingness, and with abject fear they await the arrival of their King. Their eyes are now opened and they see the good and the evil. The good to them, through disobedience, is lost and the evil is come upon them—their valor all gone and their new and boasting King deserted, they would gladly evade the approaching visit which formerly was their greatest joy. They hear the stately steppings of the great King and, for fear, seek shelter to hide from his presence, but the call is: "Come forth." Deeply humiliated and conscious of their nakedness, they approach and hear the result, which was as follows: Through disobedience you have become as one of us knowing both good and evil and lest you now in your fallen condition reach forth your hand and partake of the tree of life and live forever, thou shalt be driven forth from this sacred place and it shall be forever closed to you. Because thou hast given heed to satan, he shall have the power over you and everything around and about you shall be blighted with a curse, even the creation around you, which before was tame and peaceable, shall now become fearful of you and shall avoid your presence, the earth instead of bringing forth its pleasant herbs, shall give birth to thorns and and thistles, thy strength wane, thy days fail and thy body return to the dust from whence it was taken.

Thus ended the "great convention," thus we fell and thus are we born into the world outside of the Covenant, strangers and aliens to the commonwealth of God unless readopted thro' the intervention of His immaculate Son, of which I may make the subject of another essay under the caption of "An Inquiry after Jesus." Hoping that these thoughts, though given in a rambling way, may not be altogether uninteresting, I remain kindly yours. BLASTUS.

EPISTOLARY.

LETTER TO THE YOUNG DISCIPLES AT BUSH CREEK, AND LINGANORE, MD.

It is now nearly five months since we had the pleasure of having an intercourse with many of you. A time that many of you will long remember,-and that has given me also occasion to have pleasant remembrances of the time when we met together and talked of those holy things which Heaven furnished for salvation and eternal life. Then many hearts were tendered by the gentle influence of the spirit of God, to accept the terms of reconciliation and with willing minds and humble hearts enlisted under the blood stained banner of Jesus.—Not only peace and joy to the penitent, but there was joy in the church; joy in the households; joy in the hearts of fathers and mothers, brothers and sisters, husbands and wives, and we hope joy in Heaven, because the dead were made alive, and the lost found. Since then others have been added to the number, and employed with you in the labors of the vineyard, and by this time you all have, we trust, a little experience at least, and a taste af the "good gifts of God, and the power of the world to come." This experience and knowledge, through faith in Jesus, we hope has been so congenial in its divine nature to you, that its privileges and church, the cause and its nature has become so near and dear to you; that you are getting strong, even of the strength of men and women in Christ Jesus. It is about your faithfulness and prosperity that I am concerned. With the Gospel and the church I would have you strong, steadfast, immovable, always abounding in the word and work of the Lord. And again there is no doubt but that you all have had your trials, temptations to sin, and weakness of faith, but the Scriptures tell us that if we resist sin and temptations, by the help of the Lord we shall "overcome," and shall have a "new name," "a white garment," a place in Heaven, a home with Jesus. We are as pilgrims and strangers here journeying to another country, a home in Heaven, our Father's house. The more faithful we are,

the more surely we near the happy place and we can joyfully sing:

"Nearer my God to thee,
Nearer to thee;
E'en though it be a cross,
That raiseth me."

Sometimes the journey is a long one; to some others shorter. Some of us must labor and toil a long time in life before we get the reward and crown of eternal life, and meet the happy brotherhood in Heaven. With others, even as our dear little brother, who set out with you, on the journey last Winter, one of your little band, has gone over. We trust, angel guides led the way of the dear one to the happy holy place,—hope his soul is lisping the anthems of eternal praise. The melody of echo in the dome of the eternal, is angels joy and saints delight. He has gone before, absent from the body, but present with the Lord. He had a deep concern for you in his departing moments; his prayer being that you might be faithful to Christ. Don't forget it, that you may again meet your departed brother where parting will be no more. Labor on, the crown is only promised at the end of the journey; read the Scriptures carefully and prayerfully, "add to your faith virtue, knowledge, temperance, patience, kindness, brotherly love and charity." Add a little here and a little there, but only that that will make wise unto salvation. Love the Brotherhood; love all men; love the Elder who has oversight over you; give them double honor for their work's sake. Honor fathers and mothers, love brothers and sisters, and particularly keep yourselves unspotted from the world. Be not highminded or proud, but of an humble heart, and a contrite spirit, which is well pleasing in His sight, who then will preserve you blameless to the day of redemption, "and no man will be able to pluck you out of the Father's hands."

I have many more things to write but time and space forbids, hoping again to hear from you soon by the elder brethren, who have reported good concerning you, or perhaps may come to you some time again.

Fare ye well.

D. F. Good.

EXPLANATION.

From the *Visitor* by request.

Having been called on, both personally and by correspondence, for an explanation of an *insinuation* which appeared in an article in the *Christian Family Companion*, some time since, over the signature of D. B. Klepper, entitled "*The nonpardon doctrine repudiated.*" In that article, after vainly attempting to extenuate his own guilt in the sin of fornication, he "wonders how I can reconcile my present views with *my own case*—as though I also am guilty of the same. This insinuation of his against me has excited some curiosity in the minds of the Brethren who are not personally acquainted with me, and hence the necessity of the following Explanation:

It is a fact which is well known to a large majority of the members of the Church in this country, that my wife was married to a man before she was married to me. The result of that marriage is also well known to most members of the Church, from the fact that the case was carefully examined into by the Church at the time of our reception; and hence I would just state that Brother D. B Klepper was a minister in charge at the time, and I believe baptized us both. But not only Brother Klepper but the whole Church who had cognizance of the case were perfectly satisfied; and also D. P. Sayler, who was traveling in our county at the time, had cognizance of the case; therefore, this explanation is not necessary to satisfy them. But there are many dear Brethren and Sisters who are living remote from here who know nothing of the facts in the case, and who, having read the article in the *Companion* in which Bro. Clepper makes the insinuation alluded to, are anxious to know the cause. The facts in the case are briefly as follows:

My wife's father (David Thomas) was a member of the Church of the Brethren, and emigrated to this country from Pennsylvania, locating in Washington county, Tennessee. By industry and frugality he acquired a very comfortable living, and reared a very respectable family.

When my wife (Lavina) was about sixteen years old, she formed an acquaintance with and married a man who was an almost entire stranger to her. After the marriage he continued to live with her at her father's for some time, probably ten or twelve months, until a young woman in the country had an illegitimate child by him, when he took her and left the country. Lavina got a divorce from him after he had run away with, and probably married the other woman, (for it was afterwards ascertained that they were married). He then, with the other woman, went west, and Lavina knew no more of him; so that whether he was dead or not she did not know; but he was evidently the same as dead to her, having joined himself to a harlot, and "two, saith the Scriptures, shall be one flesh." "Know ye not," says the apostle, "that he that is joined to a harlot is one flesh"; so that really he was spiritually dead to her whether he was literally dead or not.

Nine or ten years after this occurrence, I became acquainted with Lavina and married her, she not knowing of him who had thus shamefully treated her for about ten years.

We have been married and living together for about twenty-two years, during all of which time I have never heard of the man, and neither has my wife to my knowledge. In the immediate neighborhood of where all these events had occurred, and with which circumstances most of the old Brethren were familiar, my father-in-law being a member of the Church, and Lavina being reared up in the bosom of the Church, and D. B. Klepper being perfectly familiar with the case—all these facts being perfectly well known to most members of the Church, and made known to the others at the time of our application—I have been living in the same community for eight years. Since I joined the Church I have been advanced from a private member, through all the different degrees, to the highest position in the Church,—and all under the immediate supervision of Bro. D. B. Klepper, the writer of the article alluded to, who was an Elder in the Church, from which high position he has, like Judas, betrayed his Lord and fallen by engaging in the heinous crime of fornication.

Jesse Crosswhite.

TITLE TO HEAVEN.

It is said, and more than half believed by some, that "Heaven is a place for those who do not succeed on earth." If this were proven to be a truth, it would afford comfort to many who have no other or better hope, who are unsuccessful in almost everything they undertake. That there is a little poetic romance in the idea, we can readily see, but that there is any substantial reason or Scripture utterance for such a doctrine we fail to discover. All we know of Heaven is learned from the Bible, and that clearly shows but one door of entrance to the world of bliss, and that door is not poverty nor wealth, good nor ill success in the affairs of this world, sickness nor martyrdom, but the Lord Jesus Christ, who gave Himself a ransom for all, "that whosoever would believe on Him should not perish, but have everlasting life." Poverty and the keenest sufferings, or wealth and a pleasant life are no securities to any soul to insure a home on the shores of immortality. With either of these, one may be ladened with guilt and sink to the lowest depths of ruin; or cultivating the graces and bringing forth the fruits of the spirit, he may be ready, without a moments warning to quit all that is earthly and be borne at once to dwell amongst the holiest of beings above. Safety for a future state rests on a broader and surer foundation than mere conditions in human life, or earthly vicissitudes. The only sure foundation on which any human being can rest or build their hopes for eternity is the great Redeemer, and whoever is not saved by Him, will not be saved at all. Those who have an interest in His Kingdom can well afford to be poor, or even run the fearful risk of being rich, especially if God bestows the wealth. One's poverty may be his fault or misfortune; his ill-success may result from folly or crime, or it may be a divinely appointed discipline to counteract and ward off greater evil, and lead the soul to penitence and to Christ. And when it is the latter, it should be looked upon as a positive blessing, under which one may rejoice, and give glory to God. Those however, who have reason to reckon themselves among the unsuccessful, will do well to bear in mind that continued success in this life is always dangerous; that the Christian graces germ not easily beneath a pleasant sky, and surrounded with the glitter of wealth and fashion; but under severe trials, amid temptations and conflicts, in hours of such peril as drives the trembling soul nearer to Christ than to any earthly friend. Then is the passage being certainly made toward the haven of rest.

Sallie E. Sefton.

Mechanicstown, Md.

KEEP IT TO YOURSELF.

You have trouble; your feelings are injured, your husband is unkind, your wife frets, your home is not pleasant, your brethren do not treat you just right, and things in general move unpleasantly.

Well, what of it? Keep it to yourself. A smouldering fire can be found and extinguished; but when the coals are scattered, who can pick them up? Firebrands, when together, can be trodden under foot, but when tied to the tails of Samson's foxes, it is difficult to tell where they will burn.

Bury your sorrow. The place for sad and disgusting things is under the ground. A sore finger is not improved by pulling off the rag, and sticking it in everybody's face; tie it up and let it alone; it will get well itself sooner than you can cure it. Charity covereth a multitude of sins. Things thus covered are often cured without a scar; but when they are once published and confided to meddling friends there is no end to the trouble they may cause.

Keep it to yourself. Troubles are transient, and when a sorrow is healed and past, what a comfort it is to say, "No one ever knew it until it was all over."

Pure religion will enlarge the heart. I care not how selfish and mean a man may be before conversion, the love of God shed abroad in his heart will enlarge and expand his soul. The very first impulse of his heart after conversion is, for the whole world to come to Christ; and he is willing and ready to do something to help on the glorious kingdom of the dear Redeemer. Paul said that no man liveth unto himself. I suppose he meant that a Christian did not live merely for himself, but rather sought to benefit others—to help others into the light, and so on to heaven. If it were possible for a selfish man to get to heaven he would want the best mansion in our Father's house free of rent and would want it all for himself.—*Weaver.*

HOW TO RUIN A SON.

Let him have his own way; allow him free use of money; suffer him to rove where he pleases on the Sabbath day; give him free access to wicked companions; call him to no account for his evenings; furnish him with no stated employment. Pursue any one of these ways, and you will experience a most marvelous deliverance if you have not to mourn over a debased and ruined child. Thousands have realized the sad result, and have gone mourning to their graves.

From the Christian Observer.

THE FAMILY AT BETHANY—NO 2.

Sickness and Death—Jesus at the Grave of Lazarus—Comfort for the Bereaved—Malicious Unbelief.

But the tranquil happiness of the little family at Bethany was not to remain undisturbed. A sad blow was to fall upon them, and their skies were to be for a while overcast. Lazarus was stricken down by a fatal disease, and the whole household was shrouded in gloom, and every heart filled with grief. The stricken sisters, doubtless with sleepless eyes, and swelling, anxious hearts, bent over him with unwearying tenderness and devotion, ministering affectionately to his every want, and watching and hoping and praying for some indication that the power of the disease was broken.

At last when hope began to fail, and despair brooded over them, they sent messages to the Savior, saying, "Lord, he whom thou lovest is sick," hoping that He would come without delay and speak the healing word. But the Savior knew all that had occurred, and knowing what was still in the future, He said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." So He abode where He was yet two days longer.

Aye, oftentimes has the same message ascended heavenward to the same loving, sympathizing Savior from burdened, anxious hearts at the bedside of sick and suffering dear ones, whom we know to be His disciples: "Lord, he (or she) whom thou lovest is sick;" and we weep and watch, and wait and hope, and still continue to pray, and yet there comes back no healing response. The Savior puts not forth His mighty power to stay the progress of the destroyer; and it is because that sickness, though it may be unto death, is for the glory of God, that the Son of God may be glorified thereby." And is not that enough to comfort us? Ought we not then to be submissive and resigned? Should we not part less reluctantly with our loved ones when we reflect that God is to be glorified in their removal from this world of sin and suffering and death, to His own bright mansions of bliss?

When at length, Jesus came to Bethany, Lazarus had already "lain in the grave four days." The last duty had been performed. The last sad tribute of affection had been paid to the departed by his bereaved and stricken friends, and he was sleeping peacefully in the grave, while four days of dreary desolation and hopeless grief to the sisters had passed slowly away. Many of the Jews gathered about the afflicted sisters to "comfort them concerning their brother;" but from these they turned to Jesus, going hastily forth to meet Him, knowing in their hearts that He more than all others, was able to minister to their consolation.

In times of bereavement and affliction it is very pleasant to us to have our friends gather about us in ministrations of tenderness and sympathy, but human efforts, however well directed, usually fail to relieve sorrows of the bereaved, and the pious heart will turn from all these to a dearer, better friend, to a never-failing comforter whose ears are ever open to the wail of the sorrowing, and the sigh of the mourner, and will bear their heart-burdens and great griefs to him knowing that He is willing and able to impart richer, sweeter comfort than any earthly friend.

When the Savior met the bereaved sisters, He was deeply moved. The evangelist tells us that when He saw Mary "weeping, and the Jews also weeping, which came with her, He groaned in the spirit and was troubled." Enquiring where Lazarus had been laid, they said to him, "Lord come and see;" and they gathered to the sepulchre. Aye, dear reader, that was no unnatural, unearthly scene. Many such have been witnessed in this valley of weeping, which is so thickly strewn with the sepulchres of the dead. Who, that has lived long on earth, has not stood with streaming eyes like Martha and Mary, by the grave of some departed friend, and felt to the very deepest depths of an agonizing heart, the same emotions of grief that bowed the heads of those bereaved sisters? And what heart so hard and insensible to the touch of sorrow, as not to have wept tears of sympathy when gathering with such a circle of mourners to the grave of one dear to some of their fond and loving hearts? Aye, yes, we have seen, we have felt it all.

Can we wonder then, that a compassionate Savior should be deeply moved? Jesus wept. How tender, how touching the scene! Yes the blessed Savior, the Lord of glory, the King of Heaven wept, "wept." He knew that He would soon call forth the sleeping dead from the silent sepulchre by which He stood, but the unrestrained tears of condoling friends, the piteous wailing of the bereaved sisters, and the knowledge that his beloved disciples, thus bereaved and stricken, and bearing the same burden of affliction, would gather to the sepulchres of their dead in every age, overwhelmed his heart with tender, sympathizing grief, and He "wept." Ah, those precious tears have been like healing balm to many a wounded heart!

It is a happy thought, dear reader and full of comfort, that Jesus stands sympathizingly and compassionately by the side of the believers now as they gather to the graves of their loved and lost. Yes, thanks be to God, He is always there to support them by His power, and sustain them by His grace. And the same comforting messages come to us that fell with such soothing power upon the hearts of Lazarus' mourning friends. "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." Though the body shall sleep awhile in the grave, yet the soul shall live in Heaven, and the body will be raised up again in the bloom of immortal life and vigor. He that believeth in Christ, shall never die spiritually nor eternally. The soul shall only for a little while be separated from the body, which shall slumber in the dust until Christ, who is the resurrection and the life, shall raise it up, call it forth from the tomb, and clothe it with incorruption to live and reign with Him forever. Then our beloved dead are not lost. They are only gone before, and we shall see them again in the same bodies that we have so tenderly laid away to rest, and in heaven shall clasp "inseparable hands." O happy, thrice glorious day, when through GRACE, we shall "gather at the beautiful river," and with the angels of God and the saints redeemed of every age, and our friends who have gone before "will walk and worship all the happy golden day."

Lazarus was raised from the dead by the mighty power of Jesus, and yet strange as it may seem, while many of the Jews who witnessed the scene, were convinced in their minds and became the believing followers of Christ, others did not believe, but went their way to the Pharisees and "told them what things Jesus had done," with designing malice; and a council was called that some measures might be taken to destroy or counteract the influence that the working of such wonderful miracles was giving to the Savior. And thus has it ever been.

Unbelieving, wicked men, not willing themselves to become the disciples of Christ, throw impediments in the way of others to hinder their belief, and try to convince them that there is no truth in the Christian religion. Like the unbelieving Jews, they would not themselves believe, though one rose from the dead, and when they see man walking in the paths of righteousness their hearts are troubled and they would impede the progress of the Gospel, and stay the advancement of the Redeemer's kingdom. Alas, blind unbelief! They do not know of what bliss they are cheating their own souls and trying to cheat the souls of others. They know not what anguish they are laying up in store for themselves.

J. B. R.

LETTER FROM PEARL WOOD.

BURR OAKS FARM. O., June 19.—Most certainly, dear Mr. Editor, "the donning of silks and satins has a tendency to foster selfish pride," if one takes pride in wearing such, and glories selfishly in being more richly attired than surrounding sisters. And any woman who makes a practice of arraying herself in very rich and costly clothing, is highly censurable for so doing. Not only does she show to the world, by wearing such, that her heart is in these things, but her sin extends further: it sets an example to the thousands of others, which example silly heads and weak, unconverted hearts are not slow to follow, often when their purses are unequal to the drain made upon them, and this causes lavish expenditure of money, lent for a higher and nobler purpose [viz: to do good and win souls to Christ). Besides, extravagance often ruins the business of otherwise prosperous fathers and husbands, and brings want and misery to the homes that should abound in peace and plenty, and would so abound did the wives and daughters bring their expenditure for dress within the limits of their income instead of far exceeding it.

I only compared the "silk and satin" with the "calico" to show that a true woman's capabilities of filling gracefully every station in life in which God places her should make her mistress of all of them. "Beauty unadorned is oft adorned the most." A simple and unpretending dress heightens natural charms far more than all the puffs and turbelows that cunning fingers ever fashioned. That dress is handsomest and most worthy of commendation that passes unnoticed (save for its exceeding neatness) in a crowd. It is true, plainness and simplicity in our outward appearance will never, in itself, lead to Christ, but a heartfelt knowledge of Him and the Christian religion will always lead us into simplicity. For, as the inside of the "cup and platter becomes cleansed and purified," so will the outside appear like unto it. But, while admitting all this, there are times, however, when tender hearts, warm with earnest love to God and love to man, beat strongly beneath the rich folds of a silk or satin dress, and there are times, too (financial circumstances warranting it), when such apparel seems very appropriate. But surely the House of God is not the place for making a display of such. Very often in our fashionable churches of the present day the wanton display of dress and fashion is so great that one's desire to "worship God in spirit and in truth" is well nigh frustrated, by having the senses distracted by flaunting rainbow colors and vast gardens of artificial flowers; by all manner of odd and grotesque shapes and contortions of the human form divine, "created only a little lower than the angels, and crowned with glory and honor." Although thus originally made, how sad to see woman now delighting to set herself up for a show to be gazed at by the vulgar crowd, and to take her rank among the "foolish women with no oil in their lamps!" Moreover, her vain and hollow heart leads her to vie with her perhaps wealthier sister in seeing which one of them can load the greatest amount of costly dry goods on their back; whose waist can support the greatest bulk of back numbers of newspapers, and who can take up the most room, and make the most fuss and bustle on entering church, in that halting, ridiculous gait; whose ears and fingers, whose neck and wrists can support the heaviest load of glittering ornaments, evincing a weak head and still weaker heart,

with very little cultivation of intellect, and destitute of the beauties and graces of either.

Day by day I am made to rejoice more exceedingly, and to thank God more fervently, for His beautiful gift of the glad, free country; where, in his temples—the leafy groves of our majestic forest trees, with the wide expanse of God's blue heavens above us, with "His footstool," the verdant earth beneath our feet, we may indeed worship Him as He must be worshipped by His chosen people. Everything that has breath in the country seems to praise the Lord, the touches of whose skillful and beautifying fingers are seen and recognized in all the workmanship of His hands.

And now a few words about our union Sabbath Schools: When I wrote my last "letter," we, of this district, had just begun our labors. Now we have eight flourishing Sabbath schools in the township, which not only serve to draw our neighbors more closely together, affording work of common interest to all, but by so doing we are, under the blessing of God, the instruments of sowing good seed in His name, and of winning souls to Him.

Our hands, at first weak and unskillful in the good work, are now strong through faith in Christ and His promises; it is not us of ourselves, but God working in and by us. For we "can do all things thro' Christ who strengtheneth" us. In this school district where we live, our class of young men and women is one of the most encouraging features of enterprise. It now often numbers 24 or 27; and this shows the result of a little handful of good seed sown in the name of Jesus Christ.

There has been much talk of the evils of intemperance, and much written about it in "our columns" lately. Just so soon as all the women the world over work with the power and earnestness God has given them, just so soon will a heartfelt "knowledge of the Lord cover the earth as the waters cover the seas." Then will the manufacturing of the filthy weed, and the sale of the demoralizing, man-destroying "fire-water" be stopped. We "must lay the ax at the foot of the tree." It is true our hands and hearts may be yet too weak for that; but if we use the strength given us, and are industrious in clipping off the branches, by and by, with the grace of God, which is sufficient for all things, the power and ability will be given us. And so, in the end, good and right will triumph!

PEARL WOOD.

The modest man will not parade his own excellence lest he should offend.

Christians might avoid much trouble and inconvenience, if they would only believe what they profess, that God is able to make them happy without anything else. They imagine that if such a dear friend were to die, or such and such blessing were removed, they should be miserable, whereas God can make them a thousand times happier without them. To mention my own case. God has been depriving me of one mercy after another; but as one is removed, He has come and filled up its place. Now, when I am a cripple, and not able to move, I am happier than ever I was in my life before, or ever expected to be; and if I had believed this twenty years ago, I might have been spared much anxiety. If God had told me sometime ago, that He was about to make me as happy as I could be in this world, and then had told me He would begin by crippling me in all my limbs, and removing me from my usual sources of enjoyment, I should have thought it a very strange mode of accomplishing this purpose. And yet how is His wisdom manifest even in this!—*Dr. Payson.*

YOUTHS' DEPARTMENT.

THE LITTLE GRAVE.

"It's only a little grave," they said,
"Only just a child that's dead;"
And so they carelessly turned away
From the mound the spade had made
that day.
Ah! they did not know how deep a shade
That little grave in our home had made.

I know the coffin was narrow and small,
One yard would have served for an ample
pall;
And one man in his arms could have
borne away
The rosewood and its freight of clay;
But I know that darling hopes were hid
Beneath that little coffin lid.

I know that a mother stood that day
With folded hands by that form of clay;
I know that burning tears were hid
'Neath the drooping lash and the aching
lid;
And I know her lip, and cheek and brow
Were almost as white as her baby's now.

I know that some things were hid away—
The crimson sack and the wrappings gay;
The snow-white dress—the lock of hair—
And for eyes so blue, and head so fair
There's an empty crib, with its covers
spread,
As white as the face of the sinless dead.

'Tis a little grave; but oh! have care!
For world-wide hopes are buried there;
And ye perhaps, in coming years,
May see, like her, through blinding tears,
How much of light, how much of joy,
Is buried with an only boy!

A HARD SUM.

Are you good at arithmetic? I will give you some losses to add up and calculate how much they come to. It is a good sum for boys. They are *losses made by strong drink.*

Loss of money.	Loss of friends.
Loss of time.	Loss of good conscience.
Loss of health.	Loss of feeling.
Loss of beauty.	Loss of mind.
Loss of business.	Loss of peace.
Loss of character.	Loss of life.
Loss of the soul.	

The above is an extract from the *Little Christian*, and should command the careful study of every young reader, and old ones too. The items alone, at first may not seem so great but as they sum up the result becomes awful. We will briefly notice the items as as they stand.

Loss of money. Money has really but one lawful value and is properly used only when spent for the good and well being of the body and as strong drinks are not good for the body, money spent for it is lost.

Loss of time. In earning money we use time. If that money is spent for strong drink, the time spent is lost.

Loss of health. Anything that does not add to the health and strength of the body detracts from it. Strong drink *is not* food. It stimulates, but correspondingly destroys the vital forces, therefore it destroys the health.

Loss of beauty. Beauty is health, and when health is lost beauty goes with it. See the loathsome drunkard, he is the very picture of ugliness.

Loss of business. Time is money, and when we spend money for strong drink we get no value in return for it and our business goes down, and with it our *character* falls and when our character is gone our friends forsake us because when our character is gone we are no better than the brute. When these losses commence bearing upon us we sink under their ponderous weight. The man is changed into a demon, his *conscience* becomes seared, his heart hardened and his *feeling* lost, Without money, without character, without friends and without hope, his *mind* becomes unhinged and his *peace* is gone. Under this load of degradation he sinks beneath hope and he hugs the demon that is robbing him of all that is worth living for—he takes the last and fatal drink and fills a drunkard's grave, and sinks into a drunkard's hell, for it is said, "no drunkard shall enter the kingdom of heaven." The sum then of all these losses is the loss of the soul. Ponder them well dear young friends and avoid the curse as the poison of the serpent for the wise man says; "wine is a mocker and strong drink is raging."

THE MASSACRE.

BY J. S. FLORY.

Not long since while traveling through a very mountainous district of West Virginia, I overtook a man traveling the same way I was. He was one of the old settlers of that section of the country and told me of many occurrences of "old times" while the Indians yet inhabited this country. Among others he told me of the killing by Indians of two children which circumstance I will write for the little readers of the PILGRIM, that they may understand what dangers our fore-fathers had to endure, and how thankful they should be that not many of them these times have such dangers to encounter. First I will say the Indians naturally were disposed at first to treat the white people kindly, but there were some whites that mistreated the Indians and that caused them to be an enemy of the white man, and killed many of them.

There was a family by the name of Morris living on a small stream of water in what was then Kanawha Co. They had a boy and girl that I imagine were the delight of a good mother's heart and joy of a father's love. They lived thus in the wilderness as free as the deer that drank at the clear brook or browsed upon the mountain side. Those children no doubt were happy in their forest home; playing by the water side, gathering wood from the hillside, and at evening bringing in the cows made up a good part of their happy lives. But little did they fear the howling voice of the wolves or cry of the panther. They felt secure under the protection of a home. One evening as was their custom they went to bring in the cows. Probably the boy astride his stick horse, and platted hickory whip in hand, the girl as happy as a singing bird frisking along the path that led through the wood; thus they went thinking not of danger. But alas for those happy innocents! From their hiding place sprang forth some dusky Indians and with their tomahawks struck down those children, the scalping knife severed from their heads a tuft of hair and portion of scalp, and thus were they left in the arms of death—a death so terrible and speedy.

As the evening closed in and the children did not return uneasiness came over the mother's mind; night coming on and the father returning from his work and the children yet out, caused a dread to seize their hearts. The father went on the search of his children—he found them where they were stricken down. What must have been the sorrow felt by that Father and Mother, to have their children thus rudely torn from them by the hands of human beings. Side by side they laid them in the silent grave. Two little martyrs to the vengeance of a savage people.

Little readers, we do not wish to dwell on the sad occurrence but would say, think of the blessings you are enjoying surrounded by a good and kind people. Can often go to preaching and Sunday school and learn of Jesus; and have papers pub-

lished for your instruction. You need not fear the tomahawk of the Indian, or the wolf, bear or panther, but you are in danger of a great "*beast*" one that "goeth about as a lion." He is often called Satan. He waylays every path you have to travel, is hid where you least expect him, and he will if you let him get a hiding place in your heart. If he does you can often see him peeping out through an ill temper, cross words, dishonest spirit, vain or proud mind. Satan peeps from under those ribbons and ruffles and foolish head dresses, has his fingers in those rings, ear-drops and breast-pins. If you would not be led captive at his will, keep a sharp lookout for him. Keep clear of all his nets. Keep in the narrow way with Jesus, who is meek and humble in heart. May God give you grace to be like Jesus.

OUR EASILY BESETTING SINS.—"The sin which doth so easily best us." Heb. 12; 1. Said a dear little girl of five summers, as she rose from her evening prayer, in which she asked God to forgive a fault, "Grandma, I am ashamed to ask God to forgive me for that, I have asked him so many times."

Cannot many children of a larger growth say the same? And is it necessary for us to be continually sinning and repenting? The promise is, "Who so confesseth and forsaketh his sin shall have mercy." Surely we should all be "ashamed" before God that we so easily fall into temptation. When we are assured that God will not suffer us to be tempted above that we are able, but will with the temptation also make a way of escape that we may be able to bear it.—*New York Observer.*

THE BRIGHT SIDE.—Look on the bright side. It is the right side. The times may be hard, but it will make them no easier to wear a gloomy and sad countenance. It is sunshine, and not the cloud, that makes the flower. The sky is blue ten times where it is black once. You have troubles, so have others. None are free from them. Troubles give sinew and tone to life—fortitude and courage to man. That would be a dull sea, and the sailor would never get skill, where there was nothing to disturb the surface of the ocean. What though things look a little dark, the lane will turn, and night will end in a broad day. There is more virtue in one sunbeam than in a whole hemisphere of clouds and gloom.

There is born within every man the germ of both virtue and vice. The development of one or the other is contingent upon circumstances.

We must not speak all that we know, (says Montague,) that were folly; but what a man says should be what he thinks, otherwise it is knavery.

CORRESPONDENCE.

AN EXPERIENOE.

Dear Pilgrim:—As our beloved brother J. Nicholson requests me to give a sketch of my fellowship with the Brethren Church through the PILGRIM, I will endeavor to do so with the help of the Lord. But permit me first to give a small sketch of my experience. God called me when young; finally I gave my heart to Him, and connected myself with the M. E. Church in Carlisle in 1823, and remained a member of said church for three years. By moving ten miles away I got out of the church. In 1841, I became a widow, which I am yet. In that same year I became a member again in the M. E. Church in Chambersburg, a church I dearly loved, but sorry to say that I could not follow my Savior in all His commandments, which I had a great desire to do, but was deprived of the privilege in the church of my choice. I remained a consistent member of said church until September 17, 1865, when I was led into the liquid stream by brother Lewis Cobaugh, at Daniel Coghanower's mill, in Cambria Co., Conemaugh District, and was buried with Christ in baptism. I believe I stand in full fellowship in the Brethren Church, not only with the church, but with Jesus my Lord. I rejoice that I can follow my Savior in all His commandments. Brethren and sisters, let us walk hand in hand in humility. Let us strive for that crown which our worthy Bro. Nicholson so beautifully explains in PILGRIM No. 27. It is worth striving for. Let us keep our lamps well trimmed, and our light shining bright that the world can see that we were with Jesus our Lord. I am an aged pilgrim, and have traveled for years through troubles, trials and difficulties, but the Lord has been my support through them all, in whom I always have put my trust, and always will in health, sickness and death. Soon my journey will be ended, then I hope I shall be numbered with that beautiful throng where John saw in a vision of Patmos, there to praise my dear Jesus for ever and ever.

"I would not live alway, no, welcome the tomb,
Since Jesus hath lain there, I dread not its gloom;
There sweet be my rest till he bid me arise,
And hail him in triumph descending the skies."

Sinner, come along with us and we will do you good. Forsake your sinful ways and turn to the Lord, for why will you die? Turn now while it is to-day. To-morrow may be too late. God calls you now. Are you given to your cups? Dash it away for there is an adder concealed in the bottom which will sting you to death. Are you profane? Stop short and ask God to have mercy on your poor souls, and He will abundantly pardon. Are you a novel reader? Dash your novel into the flames and take the Bible in its place. The former will lead you to ruin. The Bible will lead you into all truth, and will point you to Heaven. Are you fond of fashions? Stop, turn into the path of humility, for God resisteth the proud, but will give grace to the humble. May God for Christs' sake add His blessing to these few lines is my prayer. HANNAH WHISLER.

Mechanicsburg, Pa.

WHY THE BRETHREN DO NOT COMMUNE WITH OTHER DENOMINATIONS.

Dear Pilgrim:—As the above reasons were called for I will try to give some.

"Without faith it is impossible to please God." Were we to partake with them at their meetings, we would leave out some of the connecting links. Feet-washing, the Supper, and salutation of the Kiss, and if it would be right to leave them off once, it would be right to always do so; therein we would say they are useless. We find the word saying, "happy is the man that condemneth not himself in that which he alloweth." And should we partake with them they should partake with us, and we love them too much to invite them to sin, for they tell us frankly they have no faith in Feet-washing, the Supper, &c., and "whatsoever is not of faith is sin," so we have to be careful that we lay not a stumbling block in the way of any man. But we invite, and that with tears, for men and women to take God at His word and do just what He says, and then we are willing and ready to welcome all. And Christ ate His Supper in the evening and we cannot, consistent with reason, partake until evening. In order to be worthy communicants we must speak the same thing concerning the communion. And were we to bring our gift before the altar and remember that one of the communicants had aught against us we would have to leave there our gift and first be reconciled. Then we could offer our gift.

You herein find a few of the reasons and the last is an unreconciled standing they have with us, and we truly believe the word of God teaches us to practice these things; so we say with the apostle, "let every one be fully persuaded in their own minds. He that regards these things regards them unto the Lord, and giveth the Lord thanks, and he that regards them not, giveth not the Lord thanks.

WM. SADLER.

Nankin, O.

GREENE, IOWA. }
July 20th, 1872. }

Dear Pilgrim:—As I am the only one that has, as yet, sent any correspondence for your columns from here, I now inform your readers that our communion meeting is over, and that we had a good meeting, and a refreshing time. The ministers that came to us on the occasion, were Eld. Peter Forney and E. Troxel of Benton Co., Iowa, and Bro. H. R. Holsinger of Pa. who labored very zealously for the cause of the Redeemer. We hope that the members will seriously contemplate upon the admonitions given by Bro. H. R. H. in regard to the sisters wearing the covering when in the exercising of prayer or prophesying. Also to the members that engage in the excessive use of tobacco. I can say that I was well pleased with the remarks made on the occasion. Hope that all will take it to heart. Upon the whole, we had a refreshing time. The members manifested a spirit of love one to another, and sinners were converted. Three souls were made willing to come out on the side of the Lord, and were added to the church by baptism, while others were almost ready to yield to the calls, but for some cause unknown to us, are still procrastinating. Our church is in a prospering condition. There has been several additions during the summer and still others which we expect will soon come along with us. Further more, we have come to the conclusion to build a meeting house, which is now on the way. The size of it is 40 by 60 feet, all of stone with a basement story. And as we are not full handed by any means in our pecuniary circumstances, my prayer and desire is that all will put a shoulder to the wheel, for unless we work together we surely will not be able to complete building. For fear of digressing upon you worthy PILGRIM, I submit this to your judgement, correct mistakes and only publish what you think is worthy of notice.

J. F. EIKENBERRY.

Dear Pilgrim: In one of your last numbers, you expressed the wish to have communications upon the subject of Close Communions, or why the Brethren did not commune with other churches, and permit other churches to commune with them.

To me it has always been a source of much regret that it could not be otherwise. I know we have been charged with bigotry, at least that we thought we were better than others. To the superficial observer, and inquirer after truth, it has that appearance. But let us go to the law and testimony. What do we find with respect to the institution of the Communion which was intended to commemorate the sufferings of our Savior. It is there recorded that the *night* before the Savior was crucified, He used bread and wine, as the representations of His broken body and His shed blood. His death, or the remembrance of it, was to be perpetuated by the continual use of those emblems. Precedent to their use, He ate a supper with His disciples which is called by John and Paul a supper, not the Passover. Precedent to that supper He washed the disciples' feet, to purify and prepare them to worthily eat the supper and afterwards receive the broken bread and wine. But what do we now behold in the practice of a majority of the so called Christian denominations?

Why, they have dispensed with the greater part of the things instituted by Christ, on the night before His crucifixion. They no longer wash feet, no longer eat a supper, as precedents to the bread and wine. They have also changed the time which Christ used for the observance of those sacred duties. Paul says, "follow me as I follow Christ." See Acts 20th chapter. When and where did he follow Christ in this matter? Again we are informed "what God has joined together let no man put asunder." Hence we cannot consistently commune with other denominations.

But, says some, we would like to commune with you notwithstanding

you refuse to commune with us. "We of course do not regard it necessary to eat the meal that you eat; and much less do we think it necessary to have our feet washed, yet we would submit to all those non-essential things, to keep up a uniformity of your exercises of the evening, and yet you refuse us." To such I would answer in the first place, "Are you not afraid thus to act? Is it not said that "whatsoever is not of faith is sin"? And would we not be accessory to such sin, if sin it be, by permitting you thus to act? But we have better reasons for declining to have others commune with us. Much as we may regret it, and I am sure it is regretted by every brother and sister of our community. It is not on the score of uncharitableness that we refuse you, but from stern necessity of duty. Unity is the highest round of the Christian ladder. And though we cannot be a unit in everything, we may be in this. And you say without any detriment to yourselves, time will determine that point. I have no disposition at this time to controvert that matter. I repeat, it is the duty of all to strive for unity in christian faith, especially is it so, when no one makes a sacrifice of principle. You say you would make none. We would, hence you can come to our terms, but we cannot to yours. You say our mode of inducting the sinner into the church is valid. We cannot, consistent with our view of Gospel obligations, say the same of yours. Hence you would make no sacrifice in coming to us—in the adoption of our plan of constituting membership, thereby procuring that unity that the following scriptures contemplate, which scriptures we offer as our principal reason, to justify our conduct in reference to this matter, at our Lovefeasts.

Ps. 133 : 1. Behold how good and pleasant it is for brethren to dwell together in unity.

Amos 3 : 3. Can two walk together except they be agreed?

John 17 : 20. That they all may be one.

" " 22. That they may be one even as we are one.

" " 23. I in them, and thou in me that they be made perfect in one.

Acts 4 : 32. The multitude that believed were of one heart.

Rom. 15 : 5. Be like minded, one toward another.

1 Cor. 1 : 10. Be perfectly joined together in the same mind, and the same judgment.

2 Cor. 13 : 11. Be of one mind.

Phil. 1 : 27. Let us stand fast in one spirit.

These are the rules that will enable us to attain to that unity contemplated in the revelations of God's will and word. Help us, O Lord, to walk in thy ways, which are ways of pleasantness and paths of peace.

E. SLIFER.

NOTICE.

All to whom it may concern.

The Church in which the District Meeting of the Northeastern District of Ohio, in 1873, is to be held, wish to give notice through their periodicals that they have appointed W. Arnold, of Somerset, Perry county, Ohio, as Corresponding Secretary. Any person wishing any information on that matter can address him at the above named office. The time and place of holding said Meeting will be announced through our periodicals in due time.

By order of the Church.

ELI STONER.

Beloved Brethren :—Please announce that we, the brethren of the Salem Congregation, Frederick Co., Va., intend holding, the Lord willing, a Communion meeting on Saturday and Sunday the 14th and 15th of September at 1 o'clock. The meeting will be near Newtown, Stephensburg, and near the Winchester & Strasburg R. Road. An invitation is given to all, especially ministering brethren. G. S. RINKIN.

Editors of Pilgrim ;—In PILGRIM No. 27, present Vol. in which appears our appeal, I wish to correct the spelling of a name. Instead of Jacob Nangle it should be Jacob Naugle. We hope that the brethren and sisters will take an active part, and send us their mites for to build a house to worship in. We hope to hear from some by August 17, 1872.

WM. B. SELL.

Hamilton, Mo.

The Weekly Pilgrim.

JAMES CREEK, PA., July 30, 1872.

NEWS OF THE WEEK.

Another murder similar to that of Stokes' occurred in Philadelphia recently. A fireman by the name of William McMullen was shot and mortally wounded by Huge Warra, a recently pardoned convict. The increase of crime is indeed fearful. Murder is as common now in our large cities as it was in the cities of Europe, when the assassin for a fee, could get remission of the evil penalties of his crime by the church.

On Monday the 22nd inst., the city of Williamsport was threatened with a serious riot. It appears that employees of saw mills of that neighborhood, some four weeks ago, had struck for shorter time. On Monday morning, however, a number of men were willing to go to work under the old regime, but the majority refused to consent and a riot ensued.

A correspondent of the *Evening Post* gives a description of the Mennonites in Lancaster co., Pa. He appears to look upon them with contempt and as usual the church is judged by a few eccentric characters with whom he came in contact, that do not represent the principles of the church at all. From the description given of them we would suppose this to be the case in this instance.

Bro. J. F. Eikenberry of Butler county, Iowa, says: The harvest here is about ready for the sickle. It is a little late on account of the spring being later than usual. The prospect for a good wheat and oats crop is good throughout the county The prospects for a good corn and potato crop are flattering. Also fruit in abundance. The weather has been very dry and hot the past summer.

Stanley, the New York *Herald* correspondent, who went with the expedition in search of Dr. Livingstone, is on his way to London, in company with a son of the Doctor, and conveys letters to the British Government, and to the family of the great explorer. When Stanley left the interior of Africa the Doctor's health was poor; still he was determined not to return home until he had completed his task of ascertaining the origin of the Nile.

GERMANY.—The *Official Gazette* of Berlin, for July 11th, contains the proclamation of the law for the expulsion of the Jesuits from the empire. Six months are given them to close up their establishments and retire from the country. The government regards with uneasiness the increasing emigration to America, and measures are contemplated for repressing the same.

THE *Methodist* has a new set of reforms, to be discussed and carried out as soon as possible in the Methodist Episcopal Church:

1. The equalization of the lay and clerical representation in the General Conference.

2. Lay representation in the annual conferences.

3. The presiding eldership, of which it affirms, "There is perhaps no other feature of our Church system about which there prevails so general a discontent, and so general a demand for revision and reform, as the presiding eldership."

4. The relief of the General Conference of duty in the election of all officers — secretaries, book agents and editors—except bishops and "interdenomination messengers."

AN AFFECTING SCENE.—In speaking of the recent flood, which was so disastrous in several sections of Virginia, the Lynchburg papers record the following sad event:

A mother and several little children were making their escape from a narrow neck of land which lies between the river James and the canal, when they were amazed to find that the bridge was already gone, and that their only hope was to cling on to the abutments of the bridge until the angry waves should subside. But as they stood there clinging to the abutment, the waters continued to rise higher and higher, while in the deep darkness they could hear the crashing of trees and the thunders of bridge timbers that were wildly dashing all around them. They had been in this condition for some time when the little girl felt that her strength was gone, and with a wild shriek of terror she exclaimed, "Kiss me mother, for I can't hold on any longer!" And with the warm pressure of that mother's lips upon her cheek, she was swept away and was seen no more.

Lightning Freaks.

At the village of Marlboro, Ulster county, N. Y., recently, two terrific thunderstorms went over the place. Three bolts from the consolidated storm descended into the village, striking three houses occupying, with regard to each other's situation, the three angles of a triangle and about five hundred feet apart.

The chimneys of the three houses were struck and demolished from roof to cellar, but only one person was injured. This man, James Terwilliger, was struck and thrown down, his boots torn off and his body scorched. But his injuries were not serious.

The people of Marlboro are of the opinion that they have had lightning enough for one day, and that, if "lightning never strikes twice in the same place," it sometimes strikes three times in places quite close to each other.

THE PHRENOLOGICAL JOURNAL for August, maintains its high place among our leading monthlies. Its articles on Hon. Geo. F. Post; the Republican Nominees for President and Vice-President, and Fisher Ames, whose portraits are given, are readable sketches of eminent public men. We find also, Social Science, or what do we mean by Love? Expression; Diseases of the Skin; Prison Reform; What are Comets? Effects of the Mind on the Body; Have you a Character? The Pre-Adamites again; Character and Success, eminently worthy the consideration of the general reader. There is also a good deal of interesting miscellaneous matter. Price for the No. 30 cents; for a year $3.00. S. R. WELLS, Publisher, 389 Broadway, New York.

THE SCIENCE OF HEALTH.—We have received the second number [August] of this *New Health Monthly*. Good as the first number was, this is far better; among the contents we would note the first of a series of articles on Popular Physiology; Three Classes of American Girls; Electro-Therapeutics, by A. D. Rockwell, M. D. The Privileges and Penalties of Sex; A practical article on the Use and Care of the Teeth; The Health of Women, Ante-Natal Influences; Way to use Wheat; Hygienic Bathing; Directions for avoiding and the Cure of Summer Complaints; Sunstroke; Sea-sickness; The Bath and Small-Pox; an interesting Department of Agriculture, and talks with Correspondents. This new Magazine is published at the low and popular price of $2.00 a year. Single number, 20 cents. S. R. WELLS, Publisher, 389 Broadway, New York.

SALEM COLLEGE.

The Fall term of Salem College will open for the reception of any number of students from all parts on the 4th of September, 1872. Ample accommodations and thorough instruction will be given all students who connect themselves with this College. Good board can be had in good families at $2.50 to $3.00 per week or students can board themselves in clubs at $1.25 to $1.50 per week as numbers have done with the consent of the faculty. Special care will be given students who are far from home.

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SALEM COLLEGE,

July 22, '72. Bourbon, Ind.

Sick Headache.

Those who have ever had this distressing complaint need no description of it. Its attacks are often so sudden and severe as to make one helpless for awhile. If possible, put the feet in a warm bath (coming well up to the limbs) to which two tablespoonfols of wood ashes have been added. But this cannot always be done, as the person may be away from home at the time of the attack, or have no one to wait upon him or her, and be too sick to wait on themselves. But a remedy may be kept on hand that has always eased me; it may be carried in the pocket, so that if attacked from home, as one often is, by taking it one may soon be relieved. This remedy is boneset blossoms, and I take them in this way: Take what would make, when pressed together, a bunch as large as a chestnut; put it in the mouth and chew, swallowing the juice; as the bile begins to circulate in the stomach, a sort of chill is often felt, and the excess of blood circulates from the head to other parts of the system.

I suppose I need not give a description of this plant, as it is so generally known, though often called by different names. The whole plant is medicinal, though for headache I use only the blossoms, which appear in August; and I prefer them before they fully blossom, as they are not so easily rubbed off and wasted. It grows in wet pastures, and should be gathered when well budded for blooming or about the first of August. It may be tied in bunches and hung out of the way where it will keep clean and dry.—*Hattie Hopeful in Rural New Yorker.*

How To Make Raisins.

In the regions around the Mediterranean where the grape is extensively cultivated, the fruit is plucked from the vine after ripening, and dried in the Sun or in an oven made something like a Dutch oven. After drying, they are packed in boxes or casks for domestic use.

The best raisins are the Malaga, Muscatel, or Sun raisins. They are dried on the vine, the stem being partly separated and the leaves plucked away so as to admit the Sun freely. The grapes soon shrivel and become sweet from the concentration of the pulp. These raisins are said to be better than any other variety, and retain the freshness and bloom of the fruit and acquire less of the saccharine deposit.

Raisins are sometimes prepared by drying the ripe grapes after they are picked, either in the Sun or in heated rooms, and while they are undergoing this process the grapes are sprinkled with an alkaline lye. This coats them with a thin varnish, and induces an exudation of sugary articles.

In some places the raisin is made by clearing off a space on the ground, spreading the grapes on the smooth surface inclined to the Sun. They are protected from dews and rains, in and when sufficiently dry packed boxes.

Number of Shingles in a Roof.

J. D. Tate gives to the New York Farmers' Club a rule for estimating the number of shingles required for a roof of any size, one which he thinks every farmer and mechanic should remember. First find the number of square inches on one side of the roof; cut off the right hand or unit figure, and the result will be the number required to cover both sides of the roof, laying five inches to the weather.—The ridge board provides for the double courses at the bottom. Illustration: Length of roof, 110 feet, width of one side, 30 feet—110x30x144—432.000. Cutting off the right hand figure we have 43,200 as the number of shingles required.

GOOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have enquired whether we keep them for sale. We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for sending them.

Conversion of St. Paul. By George Jarvis Geer, D. D. 12mo. fine edition, $1. Plain edition, 75 cents.

Footprints of Life; or, Faith and Nature Reconciled.—A Poem in three parts. The Body. The Soul. The Deity. By Philip Harvey, M. D. $1.25.

Fruit Culture for the Million. A Hand book. being a Guide to the Cultivation and Management of Fruit Trees. Descriptions of the Best Varieties, and How to Propagate them. illustrated $1.00.

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How to Live; Saving and Wasting, or Domestic Economy. By Solon Robinson. $1.50.

Hopes and Helps for the Young of both sexes, Relating to the Formation of Character. Choice of Avocation, Health, Conversation, Cultivation of Intellect, Moral Sentiments, Social Affection Courtship and Marriage. By Rev. G. S. Weaver. Muslin, $1.50.

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Waver's Works for the Young. Comprising "Hopes and Helps for the Young of both Sexes," "Aids and Aims for Girls and Young Women," "Ways of Life; or, the Right Way and the Wrong Way." $3

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Summer Arrangement.

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Trains from Huntingdon South.				*Trains from Bedford moving North,*	
MAIL.	ACCOM	STATIONS.		MAIL.	ACCOM
A. M.	P. M.			P. M.	A. M.
*le*8 20	LE6 00	Huntingdon,		AR5 25	AR9 10
8 28	6 06	Long Siding		5 17	9 00
8 45	6 19	McConnelstown		5 04	8 45
8 51	6 25	Pleasant Grove		4 58	8 39
9 05	6 37	Marklesburg		4 45	8 27
9 20	6·51	Coffee Run		4 33	8 11
9 27	6 58	Rough & Ready		4 26	8 40
9 39	7 10	Cove		4 12	7 52
9 43	7 15	Fishers Summit		4 08	7 48
10 03	7 35	Saxton	*le*	3 48	*le* 7 53
10 10	7 53		*ar*		*ar* 7 46
10 27	8 10	Riddlesburg		3 30	6 30
10 34	8 17	Hopewell		3 22	6 12
10 51	8 35	Piper's Run		3 06	6 00
11 10	8 55	Tatesville		2 48	6 56
11 22	9 08	Bloody Run		2 33	6 50
11 26	9 12	Mount Dallas		2 29	5 46
11 32	9 19	Ashcom's Mills		2 22	5 42
11 36	9 23	Lutzville		2 18	5 36
11 40	9 27	Hartley's Mills		2 14	5
11 46	9 34	Jamesons		2 07	5
*r*11 22	*ar*9 40	Bedford		LE2 00	LE5 30

JOHN M'KILLIPS, Supt

SHOUP'S RUN BRANCH.

LE10 25	LE7 40	Saxton.		AR3 40	AR7 20
10 30	7 55	Coalmont.		3 25	7 05
10 35	8 00	Crawford.		3 20	7 00
AR10 45	AR8 10	Dudley		LE3 10	LE6 50
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Time of Penna. R. R. Trains at Huntingdon.

EASTWARD.			WESTWARD.		
Hb'g Ac.	9 24	A M	Cin. Ex.	2 19	A. M.
Mail	3 30	P. M	Pc'f Ex.	7 45	"
Cin. Ex.	6 55	"	Mail	5 40	P. M.
Phil. Ex	11 15	"	W. Pass.	11 52	A. M.

TRACTS.

"ANXIOUS BENCH RELIGION EXAMINIED," by Elder J. S. Flory, is a Tract now ready for distribution, of which the following is a brief synopsis of the contents: A short and pointed address to the reader. The motive that prompted him to write, and his responsibilities as a minister; The peculiarities attending this type of religion; The feelings there experienced, not imaginary but real, The key that unlocks the wonderful mystery; It is not the workings of God after the order and plan of salvation; Man's endowment, his imitative principle—emanated from God; Spiritual influences and intercourse; Relation existing between man and God, and man and man; The fraternal bond and our natural affinities established by the "so called" sciences of Electro Biology; Mesmerism and Psychology or science of the soul, also, "Spiritualism" "Spiritual Rappings," &c. The causes by which the feelings are excited; Sympathy of the nervous system, and how that momentary feeling of joy is brought about, called, "Experimental Religion; Similar feelings may be brought about when there are no religious pretensions; Our reasons why we think this *modus operandi* of getting religion is not according to the Gospel, and then concludes by pointing out that form of doctrine as taught by Jesus Christ, and recorded by His faithful witness.

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The *Pilgrim* is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of *love* and *liberty*, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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VOL. 3. JAMES CREEK, PENNSYLVANIA, AUGUST 6, 1872. NO. 32.

POETRY

THE UNKNOWN FUTURE.

I know not what may befall me,
God hangs a mist o'er my eyes,
And before each step of my onward way,
He makes new scenes to rise;
And every joy he sends me comes
As a sweet and glad surprise.

I see not a step before me,
As I trace the day of the year;
But the past is still in God's keeping,
The future His mercy shall cheer;
And what looks dark in the distance,
May brighten as I draw near.

For perhaps the dreaded future
Has less bitter than I think,
The Lord may sweeten the water
Before I stoop to drink;
Or, if Marah must be Marah,
He will stand beside the brink.

It may be He has been waiting,
For the coming of my feet:
Some gift of such rare blessedness,
Some joy so strangely sweet,
That my life can only tremble
With the thanks I cannot speak.

My heart shrinks back from trials
Which the future may disclose,
Yet I never had a sorrow
But what the dear Lord chose;
And I send the coming tears back,
With the whispered words, 'He knows.'

So I go on, not knowing;
I would not, if I might;
I would rather walk with God in the dark,
Than go alone in the light;
I would rather walk with Him by faith,
Than walk alone by sight.

ORIGINAL ESSAYS.

MEDITATIONS.—HARVEST.

Quite recently I led several into the water that they might be "buried with Christ in baptism," on coming out I immediately parted from them and hurried on to attend another appointment same day. As I passed along I seen men harvesting the golden grain. I fell into a train of reflection something after this manner: These men are laboring and toiling to gather their harvest—a harvest for time—for this life—for the mortal body. I have been laboring for days in succession as a laborer in the great harvest of the Lord. These men toil and sweat that none of the ripening harvest be lost. I have traveled over mountains and hills, under a burning sun, and labored and sweated that a *part* at least of the great harvest might be gathered,—a few "sheaves" have just been gathered into the shelter of the Church, but Oh! how much is being trodden down by Satan. Tramp! tramp! his stately step is heard all around! Souls—*dear souls*—yes, PRECIOUS SOULS are being trodden down—down into the mires of sin or blind ditches of error, there to perish forever! Why is it no more are gathered in and saved? We answer for the want of *laborers*. See those men, they have help sufficient for the harvest, if more is needed, more will be had. But in the harvest for souls more is needed, call after call is made, but unanswered. Is it so all of God's ministers are busy? It must be so, for if man will not keep a laborer in the harvest field who will only work one half or two thirds his allotted time, surely God will not keep one in His service who will "stand all the day idle" one or two Sundays out of the month or one that pretends to be a laborer for the Lord and plants and sows so many broad acres that he can't possibly go out into the "highways and hedges" to labor for the Lord. What! our leisure or our own interest first, and work for the Lord a secondary matter? Can it be so that there is always enough money in the purse to hire laborers for our own harvests let them be ever so great, but when a dollar is needed to help the Lord's cause or gathering in of precious souls, the purse and till is empty, *empty*? But hush roving mind, it is a "*free*" Gospel we preach! "*Called of the Lord*" but stay at home if we please no matter how loud the Macedonian cry! "*Called of the Lord*," but home calls are urgent and must be attended to first! "Called of the Lord," the love of souls invites, but the *love* of gain calls homeward so soon. "Called of the Lord," but we are volenteer laborers, work if we choose, play if we choose or work for self if we choose. The Lord's harvest is a wide and grand field to labor in, but home is a *little world* around which clusters *heart affections and soul desires*!

God of Heaven give thy laborers hearts that bleed at the sight of bloody Calvary and a ruined world, souls that go out in *deed* after the panting thousands and make them ready to go, spend and be spent, *labor*, FIGHT and DIE at their post in defeose of the cause of a glorified Redeemer!

J. S. FLORY.

BE ON YOUR GAURD.

In regard to your conduct toward God, gaurd yourself most carefully against spiritual pride and presumption. "Let him that standeth take heed lest he fall." Many persons have fallen into temporal and eternal misery because they trusted too much to their own powers, and were not sufficiently on their gaurd against temptations to sin. Therefore:

Be not presamptous, ever watch and pray,
Think not that now thou hast performed thy duty,
The adversary knows thy weakest part
Where he will seek thy welfare to destroy.
Carnal security will cause thy fall,
Gaurd thyself therefore, watch and pray.

Where there is much humility there is much grace. He who humbles himself before God shall be exalted by Him. "God resists the proud but giveth grace unto the humble." Bear this in mind. I pray you again, acknowledge and confess yourself to be the greatest sinner before God and you will receive mercy and God will exercise great patience toward you amid your frailties. Practice true humility toward your fellow men, you will experience this to be a sure method to secure a tranquil and contented life. Pride and selfishness have occasioned the most unhappy dissentions in families, society and civil life. Remember therefore that trials are connected with Christianity, let them not however alienate your feelings but rather confirm them in religion. Impress the sentiments upon your hearts:

When'er thy saints deserve rebuke,
Thou hast a chastning rod;
Thy providences and thy Book,
Shall make them know their God.

Blest is the man thy hands chastise,
And to his duty draw,
Thy scourges make thy children wise,
When they forget thy law.

LOUISA C. BUTENBAUGH.
Claylick, Pa.

Captured Thoughts.

To grasp after the things of this world and thus neglect our eternal interests, is like to grasp smoke in our hands, which is only the corruption or dross of a substance already consumed, while our pathways are strewn with gold—nay, it is worse.

Our respects are due to our mothers for their affectionate care over us; our honor due to our fathers for their faithful providings for us; our obedience due to our Savior Jesus Christ for His atonement and intercession for us; and our praises, and the love of our hearts, might, minds and strength are due to God the Father of all, for "the things which He has prepared for them that love Him.

To talk of our eternal happiness, and of our hopes of a triumphant resurrection and a glorious immortality, and not be strictly observant of all the requirements of the Gospel, which are indispensable to our heirship of the promise, is like the sluggard's dream, who sleeps all day long and dreams of being up and obtaining the reward of his day duties.

To pray God for His mercies and blessings and be not obedient to His commandments, is like borrowing much of him to whom we are not willing to lend a little.

C. C. ROOT.

Mirabile, Mo.

That Nothing be Lost.

The multiplying the loaves and fishes so that a little would feed so many, is a most striking proof of Christ's divinity. But another fact from that same history, though rarely noted, is scarcely of less weight. It is found in Jesus' command to gather up the fragments that nothing be lost. What human being would have given such directions at such an hour? The day was far spent. The disciples were already wearied out. They had, as Jesus well knew, a night of trial before them. And yet they must gather up the pieces. If, by the twelve baskets he would show the greatness of the miracle, it would seem of importance. But Christ expressly states

the reason: "that nothing may be lost." How does that act itself at once ally Christ to Him who never loses a moment or wastes an atom.

To be wasteful, then, is not to be Christ-like. He said, "Let nothing be lost." And yet many Christians seem to think waste and generosity are synonymous. They call it mean to look sharply after the waste of store, shop, kitchen and nursery. Minutes, and pennies, and crumbs, are too insignificant to be considered by a man.

We find moreover that if we would be generous we cannot be wasteful. A man that wastes often gives nothing because he has nothing. A wasteful man is usually poor. Riches, when rightly gathered, come in littles.

For the Pilgrim.

THE DEATH OF A FATHER.

Our father is no more. Oh, how these words sound, how solemn to think our dear father is no more with us. It is hard to know that he is taken from us, no more to return. Oh, how we mourn thy loss. It causes the briny tear to fall when we think of thee. How often do we think thy presence is near, how often thy form appears unto us. Oh imagination! that thou wert only real. Yes my heart is sad when I must believe that I shall no more see thee, I feel as if should make many complaints, but oh, why not become more reconciled? Why not know that this life is only to prepare for death? Oh let it cause us daily to ponder upon our eternal welfare and the shortness of life. Though we reach the age of our father, our time soon shall come, but oh shall it find us ready to meet our God as we must believe our dear father was? Will we be the loss to the living, be in favor and friendship with all around us, have no known enemy in all the world, and leaving the example to our families and the world as he did, follow the golden rule and at last fall asleep in Jesus as calm and silent as our beloved father? Oh mother, it was hard for thee to give him up, dear sisters and brothers, we thought we could not give him up. Let us, like our dear mother, have more faith in God, put all our trust in Him and daily pray for more wisdom from on High to guide us in the paths we should go. Let us pray for the church, oh let not a day pass away that we do not pray for all our dear brethren and sisters, that we may be more united in holy love, that we may all strive more earnestly for the upbuilding of the Church of Christ; for those who are near and dear to us; for ourselves and families that we may be joined in love,—may have grace and faith to bear any trial for those who are near and dear to us. Oh young members, we are not zealous enough. Think of the cross that is laid upon our dear ministers. How often I think of their lot. We should strive harder to be a help to them. If we would be truly faithful they would have more encouragement. There are many, very many duties for us to perform, let us be more diligent, often examine ourselves and then we will see how far we are from living in all things as we so earnestly desire to be.

How much more I would love to say, but let us pray more earnestly for grace and love from God that we may be preparing with our whole might and strength for the blessed time to come, after our great work is done and we shall be taken to our Heavenly home where there shall be no more sin. This is the greatest desire I have. To leave this world, is to be free from sin and trouble. There we shall meet our dear father, yes, there parents and children, brothers and sisters, husband and wife shall meet. How blessed to be joined in pure and holy love that never fails. Oh praise to God for that happy day which shall be an eternal day. May it soon come where there is no more sin. There we will strike glad hands together. Joy to think that all is pure, there is no unkind word, no hard thougt, but all is love. Oh hasten then that glorious day when we'll take wings and fly away.

SUSANNAH HUTCHISON.

Oak Hill, W. Va.

For the Pilgrim.

PRAYER.

Prayer is the simplest act in all the christian religion. It is a meek and solemn petition or request, an address to God or it is sometimes the soul's sincere desire unuttered or expressed. It is as necessary to the life of the soul as breath is to the life of the body. There is no act to which we are oftener called than prayer, and there is none in which we find more encouragement. Be not surprised if you hear ministers of the Gospel dwelling much on the importance of prayer when all the patriarchs, prophets and apostles, and the Lord Jesus Christ dwell so much on it. Hear the Lord himself on this important duty. "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you; for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. All things whatsoever ye shall ask in prayer believing ye shall receive. Whatsoever ye shall ask in my name I will do it." He will never cease to give till we cease to pray. The Lord never ceased to extend mercy to Sodom until Abraham ceased to pray. Who will not be encouraged to pray when he reads the parables of the friend at midnight, and the importunate widow, recorded in Luke 11: 5 and 18.

Reader, think of this. It certainly will give you much encouragement. There are wonderful examples in Scripture of the power of prayer. Nothing seems too great for prayer to do. It has won victories over fire, air, earth and water. Prayer has healed the sick, caused the blind to see, lepers to be cleansed, the dead to be raised to life. Prayer brought the great deliverance from bondage to the children of Israel, opened the Red Sea for them to pass through, brought water from the rock and bread from heaven. Prayer brought the Holy Ghost down on Christ after baptism. If we only have faith there is nothing impossible for prayer to do. "Behold he prayeth;" yes, would to God that all who are in trouble would pray. "Call on me in the day of trouble and I will deliver thee." "Cast thy burden upon the Lord and he shall sustain thee." Is any afflicted among you let him pray." This was the practice of all the saints whose history we have recorded in the Scriptures. The only way to be really happy in this world of sorrow and distress is by casting all our cares on God. It is trying to bear our own burdens that causes us to fall on our way. But there is a friend who is ever waiting to help us if we will tell Him our sorrows; a friend who pities the poor, the sick and sorrowful; a friend who is able and willing to help us. That friend is Jesus, to whom we should look at all times for help. Watch and pray for all men. Christ prayed on the mountain, in the garden, also after He was baptized. Peter prayed on the house top. Isaac prayed in the field. Nathaniel under the fig tree, and the thief on the cross.

I offer these points for your consideration. I know of no one who needs to be reminded of them more than I do. I do not believe in a certain form of prayer. We should at all times pray with the spirit and with the understanding also. In the history of my life I learned a few things, and one of them is, that appearance is not always a true index to that within. A happy and regenerated soul will find a heaven in the most lonely cot, while the wicked and hardened sinner will turn a paradise into a torment on earth.

JAMES L. SEARS.

PREFERENCE.

Preference means "an act of choice or exaltation." In the Holy Scriptures we have more than a few very plain comments on the prefering of one's self. Absalom preferred to be king instead of his father David, and consequently he hung in the oak. Esau preferred a mess of pottage to his birthright, and hence did not receive the blessing. The children of Israel murmured and preferred the flesh-pots of Egypt to manna, and therefore not a few of them died. And those who prefer "the pleasures of sin for a season" shall reap "swift destruction."

On the other hand when "we prefer one another," or when God prefers some one for a certain purpose, then His blessing will follow. Esther was preferred by king Ahasuerus for her beauty, and this "saved many people from death." Daniel was preferred before the presidents and princes of the kingdom of the Medes and Persians "because an excellent spirit was in him." Jesus was preferred before His harbinger because He was "the true light that lighteth every man that cometh into the world. And the man after God's heart preferred that his tongue might cleave to the roof of his mouth if he did not prefer Jerusalem before his chief joy. Paul enjoins Timothy not to prefer one before the other. He also wrote to his Roman brethren exhorting them to honorably prefer one another.

I gather from these two passages that while we should "do nothing with partiality" we should prefer others to ourself. This our Savior did himself and we should follow His example. We should take the lowest seat.

JNO. C. BRIGHT.

Dayton, Ohio.

HOPE.

There is an angel ever ready to minister to us with her beloved hand. She comes to buoy up the disheartened, to cheer the soul drooping beneath the seathing sun of misfortune, and warm the spirit frozen by the snow and sleet of discouraging circumstances. Her pinions sparkle with the glory of Heaven, and her breath is as a sweet breeze from the fragrant fields and rosy bowers of the pleasant land of immortality, refreshing the weary one about to sink under the heavy burden of care. She whispers to the heart and it beats with renewed life, and her presence casts a halo of rainbow tints upon the future, whose glory thrills us with courage and ambitious zeal:—she is called hope.

With her cheering form beside us, with her little lamp trimmed and burning, with us the petty trials and difficulties of to-day vanish before the brilliant sunshine of the future. But without her, without the light her presence lends, we are indeed undone. Truly in the depths of darkness and despair, ever cherish hope.

If fortune frowns, nourish hope. Let not the winds of adversity extinguish it, for once out it is not easy to regain in her presence. We pity those who, buffeted and tossed by the rude storms and passions, and per-

plexities of life, have let the flames go out, and ceased to cherish the little guardian of their happiness. Endeavor to fan it to burning again in your weak heart. Strive to lift them again into the radiant presence of hope. SUSIE A. COFFMAN.

JESUS THE GREAT PHYSICIAN.

Jesus said unto him, if thou canst believe, all things are possible to him that believeth. Mark 9 chap. 23 ver.

The above is the language of the Savior addressed to a distressed father, on account of the sore affliction of his son. This son it appears had been afflicted from a child. The precise nature of its afflic ion c nnot now be determined. The effects we discover, from the relation of the case, in the chapter from which we have selected the above words.

Should such symptoms present themselves in a case now, under treatment by Physicians, it would be pronounced a case of "fits," and their skill would be exerted to relieve the patient. But it appears that in the days of the Savior upon the earth, such afflictions were attributed to the source of all evil; produced by what the Savior calls a "foul spirit." Whether their surmises were correct, or whether the Savior concurred in their views, it is not necessary that we should stop to inquire. It is sufficient for our purpose to know, that here is a distressing case presented to the Savior for relief. Although it is not said to be such, yet we may imagine that application had been made for relief to the ordinary physicians of the country without avail. We do know application had been made to the disciples with no success, and a last resort was made to the Savior, whom we regard as Physician of soul and body, and with good effect for the child was relieved.

From the circumstances here related, we learn an important lesson. We discover that it always requires a combination of circumstances, to attain a specific end, the ordinary physician in this case, may have lacked skill, or the father of the child lacked confidence and ceased to use the remedies, and hence a failure. It is evident that the disciples were applied to, for they ask the Savior, "Why could not we cast him out?" The Savior's answer implies a mild rebuke. He does not say that they had not the power to cure, nor does he say that this father had lacked the proper faith, or confidence in them, but, said, "This kind can come forth by nothing but by prayer and fasting," an absence of one of the combining circumstances, and hence a failure.

But now this distressed father goes to Jesus, as a last resort; goes properly prepared and commences with supplication, "Master, I have brought my son, which hath a dumb spirit." "I spake to thy disciples that they should cast him out, and they could not." "But if thou canst do anything, have compassion on us and help us."

Now here are the circumstances about to conspire to effect the desirable end; the restoration of the health of this child, relieving both child and father, as prayed for. A reassurance and a public declaration from the father is yet required by the Savior. "If thou canst believe, all things are possible to him that believeth." Answer, "And straightway the father of the child, cried out, and said, with tears, "Lord I believe, help thou mine unbelief."

Result. "Jesus rebuked the foul spirit, saying unto him, "Thou dumb and deaf spirit, come out of him, and enter no more into him," and it was done. A happy result to father and child, and to all posterity. From this all may learn a profitable lesson, to wit: The necessity of co-operation of both the dispenser, and the recipient of a favor, to render such favor effective. And if this was necessary when applied to the body, as in the case before us and under consideration, how much greater the necessity of observing similar rules, when the subject pertains to the welfare of the soul, that principle that does not perish with the body. At the time those miracles were being performed, God was in Christ, exerting His power to establish His divine mission, and at the same time benefitting humanity. If he did so much for the bodies of men, will he not exert His supernatural power for the accomplishment of the greater good of the souls of men and women, after they shall have left the shores of mortality? He will. But according to His own prescribed rules, which rules have been signed, sealed, and published to remain, unaltered to the day of judgment, by which we are to be taught whilst in this life, and after death to be judged by the same, and woe be it to that person whose name is not written in the Commandments.

This child of whose affliction we are writing, was brought to Jesus to procure relief—so must we come to Him, according to His own injunction. But as we cannot approach Him, as did those when he sojourned upon earth, we will, nevertheless have to come to Him, and find Him in His word.

It is true that after his ascension to Heaven, He did appear to Saul of Tarsus, whilst on his way to Damascus, but he gave him no new revelation—but directed him to one of his regularly authorized agents to be taught what he should do. Enoch and Elijah were translated; it does not follow that we shall be translated. Saul of Tarsus was visited in an unusual way, by Jesus; it does not follow that we shall thus be visited.

Hence it becomes us to regard the true word of Prophecy, which we will do well to take heed. Let us rely upon nothing else. Regard it as a lamp to our feet and a light to our path—the man of our council, receive its teaching, obey its requirements. Knowing our duty, all that remains for us is to perform it. Having the disposition once, we will have supernatural aid afforded; for God has promised it, and His promises do not fail. We invite His convicting as also His assisting grace. If ye know these things happy are ye if you do them.

EMANUEL SLIFER.

A REVIEW.

A few remarks concerning an article which appeared in the PILGRIM of July 23d, concerning the River Brethren, as they are generally termed. We, as a Church, do not wish to add to or take from God's Word, but wish to observe all contained therein.

The writer states, "they having no Lord's supper": We would refer the reader to Matt. 26: 1 to 29th, Mark 14: 1 to 26th, Luke 22: 1 to 21st, John 13, 1 Cor. 11. Now compare with Exodus 12: 3 to 43, Deut. 16: 1 to 9, you will have the origin of the Passover which we believe Christ ate with His apostles and at the same time instituted feetwashing and the bread and wine.

2d. He states, "they alleging also that the Word of God is a dead letter." This is a misrepresentation and is calculated to cast reproach on the Church and do injustice to the Church. I hope it is a misunderstanding and not a wilful act on the part of friend Good. We believe the word of God will stand though heaven and earth pass away, and that it is the power of God unto salvation to all them that believe, but we hold that the letter without the spirit is powerless or dead. Let the unwilling, impenitent sinner read God's Word, it is a dead letter to him; but let him open the door of his heart and suffer the spirit of God to enter in, it will cause him to repent unto life and take its abode in that heart, and will put him in remembrance of all I have said unto you, saith Christ. Now let him read God's Word and it will be life, for it is the spirit that maketh alive. Now, the spirit and the word go hand in hand, and will teach that person to keep all God's commandments to the end and he is saved. This is our way of belief and so we teach.

I feel satisfied friend Good and his brethren will agree with us on the last subject. I think we, as two sister Churches, should not ridicule each other quite so much, and have more charity, which would be for the better for both Churches and outsiders; also be more acceptable with God.

H. C. LESHER.

CHRISTIAN CHEERFULNESS.

The language of the religion of Christ truly in the heart is that of rejoicing. "I will joy in the God of my salvation," said Habakkuk. Joy and peace are the fruit of believing. "Believing," said Peter, "ye rejoice with joy unspeakable and full of glory." Paul, too, closes one of the best of his epistles with the charge to all saints' saying, "Rejoice evermore." All these, and the multiplied similar expressions in the Holy Scriptures, show in the clearest terms that cheerfulness and joy are divinely intended to be among the most marked characteristics, and should be regarded as among the most constant of the privileges and duties of every true Christian.

Yet how far is all this practically from many that bear the Christian name? Their countenance looks as if it were seldom or never lighted up with the comfort and bliss of a joyful heart within. Their very coming into the social circle is not unfrequently the signal for every sign of cheerfulness and joy to flee away as dangerous and forbidden things.

But why should such things be? If a man has truly had his sins forgiven, been reconciled to God, and made to have a good hope of its being certainly, and in the best of all senses, well with him, both in this life and in that which is to come, has he not of all persons some ground upon which he may have joy, and if he has it, and has it as the fruit of his faith in Christ and through his religion, ought he not to show it to others.

THE WORLD'S WORK.

Our eternal lives are not made up of great occasions, and our greatness is not in superhuman and exhaustive effort, but in gradual growth, and this is nourished by little daily acts sacrifices and efforts which call into exercise every faculty of soul and sense; and the lives which most deserve to be called sublime are those of which the world and history take little account.

The lives of men and women around us are, for the most part, commonplace, and we could not afford to have it otherwise. If all then were reaching occasions rendering themselves sublime, how would the world's work be done?

The world's work is tiresome, perplexing, uncongenial, and sometimes, and for some people of necessity, it is very disagreeable and menial service, yet in the spirit in which this work may be conceived and carried forward to the end, there is sublime purpose and consecration, be the end ever so humble.

From the Christian Observer.

THE FAMILY AT BETHANY—NO 3.

Mary—Love of the Savior.

The gentle Mary was the most lovely of all the little household at Bethany. The occasional glimpses we get of her in the New Testament, reveal her as a woman of the most exquisite loveliness of character. Her heart was deeply imbued with the religion of Christ, and we have in her a most beautiful type of deep-toned, earnest piety. To the natural graces of her heart had been added all the graces of our holy religion, which so beautify and adorn, and elevate and ennoble, and make still more attractive, the character of woman. She had often sat at the feet of Jesus and gathered instruction from Him; and the influence He exerted upon her through His holy teachings and example, has shaped and moulded her whole life into one of beautiful symmetry. And her love for Him was most striking. In her fond and trusting heart, He had no rival. No earthly object was suffered to win away a tithe of her affection for Him.

Her love for Him was most strikingly manifested. On one occasion, occurring just a few days before the crucifixion, and after Lazarus had been raised from the dead, He was in Bethany, and sat at meat in the house of Simon, the leper. John tells us that a supper had been made to Him there. Martha served at the entertainment, and Lazarus sat at the table with them. Mary, having an alabaster box of very precious and costly ointment, opened it, and while He sat at meat, poured it upon His head and feet(Matt. 26: 7, John 12: 3), and the whole house wasfilled with the odor, and she wiped His feet with her hair. Could there have been a more sublime expression of esteem and veneration, and love for the person and character of the Savior; of gratitude for His kindness and zeal for His glory?

This touching scene instead of melting the disciples and giving them pleasure, but excited their indignation, and they called it a "waste." Judas Iscariot, the traitor and apostate, who had always been covetous and a thief, and who was doubtless even then forming and maturing plans for the betrayal of his Master, inquired with assumed benignity for the poor. "Why was not this ointment sold for three hundred pence (more than fifty dollars) and given to the poor?" "This he said," says John, "not that he cared for the poor, but because he was a thief and had the bag, and bore what was put therein." But the Savior answered sorrowfully, while the tragical events of the crucifixion rose vividly before his mind, "Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you, but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial."

He then uttered the prophetic words, "Verily, I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done be told for a memorial of her." And how has his prediction been verified? That act of that devoted, faithful woman has stood and will forever stand as a memorial of her. It has linked her name with the Savior for all time. Wherever the gospel has been proclaimed, wherever the name of Jesus has been known and loved and honored, a fragrance more delightful than the odor of the ointment she poured out, has lingered around the name of Mary. And it will ever be so. That simple act of devotion to our beloved Redeemer, has embalmed her memory in every pious heart, and while time lasts, her name will be honored by all who love and honor her annointed Lord.

Dear reader, how have we manifested our love for the Savior? We cannot, indeed, annoint his head and feet with precious ointment, as did the devoted Mary, but have we in any striking and unmistakable way shown to the world that we love him? Do we let those around us know by our actions that He is to us chief among ten thousand, and the one altogether lovely? Does our love prompt us to make sacrifices—real sacrifices that are felt by us—and do we do it promptly, joyfully and with cheerful zeal; not because we felt it to be a duty that we must discharge, but because our overflowing hearts lead us to it for his sake, that his glory may be promoted and his name hallowed in the earth? Ah, cold is that love that cannot answer these questions in the affirmative! If indeed, he were to inquire of us as he did of Peter, "Lovest thou me?" could we answer as did the apostle, "Lord, thou knowest all things; thou knowest that I love thee;" or in the language of the poet:

"Thou knowest I love thee, dearest Lord,
But oh! I long to soar
Far from the sphere of mortal joys,
And learn to love thee more."

The Savior is not on earth in person, but his representatives, his loved ones, are here mingling with us in the every day walks of life, and we may show our love for him by our affections for them, and by our kindness and attention to them. Would we then know whether we love the Savior? Let us look to our hearts and see what are their promptings. Let us look to our actions and see if they will bear the test. Reader, how stands the case with you? The Savior says, "He that loveth me, shall be loved of my Father, and I will love him and will manifest myself to him." But bitter things are written of those who have not this love. "If any man loveth not the Lord Jesus Christ, let him be anathema maranatha."

J. B. R.

THE CONSTRAINING LOVE OF CHRIST.

Continued.

The love of Christ impresses the individual with a feeling of his lost estate, in order that this loss and its attendant misery may humble him, and constrain him to seek the love of Christ, that in it he may find alleviation and a cure, for this is the intention of God in bringing us into this state of distress; not to repel us from Him, and plunge us into perdition and despair, but to induce us to seek his loving heart, and by a penitential hungering after the love of Christ, escape from all our sinfulness and its consequent misery, and cast ourselves upon the atoning blood, precious merits, and eternal grace of Christ; by a humble looging and aspiration of the heart after the influences of the grace and love of Christ, in the manner in which it may be really experienced to the tranquilizing of the distressed heart and conscience. In such a situation, all that the man has to do, is deeply to humble himself, confess his guilt, cast away every other confidence and desire to know nothing but the love of Christ and his eternal mercy. And when sin and the guilt of sin, and when wrath and condemnation press with all their weight upon the mind, the individual must do nothing else but plunge himself so much the more profoundly into the open abyss of the eternal mercy and love of Christ. It is then that we ought to let the love of Christ constrain us to repentance, and through repentance to love; it will then assuredly follow eventually, that the love of Christ will cover the multitude of sins, so that afterwards the individual is confounded, as the prophet expresses it, Ezek. 16: 63, with humble thankfulness and confusion, when the Lord thus forgives him all his sins, and repays them, as it were, solely with His love; and then it likewise happens that they to whom most has been forgiven, love more than others. The love of Christ, then, further constrains a converted soul to depart from sin, the world and its vanities. The man can no longer run with the multitude as before, without feeling himself under restraint. He then becomes sensible of sins of which none other knows, or can know, anything—even the smallest things, which do not come under the jurisdiction of the magistracy, or of man, but wherefore? Is a person subject to be despised and ridiculed when he lives a life of vanity, and is not under the influence of piety? By no means; the world, on the contrary, ridicules and slanders him who no longer runs to the same excess of riot. 1 Pet. 4: 5. The love of Christ constrains him to forsake these things; he dare not and will not follow his depraved nature any longer, but with the apostle says, "for the time past of my life is sufficient to have wrought the will of the Gentiles. I have long enough crucified my beloved Savior with my sins—that Savior who so loved me as not only to forsake the world but even heaven for me." Yes, the love of Christ constrains us not only to deny the gross vices of the world, and the dead works of sin, but urges us also to the real renunciation of the love of the world, and of attachment to created things, which may still remain in the heart—to the abandonment of the false and deeply rooted life of self—to the mortification of lustful and angry passions—to the sacrifice of our own will, our self-love and self-complacency, in small things as well as great, in natural as well as spiritual things. What gloomy and terrific ideas do we not often form of self-denial, how many weak and inexperienced souls are frequently deterred from it without a cause. "O," say they to themselves, "what a painful life must that be, when we cannot enjoy a single happy hour more in the world; it is impossible for us to live such a life." Ah, my dear friends, what erroneous ideas you are continually forming of God. He has no need of our self-denial, as it regards himself; but we have need of it. He is not an austere man, who makes our life and the road to heaven painful and laborious to us, and gives us no enjoyment in the world; but we are such foolish, blind and degenerate children as to be ignorant of our true happiness and salvation, and call that joy and pleasure which is in reality our torment and destruction. Just as a child that is playing with a knife weeps and resists, in its ignorance, when the mother's careful love commands to put it away. We must not look upon the inward impulse to self-denial as something of a legal nature, but as the constraining influence of the love of Christ; He seeks in a friendly manner to persuade us simple children to put the dangerous instrument out of our hands; and if the friendly persuasion avail not, He sometimes lets us wound ourselves that we may lay the dangerous knife aside. O, it is love alone. Christ will gladly have our whole hearts, and by means of such mortifications remove every obstruction out of the way, that thus He may make us partakers of His real, perfect and eternal joy, love and delight. Yea, the more the Lord leads a soul to deny itself, and the less liberty He gives the individual, the more especial is His love towards him. We oust, therefore, hunger after the love of Christ. Seek the willingness and the power to deny ourselves, and seek it until we find it; until the love of Christ constrain us voluntarily to renounce ourselves and all created things, and esteem ourselves happy in denying ourselves, and hazarding something for the love of Him who is our friend, our parent, and our bridegroom, and to live so as we may best please Him.

We want more of the Bible in our Church life; its knowledge, spirit, and power! Its well springs of salvation impart a robustness to us spiritually we cannot do without. The Church is not a lying-in hospital for souls whose invalided corps must be treated to the tid bits of delicate fancy, and sentiment and rhetoric clap trap.

YOUTHS' DEPARTMENT.

ALMOST THERE.

BY R. G. S.

Down close to the river's edge,
Drawing nigh the Golden Shore,
Celestial music mingling with
The river's sullen roar,
Visions there are of peaceful rest
And love, on the other side,
And angels wait to greet us
When we cross the rolling tide.

But our weary feet turn back,
And the music dies away;
A solemn stillness reigns around
The soul's return to clay.
We ope our wondering eyes
With a sense of quiet rest,
To see our loved ones gathered 'round,
To welcome us from "The Blest."

God grant the life He spared
May conform to His holy will,
That our daily thought and prayer shall be
That His love our life shall fill.
May we thankfully take the strength
In His goodness He shall give,
May it be our cherished thought
To serve Him while we live.

When the sands of life run out
And his angel bids us come,
And we close our tired, longing eyes
Upon our earthly home,
Shall we reach the river's side,
Where the strains of music sweet
Come wafted as the Saviour comes
To guide us through the deep?

Will He with undying love
Bear us safely o'er the tide?
Shall our sore feet press the golden sands
Upon the other side?
Shall our eyes in *Heaven* open
On that peaceful happy shore,
To meet and know our dear ones there
In bliss forevermore?

I DON'T CARE.

On last Sabbath eve. I went to church and I happened to get a seat among the boys, some large enough in stature to be considered young men and we suppose they thought they were, but in reality they had not as much manliness as some of the smaller ones When service commenced they still continued to whisper, and when the minister was about half through with his discourse one boy proposed to another to go out. His companion refused as he thought they would make too much noise and disturb the minister. But *I don't care*, said the other, and out he went, much to the annoyance of the minister and the hearers. Of course all good boys were glad when he was gone, for such a boy's room is more desirable than his presence. Now what attracted our attention most was that expression *I don't care*. That boy fought many hard battles before he could make that expression, for all bad characters are formed in a furnace of constant fire. By this we mean the constant checking of conscience, that principle which tells us when we do wrong. The first time you disobeyed your parents you felt the effects of conscience. It told you you had done something very wrong and you felt miserable. The next time you disobeyed you had, perhaps similar feelings, but the third, fourth and fifth time you could do it more easily, and finally you became so hardened that you can, like this boy, say "*I don't care.*" Just so it is with all bad habits. The first time you knowingly lie or swear you fight a very hard battle, but after you have gained one victory the next conflict is entered into more freely, and so on until you *don't care*. This boy then we supposed had fought some hard battles, for the first time he went out of church he must have felt very badly, but now the habit is formed and he can do it easily. He now gratifies all the evil propensities of his nature regardless of right, or what others may think of him.

I hope none of the young readers of the PILGRIM have formed the habit of going out of church. It is an indication of ill manners and boys who are in the habit of talking in church and then getting up and going out, are generally rude in all their deportment. They care not who they annoy or what others may think of them. Such boys are disrespected, and are looked upon as being low, mean, and of little use anywhere. Then boys if you are in the habit of going out of church we hope you will think how low it is and try to reform at once. Do not allow yourself to say *I don't care*. When you lose all respect for the opinion of others, you are indeed pretty low—an outcast of society, disregarded by all good and well thinking persons. I hope all our young friends will try to conduct themselves so as to command the respect and esteem of all by whom they are surrounded. Remember a good name is more desirable than great riches. This you may have if you will only try to conduct yourselves properly, but if you become so reckless as to *not care* what you do, or what others think of you, you will certainly lose this great treasure. Beware of that expression *I don't care.*

THE LITTLE BOOK.

More than a year ago, as the writer was seated in the cars going West, a pleasant voice sang out, "Papers, sir? morning papers, lady?"

There was nothing new in the words; nothing new to see a small boy with a package of papers under his arm; but the voice so low and musical, its clear, pure tones mellow as a flute, and tender as only love and sorrow could make, called up hallowed memories. One look at the large brown eyes, the broad forehead, the mass of tangled nut-brown curls, the pinched and hollow cheeks, and his history was known.

"What is your name, my boy?" as, half blind with tears, I reached out my hand for a paper.

"Johnny ——:" the last name I did not hear.

"You can read?"

"Oh, yes! I have been to school some," glancing out of the window to see if there was necessity for haste

I had a darling boy once whose name was Johnny. He had the same brown hair, and large, tender, loving brown eyes; and perhaps it was on this account that I felt like throwing my arms around his neck, and kissing his thin cheek.

There was something pure in the child standing modestly there in his patched clothes and half-worn shoes; his collar course, but spotlessly white; his hands clean, and well moulded.

A long shrill whistle, and a short, peremptory call, and Johnny must be off. There was nothing to choose. My little Testament, with its neat binding and its bright steel clasps, was in Johnny's hand.

"Will you read it, Johnny?"

"I will, lady; I will."

There was a movement: we were off. I strained my eyes out of the window; but I could not see him: and shutting them, I asked His love for this destitute, tender voiced boy.

A month since, I made the same journey, and passed over the same railroad; and what was my surprise to see the same boy, taller, healthier, with the same clear, calm eye, and pure, clear voice!

"I have thought of you, lady; I wanted to tell you it is all owing to the little book."

"What's all owing to the little book, Johnny?"

"The little book has done all. I carried it home and father read it. He was out of work then; and mother cried over it so much, that I thought it must be a wicked book to make them cry so. But it is different now; and its all owing to the little book. We live in a better house now, and father don't drink; and mother says it will be all right again."

Dear little Johnny! his bright face all aglow, his eyes bright and sparkling, and his face looking so happy!

Never did I crave so for a moment of time. But no; the cars moved, and Johnny was gone.

"It is all the little book," sounds in my ears—the little book that told of Jesus, and of His love to poor sinners. What a change! A comfortable home, no more a slave to strong drink, hope was in the mother's heart; health mantled the cheeks of the children.

Would that all the Johnnies who sell papers, and have fathers who drink, and mothers who weep over the ruin of their once happy homes, would take to those homes the little book that tells of Jesus!—*United Presbyterian.*

Be always frank and true; spurn every sort of affectation and disguise. Have the courage to confess your ignorance and awkwardness. Confide your faults and follies to but few.

PAT'S PLEA FOR THE BIBLE.

In a school in the west of Ireland, a few years ago, were two boys about the same age—fifteen or sixteen. Their names were Pat F. and Philip O'F. There were many intelligent young people in the school, but Pat and Philip took the lead in most things; and, indeed, the visitors were often astonished at the remarkable readiness and appropriateness of their replies to the miscellaneous questions put to them. Philip has become a missionary of the cross in Turkey. We do not know what has become of Pat—at that time by far the most promising boy in the school. But "the day will declare it."

We remember on one occasion Mr. B., well known in that neighborhood, paid a visit to the school. He was desirous of trying at once the knowledge of the Scriptures possessed by the scholars, and their power to apply it to the solution of controverted points. Mr. B. assumed the language of an opponent to the general reading of the word of God.

"Boys," said, he "what right have you to read the Bible?"

"Every right, sir," said the boys, "for Christ said (John v. 49) 'Search the Scriptures.'"

"All very well," said Mr. B., "to prove that big people may read—men and woman who have come to years of maturity—but what has that to say to little fellows like you?"

"The word of God is fit for little people too," said Pat, "for we read (2 Tim- iii, 15) that Timothy knew the Holy Scriptures from a child."

"But," said Mr. B., "Timothy afterward, you know, became a priest. Your text only proves that young boys who are going forward to priesthood should be taught the Holy Scriptures."

"Oh, but, sir," said Pat, with a bright twinkle of his intelligent eye, that proclaimed he had the best of the argument even before the answer came, "wasn't Timothy 3d Epistle i. 5) taught by his grandmother? and sure, sir, she wasn't a priest!"—*Wesleyan Juvenile Offering.*

SOWING DISCORD.

"Aunt Alice, I think Sarah Lee is the most disagreeable girl in our school, she is always making mischief. Now I have helped her ever so many times in her lessons, and lent her my history, but she is not in the least grateful. She told Mabel that she thought I was awful proud of my curly hair, and that my composition wasn't half as good as Mary Gray's."

"Were not both statements true?" quietly asked her aunt.

Laura blushed, but presently said: "I think it is very mean for her to

talk about me, any way. I suppose she was provoked because I got above her in spelling. I am sure it was not my fault that she missed. I told Mabel I thought that was what made her so spiteful."

"You never talk against her, do you, Laura?"

"No, indeed, I am sure I never did."

"Take care, my child: I think I can convince you that you said she was the most disagreeable girl in school, that she was always making mischief, that she was ungrateful and spiteful because you got above her. Now, did she say anything half as bad about you? How would it sound if what you have just said was reported to her, exactly as you have said it? Would you not be very sorry indeed to have her hear it?"

Laura looked as she felt, very much confused, and she had no apology to offer.

"Always look carefully within, my dear, when one speaks ill of you, and see if you do not deserve it, and cannot learn a lesson from it. Then, before you allow yourself to get angry, ask if you have not said quite as bad things about the other party. There are a great many hasty words spoken, which hurt nobody but the speaker, unless they are repeated. To do this is a tale-bearer's business; that is strictly forbidden in the Bible. 'Thou shalt not go up and down as a tale-bearer among my people.'

CORRESPONDENCE

Dear Pilgrim: As it has been my lot to be at home this holy day of the Lord, I was searching the Scriptures. I find if we want to be Christians, we must forsake the pride and fashions of the world, for God resisteth the proud and giveth grace to the humble. Then if he gives grace to the humble, he is well pleased with those that try to follow in his footsteps. Oh how beautiful the words of the Apostle, "Be ye followers of God as dear children, and walk in love as Christ also has loved us, and hath given himself for an offering and a sacrifice to God for a sweet smelling savior."

Dear young brethren and sisters, are not these cheering words to encourage us on our way to Heaven, to that blest abode where my spirit longs to be? I believe that is the desire of all true followers of Christ to be where parting is known no more. My heart was made to rejoice a few weeks ago while on a visit to my native place from which I had been absent for a year or more. I attended a Lovefeast, and also visited my mother and sisters in the flesh, and found them all well. Oh how I would have loved to have met them as sisters in the Lord. The Lovefeast was largely attended, and I met with many dear young sisters who have enlisted since I have, to follow the meek and lowly Savior in his own appointed way. Oh how glad I was to see them surround the table of the Lord. Some of them are quite young and tender lambs of the flock. Dear sisters, let us try to live a life of meekness and humbleness of mind, that we keep ourselves unspotted from the world, and let not our adorning be the plaiting of hair or wearing of false hair, or of gold or costly array, but as becometh those professing godliness.

ADA HARNE.

MECHANICSBURG PA, July 17, '72.

Dear Brethren:—I for the first time, seat myself to write a few lines for the PILGRIM which I get and dearly love. I spend many evenings in reading its interesting pages, which greatly cheers me and increases my happiness, but who can be truly happy without the love of God shed abroad in the heart? You, dear friends, who are running your rounds on the mountain of sin and folly, do not know the value of that happiness which religion gives. You may feel to be happy, and seem to enjoy yourselves while standing aloof from the promises of God, but what will be your happiness when the cold and icy hand of death takes hold on you? Then, my dear friends, your happiness will end, therefore if still unprepared, what are you waiting for? more preaching or more pleasure? Your pleasures will soon fade and pass away. I fear many of you will wait too long. Do not delay, youth is the time to serve the Lord; you are neither too old nor too young to enlist in the cause of Jesus and enter into the Good Shepherd's Fold. Some of you have fathers and mothers in the church and yet you stand back. Others brothers and sisters in the church and still serve satan. Oh how can you, enjoying such privileges, remain away from God? I am eighteen years of age and have much to bear. None of my friends belong to the same church which I do. My parents are members of the Bethel Church and my brother is a Methodist. Sometimes my trials and temptations are very great and hard to bear, yet the strong arm upholds me and tells me where there is no cross there is no crown. Hope that you dear friends, will think of your best interest before it may be forever too late, I remain kindly yours. Brethren if worthy a place, please correct mistakes. From your unworthy sister,

AMANDA ANDERSON.

Dear Pilgrim: I herewith give you an item of news from the Middle Fork Church, Clinton county, Ind. This Church has been organized upwards of 30 years. John Metzgar was the first bishop, under whose care the church increased rapidly. Next Daniel Marsh was made bishop by the church, after which John Metzgar moved to Illinois and left the charge to Daniel Marsh. Under his care the church continued to prosper until the year 1869, but for the last three years the church has been on the decline. In 1871 Daniel Marsh left for Illinois, and left the church in the care of Allen Maler and Stephen Metzgar, both bishops. This church needs help as there has been only one added by baptism for the last three years, while some have been expelled, others moved away, and a goodly number have gone to the spirit land and are now reaping the reward of their labors.

There are two meeting houses in this arm, having service in the one every two weeks and every four weeks in the other, they being some four miles apart. The preaching we have does not seem to do much good. Now, if some brethren strong in the faith would make this one of their stopping places and lend a helping hand, and the members be earnestly engaged in prayer in behalf of the church, it may be restored to life again and become more prosperous.

ONBERG, PA, July 29, '72.

Dear Pilgrim:—I suppose you remember of sending me some of Bro. Flory's tracts. I sent you $125, and received sixty and have distributed them all but two or three, and could give away twice that many more if I had them. I only got 15 cents for the whole lot. I gave one to one of my Baptist neighbors, and it has put him and several of his brethren on a stir, and I think that it might do some good if the thing is kept moving but I am a poor man and am not able to send for any more. The Baptists will hold their Association within about twelve miles of me, in this month, and if I had about one hundred tracts I would go there and distribute them among the congregation. If they would have as much effect on them as the one I gave to the one above mentioned, they might do considerable good &c. S. S. C.

We have sent you another package and hope that you may be enabled to make such use of them as the author intended when writing.

Dear Brethren:—By request of Bro. Philip Boyle please publish the following:

The brethren at Meadowbranch, Md., will, the Lord willing, hold their Communion on Saturday 12th of October, commencing half past one o'clock P. M. Also at Sam's Creek, on Tuesday 15th at same hour, to both of which we extend a hearty invitation, especially to ministering brethren, and inasmuch as our district is small and congregations not very far apart and only five of them, and there will be other Lovefeasts in connection at Monocacy immediately following ours, and I suppose Beaver Dam and Bush Creek in connection, will not some of our brethren from Virginia and Penna., be provoked to come and see how we do? Feast with us and call to others to come and enjoy what all the true followers of Jesus enjoy? Brethren what say you to these things? I fancy some Bro. when he reads this will say "I'll come."

EPHRAIM W. STONER.

UNION BRIDGE, MD., July 30th, 1872.

TO THE BROTHERHOOD.—*Dear Pilgrim:* Our beloved Brother and overseer, Philip Boyle, has a wish that his brethren may know his condition, therefore suggested that I should write something to you for publication. I will cheerfully comply with his wishes and write as follows: He, naturally feebly constituted, has at times suffered from Vertigo for a number of years, but the church has still had the benefit of his labor and counsel until recently. It has now been some 8 or 9 weeks since he has been confined to his chair, not being able to lie down to rest. From his attending physicians (Drs. Brown & Englar, successors to Dr. E. L. Brown) I received the following statement of the nature of his disease: Dilation of the right side of the heart attended with dropsical swelling of the lower extremities and aggravated paroxysms of Dyspnoea. He suffers considerably at times, but patiently—desires an interest in the prayers of the faithful. E. W. STONER.

NOTICE.

All to whom it may concern.

The Church in which the District Meeting of the Northeastern District of Ohio, in 1873, is to be held, wish to give notice through their periodicals that they have appointed W. Arnold, of Somerset, Perry county, Ohio, as Corresponding Secretary. Any person wishing any information on that matter can address him at the above named office. The time and place of holding said Meeting will be announced through our periodicals in due time.

By order of the Church.

ELI STONER.

Beloved Brethren:—Please announce that we, the brethren of the Salem Congregation, Frederick Co., Va., intend holding, the Lord willing, a Communion meeting on Saturday and Sunday the 14th and 15th of September at 1 o'clock. The meeting will be near Newtown, Stephensburg, and near the Winchester & Strasburg R. Road. An invitation is given to all, especially ministering brethren. G. S. RINKIN.

DIED.

HOOVER.—In the Yellow Creek Branch, Bedford county, Pa., July 18, 1872, Bro. John L. Hoover, after an illness of about 3 mos., aged 31 years, 2 mos. and 2 days. Funeral occasion improved by the brethren from John 11:23. S. A. MOORE.

MILLER.—June 16, in the Logan Congregation, Logan county, Ohio, our beloved old sister Catharine, wife of Jacob B. Miller, aged 66 years, 9 mouths and 21 days, disease dropsy and heart disease.

Sister Miller died very suddenly. She was getting ready to go on a visit to her daughters, her husband asked her if she could get ready till he would hitch up and she said she thought she could, which were the last words she spoke. Her husband after being ready came in and found her lying on the floor partly dressed, and dead. She was a faithful sister for many years, and now she leaves a kind husband and 5 children to mourn their loss. Funeral preached by the brethren from Philipians 1:21.

J. L. FRANTZ.

BALMER.—In the bound of the Logan Co., Ohio, July 18, our beloved old grand mother Balmer, aged 92 yrs. 5 mos. and 17 days.

She leaves two daughters and one son who are up in years, to mourn their loss but we hope their loss is her great gain. Funeral services by the brethren.

HEADINGS.—In Union twp., Logan co., Ohio, July 14, Jacob, son of Samuel and Nancy Headings, aged 8 years, 5 mos. and 11 days. Disease, Inflamatory Rheumatism.

Funeral preached by David Plank, Omish Minister in the German and by the writer in the English Language, from 103 Psalm.

J. L. FRANTZ.

DEARDORFF.—In the Solomons Creek Congregation, Elkhart co., Indiana, May 27th, 1872, Sister Susannah Deardorff, wife of friend Peter Leardorff, aged 50 years, 9 months and 7 days. Funeral by the Brethren, from Heb; 13: 14.

The Weekly Pilgrim.

JAMES OREEK, PA., Aug. 6th, 1872.

AN INQUIRY.

Please give an explanation through the columns of your excellent paper, the *Standard*, of I Corinthians, xi. 22. Also of the 33rd and 34th verses of the same chapter.

SEEKER AFTER THE TRUTH.

The agape, or feasts of love, (Jude 12) seem to have been a feast in which all Christians shared, the rich and poor alike supplying the table each according to his means. During, or at the close of this feast, the Lord's Supper was observed. There was nothing of divine appointment in the love-feast; it was the spontaneous outgrowth of the affection and enthusiasm of the first age of the church. It was not meant so much to supply the hungry as to cultivate spiritual and social affections. At Corinth, the party-spirit, so sadly prevalent, and the carnality that went along with it, led to a shameful perversion of the love-feast as well as of the Lord's Supper which was observed in connection with it. The rich, instead of placing their abundant contributions to the feast on a common table, along with the moderate and modest offerings of those in less affluent circumstances, to be shared by all even by those who were too poor to bring anything, had a table of their own, and made haste to feast by themselves before the arrival of the poorer brethren. Not only did they feast apart, but they feasted to excess, and entirely forgot the Lord's Supper with which the feast closed, being drunk on stupid with excess of eating and drinking.

It is this perversion of the love-feast, and this ignoring of the Lord's Supper which the apostle rebukes, alike as a great wrong to the poor and a dishonor to the Church of God. He therefore directs them to eat their meals at home; and when they come together, to wait until all are assembled, and then observe the Lord's Supper together in a becoming manner, according to the model furnished when it was instituted. He exhorts them to this, that they be not condemned of God in their assemblies. It is easy to see, in the light of these facts, what was meant by eating and drinking unworthily and failing to discern the Lord's body.—*Christian Standard*.

We cannot see that "a seeker after the truth" has been much enlightened by the above explanation unless our brother of the *Standard* has a different edition of the Testament from ours or struck a new vein of information as the following would seem to indicate:

"And made haste to feast by themselves before the arrival of the poorer brethren." This is certainly a modern rendering of the Scriptures under consideration, as we never before learned that the poorer brethren were behind time on that occasion, neither can we divine any cause why they should be unless the rich rode in carriages while the poor had to walk. Well, well, brother *Standard*, that is bad logic, very bad. But again. "He therefore directs them to eat their meals at home." This is another unwarrantable construction, as he did no such thing, but in substance, says: If ye are so hungry that ye cannot "tarry one for another," ye have houses at home, eat there so that when you come to partake of the Lord's Supper, ye can wait until all things are ready. It was not the use but the abuse that the apostle was rebuking. If the perverting of the Lord's Supper was a sufficient reason that it should be eaten at home, it would be equally logical to say that the bread and wine should also be eaten at home, as it is evident that its use was also perverted when it is said, some, or "another is drunken." It is certainly a great perversion of truth to try to make it apparent that Paul directed the church at Corinth to abandon the Lord's Supper after such pointed language as the following: "Wherefore, my brethren, when ye come together to eat, tarry one for another." That this eating has a reference to the Lord's Supper and not the Communion, or bread and wine, must be evident to every reflecting mind, especially when we consider the import of the following injunctions: "And if any man hunger let him eat at home." Certainly no man would think of satisfying his hunger with the small morsel of bread used to represent the broken body of Christ. If so, there would be no necessity of the injunction "tarry one for another" as there could be no possible incentive for them to partake of these sacred emblems before the proper time, therefore the inevitable conclusion is that it was at the *deipnon* or Lord's Supper that they were to "tarry one for another," and if any had such craving appetites that they could not wait until all was in readiness they should eat at their homes, before coming up to this Supper of the Lord's, that they come not together unto condemnation. The Lord's Supper is a feast of charity, a love-feast, a feast at which rich and poor are brought together on a common level and all things are common, where every line of distinction is hidden and all are one in Christ Jesus. Such was the character of the Supper celebrated by our Savior and recorded by his witnesses. Such was the Supper Paul labored to set in order at Corinth. Such was the Supper of the primitive Christians and such is the Supper perpetuated by the Brethren.

New subscribers are always in season. Only 3 cents per number to end of the year.

NEWS OF THE WEEK.

From the *Visitor* we learn that since last Fall about forty were added to the Cherokee Church, Tenn. To George's Creek Church, Fayette Co., Pa., ten. Bush Creek Congregation, six.

We did not receive a mail last week but what had one or more orders for J. S. Flory's Tracts. Some are distributing them by the hundred. We can still supply orders. Send them along.

Bro. Samuel Myers, of Burnettsville, Ind., expects, this fall, to pitch his tent and permanently locate in the "Grand Prairie" about forty miles west of his present location. There are a few members and no ministers in that locality. He goes to supply the deficiency.

—The New York Medical College for Women will begin their Tenth Annual Term of twenty weeks, at their new College in Twelfth Street, Corner of Second Avenue, Oct. 15th. For Announcements, giving full particulars, address, with stamps, the Dean, Mrs. C. S. LOZIER, M. D., or the Secretary, Mrs. C. F. WELLS, New York.

From the last *Monthly Report* of the department of agriculture we glean the following:

Corn prospects are good. From 989 counties, including an area usually producing 600,000,000 to 700,000,000 of bushels annually, come returns indicating an increase of 3 per cent.

The condition of oats crop is from 1 to 6 per cent. above average in all the New England and Middle States except New Jersey and Deleware. Rye is reported above average in condition but a reduction in acreage of from 1 to 15 per cent.

The wheat crop of the United States is reported to be 6 per cent. less than an average crop. The quality of the grain is uniformly superior, straw short but heads are generally long and well filled. While the crop is short in some States, in others it is very good, especially in the southern States. From a field of 27 acres in Knox county, Texas, there was threshed 690 bushels of Tappahannock wheat, or nearly twenty six bushels per acre.

—This week we received a communication from Eld. H. C. Lesher, of the River Brethren Church, which we give in another column. He thinks that brother D. F. Good misrepresented their tenets of faith. Brother Good is of age and may speak for himself, but we know him too well to believe that he would willingly misrepresent any body or any faith. With due respect to Eld. Lesher's views we will be pleased to have him, or any of his brethren, prove that Christ and His apostles ate the Jewish passover at the time He instituted feetwashing. If He did, He done it out of place and time and therefore a violator of the Jewish law. It is truly to be regreted that we who agree in so many points of vital religion should not be fully united in fighting for Jesus and against the many evils and heresies now prevalent in the world, and we fondly hope that the time may yet come that we may be enabled to see eye to eye and unite our efforts in proclaiming to the world a pure and primitive Christianity.

PLEASE NOTICE.

We have this year entered largely into the credit system with our subscribers. Many promised to pay as soon as harvest was over. That time is now about past and we kindly inform such and all others who owe us either for subscription or books, that we are in need of some money and will be much obliged if those who can, will remit at once. Do not wait for the agents to ask you for it, but pay them as soon as possible, and we feel assured that our agents will forward it to us. We have labored faithfully to give you a good paper, please accommodate us by helping us to pay our honest debts which are accumulating against us for paper, material, help, &c.

PERSONAL.

S. M. MUMMERT. We do not know how many Tracts you ordered. We have sent, if not enough please inform us.

A. S. & B. A. C. Your PILGRIM to the end of the year is 60 cents.

LEVI LOEHR. We have no account of receiving your letter. It is all right now.

Essays, Church News, Obituaries, and Announcements wanted from every congregation in the brotherhood. The more aid we get in this way the better will the PILGRIM be. Think of this.

SALEM COLLEGE.

The Fall term of Salem College will open for the reception of any number of students from all parts on the 4th of September, 1872. Ample accommodations and thorough instruction will be given all students who connect themselves with this College. Good board can be had in good families at $2.50 to $3.00 per week or students can board themselves in clubs at $1.25 to $1.50 per week as numbers have done with the consent of the faculty. Special care will be given students who are far from home.

For Catalogues, Scholarships and full particulars address

SALEM COLLEGE.

July 22, '72. Bourbon, Ind.

Three Millions Starved in Persia.

A correspondent to the New York *Observer* gives the following in reference to the famine in Persia:

We are glad to see that measures are taken to contribute for the sufferers by this fearful famine raging here. There is great need of aid. The distress about us is very great, despite all our efforts. Much life has been saved, and thousands bless the Christians who are extending succor to these starving ones. We have endeavored to use the means placed at our disposal in the most economical way—that is, to benefit the greatest number, and still save from utter demoralization. We have tried to help those who are disposed to help themselves, by furnishing seed to sow, cotton to spin, spades with which to work, and employing multitudes in work for the general good. Our large body of pastors and teachers have rendered us much assistance and saved us from imposture.

But the crowd of refugees from other and more destitute districts increases, and our doors are thronged with the starving crowd. Some of the scenes are heartrending.

An Armenian writes to us from Tehran that it is computed that 106,000 have fallen victims of the famine and died in that city. Probably many were refugees from other and more destitute places. He says it is believed that not less than 3,000,000 have died of starvation in Persia.

From Hamadan our helper writes that cannibalism is awfully prevalent, and that young children are decoyed from their homes, killed and eaten. The English Consul at Tabreez, in writing us to day, says: "I have requested the famine relief committee to forward to you whatever funds they may have at present in their hands. I do not think any part of Persia is in such a frightful state. Cannibalism seems to be the universal rule." Let not friends say, "Before our aid can reach them the harvest will have come." Tens of thousands have so completely disposed of what property they had that should prices fall far below even their normal state, they have nothing left with which to buy. Tens of thousands will need to buy cattle and farming untensils. A long time will elapse ere the nation can rise to its feet. Help should be given and that generously.

Yours.
G. W. Coan.

The Great Heat.

The thirty days preceding the 19th of July, 1872, will probably be remembered as the most protracted "heated term" of the present age. The oldest and youngest inhabitants agree in testifying that nothing like it has occurred in their time, and we certainly hope will not hereafter. In New York and vicinity, all the usual remedies for heat have failed. Patience was the only alleviator. In the country it was only a little less severe than in the city. In other cities the same state of things prevailed. The same reports come to us from over the sea. Our correspondents complain of heat everwhere. In London and Paris it was intolerable. The heated citizens fled by thousands to the sea-side. It appears that the heat was exceptionally great in India. At Allahabad it has reached 115 degrees in the shade, and at Hyderbad 119 degrees. At the latter place it caused the death of an officer, four men and twelve children, among the 16th Lancers. In and around Poona, in the Deccan, the wells are dried up, the cattle are dying, and people are thankful if they can obtain a jar of water by no greater trouble than that of walking a number of miles for it. The *Bombay Gazette* says that prospects would be very gloomy were not the monsoon at hand.

We have reason to be thankful that no epidemic has added its horrors to the sufferings attending such extraordinary heat, and that it is now over.

GOOD BOOKS.

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MAIL.	ACCOM	STATIONS.	MAIL.	ACCOM
A. M.	P. M.		P. M.	A. M.
*le*8 20	LE6 00	Huntingdon,	AR5 25	AR9 10
8 28	6 06	Long Siding	5 17	9 00
8 45	6 19	McConnelstown	5 04	8 45
8 51	6 25	Pleasant Grove	4 58	8 39
9 05	6 37	Marklesburg	4 45	8 27
9 20	6 51	Coffee Run	4 33	8 11
9 27	6 58	Rough & Ready	4 26	8 40
9 39	7 10	Cove	4 12	7 52
9 43	7 15	Fishers Summit	4 08	7 48
10 03	7 35	Saxton	3 48	*le* 7 53
10 10	7 53			*ar* 7 46
10 27	8 10	Riddlesburg	3 30	6 30
10 34	8 17	Hopewell	3 22	6 12
10 51	8 35	Piper's Run	3 06	6 00
11 10	8 55	Tatesville	2 48	6 56
11 22	9 08	Bloody Run	2 33	6 50
11 26	9 12	Mount Dallas	2 29	5 46
11 32	9 19	Ashcom's Mills	2 22	5 42
11 36	9 23	Lutzville	2 18	5 36
11 40	9 27	Hartley's Mills	2 14	5
11 46	9 34	Jamesons	2 07	5
*r*11 22	*ar*9 40	Bedford	LE2 00	LE5 30

JOHN M'KILLIPS, Supt

SHOUP'S RUN BRANCH.

LE10 25	LE7 40	Saxton.	AR3 40	AR7 20
10 30	7 55	Coalmont.	3 25	7 05
10 35	8 00	Crawford.	3 20	7 00
AR10 45	AR8 10	Dudley	LE3 10	LE6 50
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EASTWARD.			WESTWARD.	
Hb'g Ac.	9 24	A. M	Cin. Ex.	2 19 A. M.
Mail.	8 30	P. M	Pe'f Ex.	7 45 "
Cin. Ex.	6 55	"	Mail	5 40 P. M.
Phil. Ex	11 15	"	W. Pass.	11 52 A. M.

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VOL. 3. JAMES CREEK, PENNSYLVANIA, AUGUST 13, 1872. NO. 33.

POETRY.

LONGING FOR JESUS.

Yearning for thee, dear Saviour,
Reaching in prayer to thee,
Fain would I bind this faint heart
Closely thine own to be.
Jesus I trust in thee,
Thou who hast died for me.

Trembling with soul o'erburdened,
I kneel below thy cross,
O! loose this load of folly,
Bound by sin's shining dross.
Saviour I trust in thee,
Thou who hast died for me.

Give me a heart "unspotted,"
Washed newly in thy blood,
Fervent, to serve thee only,
Filled with love's rising flood.
Savior I long for thee,
Who gavest his life for me.

Hear, blessed Savior; give me
Near access to thy throne;
Humbly to live and serve thee,
Saved through thy death alone.
In heaven to live with thee,
Thou who hast died for me.

ORIGINAL ESSAYS.

THE VALUE OF THE SOUL.

The worth of our immortal souls is most emphatically taught us by the cross of Christ. "What is a man profitted if he gain the whole world and lose his own soul, or what shall be give in exchange for his soul?" Could any one literally gain the whole universe, as the price of iniquity, and keep it with every advantage during the term of human life, it could neither preserve his body from the grave nor his soul from eternal misery. It costs more to redeem the soul. View the Savior agonizing in Gethsemane, and expiring on the cross. Did He endure these unknown sufferings to preserve men from temporal poverty, pain or death? By no means, but to deliver from the wrath to come, where the worm dieth not and the fire is not quenched. Who can doubt then that an immortal soul is man's principal treasure? It is possessed by the meanest and infinitely exceeds, in value, all the distinction of the mightiest. He who made the soul knows its worth and he deemed it so valuable that he ransomed our souls from ruin at the price of his own beloved son. Shall we not then deem the salvation of the soul our grand concern and regard all interfering objects as unworthy our notice in the comparison? If we should never succeed in any one thing all our lives except in this grand scheme of saving souls, our felicity will be congratulated by angels to eternity. If we should prosper in all other respects and fail here, our folly and misery will be lamented and execrated forever. Our children also have immortal souls. Does our love for them induce us to use every means of providing for their comfort in this world, and shall it not influence us to proportionate earnestness in seeking their salvation? O, cruel and infatuated parents who take excessive care about the bodies of your children and leave their precious souls to perish everlastingly for want of diligent instruction, or perhaps even help to murder their souls by indulging their sinful dispositions and setting them a bad example.

Let us further learn to consider that our relatives, neighbors and enemies have immortal souls, because they are so valuable. He that winneth souls is wise. Let us then think nothing too much to expend or attempt for promoting that grand object for which the Son of God shed his precious blood. But viewed in this glass how vain does the world and all things in it appear. God forbid that I should glory save in the Cross of our Lord Jesus Christ, by whom the world is crucified to me and I unto the world. What are empires or the loss of them, what renown or infamy, what affluence or poverty, what the most exquisite pleasure or torturing pain when put in competition with eternal happiness or misery, or when viewed in connection with the cross of Christ? Had He not so loved us, all possible prosperity could not have prevented our everlasting misery. If we believe in Him all possible adversity cannot prevent our everlasting happiness. Let us not then envy the wealthy and successful, but pity and pray for them. Let us not covet worldly things, repine for want of them, or lament the loss of them. Let us not join in the vain mirth of condemned sinners or be satisfied with the joy of God's salvation.

A PILGRIM.

Clearfoss, Md., July 31st, '72.

For the Pilgrim.

BRINGING UP OUR CHILDREN.

Much might be said in regard to the subject of bringing up our children, much more than I will be able to say, but we need not say much about it as the apostle tells us all that is necessary on the subject. He says, "Bring up your children in the nurture and admonition of the Lord." Brethren and sisters, what do we understand by the Apostle's advice? Do we understand him to say, bring up your children in the fashions and vanities of the world? Nay, verily, but in the "nurture and admonition of the Lord." Oh, let this make lasting impressions upon our minds, and let us try, by the help of Him who is able to help us, to do our duty toward our children and toward our God. For knowing, as we do, that we will be brought to render an account of our doings here, and then if we have done our duty and brought up our children in that way which is right and acceptable before God, it will be a blessing to us. Dear brethren and sisters, let us labor to see them become members of the church in their youthful days, before their hearts have become hardened by their crimes. It will then be an easy matter for them to leave the sinful pleasures of the world and follow the footsteps of their Savior. But let us look on the other side of the picture and mark well what we see. If we let our children go on in all the lust of the flesh and the pride of life, and decorate them in all the fashions of the world when they are in their infancy, what more can we expect from them when they grow up to be young men and young women, the time when we would like to see them turn to the Lord? How often do you remember them at a throne of grace, no doubt in tears, saying, "spare them yet another year," but they are still sporting upon the barren mountains of sin and folly. Brethren and sisters, it is then too late. Let us begin when the branch is yet tender and can easily be bent, for just "as the twig is bent the tree's inclined to grow," and if we bend them the right way and bring them up accordingly, when they are come to years of understanding they will bless us for so doing, and they will prove a blessing to us instead of a curse. Oh, brethren and sisters in the Lord, let us try and be faithful in the cause of our Master. Let us be as obedient to Him as we would have our children be to us. Let us put on the whole armor of God that we may be able to withstand all the fiery darts of the wicked one. Let us not lay down the armor until we our set feet on heaven's immortal soil. May the Lord give us grace to be faithful and when we fail on earth, take us home to the mansions of rest which are prepared for those that love Him, is the prayer of your unworthy sister M. S.

PATIENCE.

But let us see to it, my friends, that none of us should fancy that because we find it hard to exercise patience, therefore we may be excused seeking to exercise it at all. Many people act as if they thought that because they have no special need of patience, therefore they may do without patience altogether. Many a man appears to think that the hasty temper or the over anxious disposition which he received from nature, is to be received as an excuse for a constant fretfulness, or for occasional outbursts of impatience which are humiliating to Christian character, and destructive to Christian peace. But while we admit that no human being can tell how honestly any Christian man has striven with the evil heart of nature, how hard the law of the mind has fought against the law in the members: while we remember that we may partly know what a man has done, but cannot reckon what he has resisted; let us not forget that temptation is rarely so strong as to destroy responsibility, or to excuse transgression.

ON CALLING AND ELECTION.

I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion; so then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Rom. 9: 15, 16.

It may perhaps, be productive of some good, to make some remarks on this scripture. In the first place the above quoted words must be well examined, and prove what is the meaning of them. To understand the apostle's drift in quoting them, we have to compare with other passages of his epistle to the Romans. In the twenty-eighth verse of the first chapter of this epistle, he says, "and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." These words give us a key, and will open to us many passages of this epistle. Here we find, because they did not like to retain God in their knowledge, God gave them over to a reprobate mind. Had they been willing to retain God in their minds, God would have had mercy and compassion on them, but as they rejected the knowledge of God, he also rejected them, and gave them over to hardness of heart. In the 3d and 4th chapters of this epistle, Paul speaks of the works of the law whereby no flesh shall be justified. The Jews were very zealous and sought their justification by the deeds of the law, yet could not be justified. The Romans were Gentiles. The apostle wrote unto them in this epistle testifying that a man is not justified by the deeds of the law, but by faith in Christ. (3: 28,) Here Paul encourages the Gentiles that if they had not the law, yet they had equal access to salvation, by Christ, with the Jews, telling them that God is not the God of the Jews only, but also of the Gentiles. (3: 29.) The general tenor of this epistle is of the calling and election of the Gentiles by faith in Christ, and the rejection of the Jews who went about to establish their own righteousness, having a zeal of God but not according to knowledge: for they being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God; for Christ is the end of the law for righteousness to every one that believeth (10: 24). To the Jews who will and run to establish their own righteousness contrary to the counsel of God, is the above passage applicable, where it says, "So then it is not of him that willeth nor of him that runneth, but of God that sheweth mercy." The Jews with all their willing and running and compassing sea and land to make one proselyte they did not attain the righteousness of God, as God was not pleased to extend his mercy and compassion unto them, because they rejected his counsel and sought it not by faith, but by the works of the law, and they stumble at the stumbling stone and rock of offense. (9: 31, 32.) That rock was Christ on whom the Jews would not believe, but the Gentiles, which followed not after righteousness, have attained the righteousness which is of faith, because they sought it not in the works of the law, but by faith in Christ that justifieth the ungodly and their faith is counted for righteousness, and these are they on whom the Lord will have mercy and compassion because they did the will of God and sought him by faith in God's appointed way.

So it is with us at the present day. If we go on according to our own mind and will, contrary to the word and will of God, we may will and run to our utmost ability, yet God will not have mercy nor compassion. But if we do the will of God he will have mercy and compassion upon us. Now, in adverting to the words of Paul's quotation from the Bible, where he saith, "so then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. For the scriptures saith unto Pharaoh, even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." Rom. 9: 16, 18.

We must, with this passage compare the following to find who they are on whom God will have mercy, and also whom he will harden: Those who did not like to retain God in their knowledge, God gave over to a reprobate mind, and their hearts were hardened. They hardened their hearts against the counsel of God. The apostle says, "Despisest thou the riches of his goodness and forbearance and long suffering, not knowing that the goodness of God leadeth thee to repentance, but after thy hardness and impenitent heart, treasurest up unto thyself wrath unto the day of wrath and revelation of the righteous judgment of God. (Rom. 2: 4, 5.) "To-day if you will hear his voice harden not your hearts." (Heb. 3: 7, 8.) We see that men themselves harden their hearts against the counsel of God, when he, by his spirit, would lead them to repentance. When God calls men to repent he will not harden their hearts against it, neither does God harden the hearts of any one but those who have hardened their hearts against God and his word," through the deceitfulness of sin. Paul tells us to exhort one another daily while it is called to day, lest any of you be hardened through the deceitfulness of sin. (Heb. 3: 13). It is highly necessary for us to watch lest our hearts be hardened against God, through the deceitfulness of sin. But let us hear and obey the voice of the Lord and let the spirit of truth lead us in the path of wisdom.

Predestinarians preach the doctrine that God, by His unchangable decrees, has, from eternity, elected and chosen a part of mankind to be heirs of eternal glory, and has reprobated and doomed the other part to eternal misery and woe. They ground this doctrine partly on the above quoted words of Paul, which I have in some measure explained, and upon the type and figure represented by Jacob and Esau, of which I will give a farther explanation.

As God knew all future events, He has, by figures, represented what would come to pass, and Esau and Jacob were striking types, Esau being a type of the old dispensation, the Jews, with their laws and ceremonies, and Jacob a type of the new dispensation, the Christians with the Gospel and its privileges. When Esau and Jacob were born, Jacob's hand took hold on Esau's heel, Esau's heel denoting the end of the law and its ceremonies, the hand of Jacob the beginning of the Gospel dispensation. Esau was the first born, so also was the law before the Gospel. As the children struggled together before they were born, so did the unbelieving Jews struggle and strive against the Gospel, stumbling against the stumbling-stone, the rock of offense. (Rom. 9: 32, 33). Esau being red all over like a hairy garment, denotes the rigor of the law and the rough, rude nature of the old man in his natural birth. That the elder shall serve the younger, implies that the law is subservient to the Gospel. Paul says, "it is written that Abraham had two sons, the one by a bondmaid, the other by a free woman, but he who was born of the bond woman was born after the flesh, but he of the free woman was by promise, which things are an allegory," for there are the two covenants, the one from mount Sinai which gendereth to bondage which is Agar, for this Agar is mount Sinai in Arabia and answereth to Jerusalem which now is in bondage with her children, (Gal. 4: 22, 25) the children being not yet born neither having done any good nor evil that the purpose of God according to election, might stand not of works, but of him that calleth. It was said unto her, "the elder shall serve the younger, as it is written, Jacob have I loved, but Esau have I hated." Rom. 9: 11, 13.

This is somewhat hard to understand by those who do not view the case of Jacob and Esau in the light of a spiritual representation and may err greatly, as those words seem to import that according to the purpose and determination of God, he had chosen the one and rejected the other without respect to their merits in their future conduct, and that there was no room given for Esau to gain the love of God though he might seek it earnestly, and the inference be drawn that God is unrighteous. Paul asks, "what shall we say then, is there unrighteousness with God? God forbid." (5:14.) We cannot trace God in His foreknowledge and providence. His dispensations may be mysterious. He is righteous in all His ways, not of works but of him that calleth. It was said unto her, the elder shall serve the younger. He gives us to understand that the Jews sought their righteousness and justification by the works of the law and they could not attain to the righteousness which was acceptable with God, but as the called by the grace of God, they must obtain it through the Gospel by faith in Christ, for it pleased God that man's eternal should be by grace and not of works, that all the glory and honor should be given unto God for it, and that no flesh should glory in His presence.

When he said, "Jacob have I loved but Esau have I hated" it typified that the love of God was manifested to us in the *Gospel* and not in the law, because the law worketh wrath (Rom. 4: 15), and the wrath of God under which man had fallen, could not be appeased and reconciled by the law, but in Christ and His *Gospel* is grace and truth—the wrath of God pacified and the enmity slain, for He is our peace who has made both one, and hath broken down the middle wall of partition between us, having abolished, in His flesh, the enmity even the law of commandments contained in ordinances for to make in himself of twain one new man, so making peace. (Eph. 2: 14, 15.) This is the love of *God* which is prefigured in Jacob. As Esau despised and sold his birthright was prefigured the birthright to the promised inheritance of eternal life through the atonement of the only begotten Son of *God*, which promise was made to the Jews as the elder brother, but they despised and rejected the promised Savior—they sold their birthright to their younger brother the *Gentiles*.

A. J. CORRELL.

(To be continued.)

WANTS SUPPLIED.—A good man shall have what he needs, not always what he thinks he needs. Providence intends the supply of our necessities, but not of our desires. He will satisfy our wants, but not our wantonness. When a thing is not needful, a man cannot properly be said to want it; when it is needful, a good man shall not be without it. What is not bestowed upon us, may not be so beautiful at that time wherein we desire it, for everything is beautiful in its season. He that did not want God's kindness to renew him shall never want God's kindness to supply him; his hand shall not be wanting to give where his heart has been so large in working.—*Charnock.*

For the Pilgrim.

THE DUTY OF MAN TO LOVE GOD.

That man is under obligations to love God is admitted by all enlightened nations. For the command is too positive to be denied by any that believe in the Scripture of Divine truth. The important charge was given by God himself to His chosen people. Deut. 5:5. "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." This passage alone precludes the idea of having any right whatever to love anything in preference to God. Had we no scripture to show in what way this love is to be manifested toward God, we would of necessity have to illustrate this matter by what we see, and what we have experienced in life. Love begets love; this is natural as well as Divine. For instance, it is natural for parents to love their children, hence they will give them wholesome advice, and command them nothing to do than what is for their good; and if children have confidence in their parents and love them they obey them in all that they command, and strictly observe all their counsel, and this increases the love in parents towards their children, and what a happy family will they be together. Even so in a church capacity. The faithful Pastor watches over his flock, tries to increase it and to keep them in unity and love and peace together and they obey him. What a glorious church! What a happy family will they be together, under that faithful teacher who teaches them to love God and to keep His commandments. The gentle breeze of love will perfume the family and the odor of that incense will ascend to God as a sweet smelling sacrifice.

Even so if we have love to God and have confidence in Him we will do all His commandments, knowing that they are all for our good and to our benefit, and are all essential to our eternal salvation, and of course, necessary to be obeyed in order that our love may flow to God and God's to us. Deut. 11:1. "Therefore thou shalt love the Lord thy God and keep his charge, and his statutes, and his judgments, and his commandments alway." Joshua 23:11. "Take heed therefore unto yourselves that ye love the Lord thy God." To love the Lord thy God is the great commandment in the law as expressed by Jesus in Matt. 22d chapter, Mark 12:30, 39. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment, and the second is to love thy neighbor as thyself: and this is more than all whole burnt offerings and sacrifices. It is useless for any man to say that he loves God and omits to do His commands, yea, it is mockery. Such a religion is a farce, and no better than the Mahometan. Jesus saith, "If ye love me, keep my commandments." Again, "He that hath my commandments, *and keepeth them*, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." "He that loveth me not keepeth not my sayings." Thus it is plain that unless we do what Jesus says our love is hypocrisy and deception, whether we profess to love God or our brethren. "By this we know that we love the children of God, when we love God and keep His commandments. For this is the love of God, that we keep his commandments, and his commandments are not grievous." Hence brethren and sisters, let us not only love in word, but in deed and in truth.

LEONARD FURRY.

ELECTION.

"But if our gospel be hid, it is hid to them that are lost in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."—2 Cor. 3; 5.

The first thought by many, in reading this Scripture is that of Election, that a part of the children of men will be saved and a part lost, that those who are born to be lost will be lost, and those who are born to be saved will be saved and cannot be lost, but Peter will not agree with such doctrine when he says; "Wherefore the rather brethren, give diligence to make your calling and election sure."—2 Peter, 1:10. This shows that if any are elected they are in danger of being lost and are not sure of entering into rest.

There are many passages in the gospel that we might bring up to prove that God's mercies are extended to all. "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."—1 John, 2; 2. This makes it very plain in my mind, that God is no respecter of persons, that he that worketh righteousness is accepted with Him, so if our gospel is hid it is for the want of a proper investigation. There are none who seek but what shall find. The saved have something which the lost have not, and this they have by a proper investigation of the gospel. Let every one search the gospel with the assurance that it is the power of God unto salvation.

Look once for a moment at the eight different writers of the New Testament and their motives. What were they? Were they honor, power or wealth? All men in laboring, expect a reward for that labor, but they had no earthly reward in view. As to honor, they were in this life, of all men most miserable. As to power, they were persecuted from place to place and lived in caves and dens of the earth. As to wealth, they suffered their goods to be distributed and destroyed, and cheerfully submitted to contempt and even death for the cause, and amidst the most cruel tortures or powerful allurements did they ever make a single concession of the truth of that doctrine which they so nobly defended, but was willing to suffer and die to establish the plan of salvation, whereby all sincere seekers after the truth might be saved. Then, if our gospel is hid, it is hid to them that are not willing to come to the gospel light, but prefer the god of this world lest their evil deeds might be made manifest and the glorious light of the gospel of Christ might shine into their hearts, and thus compel them to forsake ungodliness, the gambling saloons, dancing rooms and all places of sinful amusements, and come under the peaceable reign of Jesus, and live soberly, righteously and godly in this world. Oh sinner, if you are lost it is your own fault. Remember that Jesus came to seek and save the lost, but if you reject His offered salvation your case will be a desperate one, and will show an unwillingness on your part to have Christ to reign over you.

"Oh, sinner turn, for why will you die,
When God in his mercy is coming so nigh."

Brethren, stand fast in the truth, for we know that our labor is not in vain in the Lord. And now I commend you to God and the word of His grace which is able to build you up and give you an inheritance among all them which are sanctified.

JACOB TROXEL.

SABBATH SCHOOLS.

There is a great deal said about Sabbath Schools. Some object to them for various reasons, some of which are very good. Sabbath schools, when carried on properly, are the means no doubt of much good. If not carried on in a right manner, they are the means of great evil, from the fact that the Sabbath is a day of rest or a cessation from labor, and a day to be devoted to the service of God, and of course should be spent in the gaining of religious information and to the advancement and promotion of Christianity. Paul says, "Let all things be done unto edifying," that is unto instruction or the giving of information. So Sabbath schools when carried on properly, are edifying and of course cannot be objected to, but when carried on as many of them are in the world, they are of no importance but merely for the assembling together of young people and for amusement, which is calculated to contaminate the mind and draw it from the things which it should be placed upon. The Sabbath school year should be commenced in solemnity and end in the same way, not as the manner of some is, with a great exhibition accompanied with a band of music and a gay and splendid march, playing at the time some tunes which are a dishonor to the cause of Christ. These things are of the trifling amusements which Webster says are derogatory to the Christian character, and of course they should be looked upon as disadvantages to the Sabbath school cause and to the cause of Christianity, and shou'd be avoided as all other worldly practices.

THOMAS OWENS.

"Let Nothing be Done Through Strife."

This is an injunction which we are prone to forget at the very time we should remember it. But few of us are guiltless of its violation. The writer of this freely confesses that he is not.

These are earnest days in which we live. It is not a time for repose, nor is it a day for irresolution. Decision of purpose and energy of action are absolutely necessary.

But are these inconsistent with sanvity? May we not be decided and charitable at the same time? May not energy and gentleness link arm in arm? We think so.

We thank our Father that he has made us independent. Each is allowed, and indeed obligated, to do his own thinking. This independence leads us to differ. Shall we not respect each other in this? Shall we strive with each other, and become angry, and use hard words, and impute bad motives to one another, because of our disagreements? "The servant of the Lord must not strive."

If we are not much mistaken, we will all have to remember these things for some months to come.—*Old School Presbyterian.*

Beware of sleeping too late in the morning.

Beware of marrying a wife you cannot support.

Beware of buying more than you are able to pay for.

Beware of promising more than you are able to perform.

Beware of sudden conversions, for disguises are easily put on.

Beware of men who have no line of principle, but who work from policy.

Beware of men and women who talk too much.

Beware of the person who never finds anything good in his neighbors.

Beware of men who are idle and indifferent as to work and results.

Beware of men who get drunk and beat their wives.

Beware of men who drink every time they are asked to.

THE CONSTRAINING LOVE OF CHRIST

(Continued.)

Were I pointedly to address those who are in a state of grace, those who would so gladly deny themselves, but find to their sorrow, that they everywhere fall short, I would say, do not think so much upon denying yourselves, upon being faithful, or upon living holy and strictly, but rather seek to love, hunger after love, exercise yourselves in love, love is always exercising selfdenial without tasting its bitterness, and almost without thinking of it, think only how you may love Christ, how you may love more cordially than ever, and do everything to gratify and satisfy his love. The love of Christ constrains the believer into suffering and through suffering. This sounds strange and yet it is true.—The individual is frequently placed so wonderfully and unexpectedly in some painful situation, that he knows not how it happened—he is as it were pressed into it. Some particular person must just speak or act towards us in such a manner: some expression or circumstance is taken in a wrong light; things must so happen and follow each other, that we may just have a little trial, cross, or suffering, it is not necessary that such things be always great or important; the love of Christ often makes use of a trifle, and knows how to touch us with it in the most sensible part. Thus it happens with regard to the body and outward things, and thus also with reference to spiritual things, in innumerably different ways; and it is the love of Christ that does it, although we are ready to ascribe it to some other cause. Weak and timid souls may often distress themselves much by an unbelieving anticipation of future external or internal suffering. Temptations and I know not what kind of trials, which may, perhaps, never befall them, their language is, "If I have ever to suffer that which such a one has to endure. If I shall have to tread in this or that difficult path, I know it will be impossible for me to bear it." Ah, my friends, do not torment yourselves with unavailing care and sorrow, trust in love, that it will impel you to the cross. I mean, be without carefulness concerning the future. Love distributes afflictions wisely; she understands it better than we, as long as we remain little weak children. She will not impose any heavy burden upon us, but whatever we have to suffer at the moment, we ought to receive as coming directly from the hand of the love of Christ, and not as from any particular individual. When Christ suffered, he did not regard his sufferings as proceeding from the Jews, the Pharisees, or from Pilate, but as coming directly from his Father's hand, saying: "The cup that my Father hath given me, shall I not drink it?" John 18: 11. Therefore do not think so much of the affliction as of him that sends it. If the case be thus, my friend, if thou believest that it is Christ himself who sends thee any particular affliction, O how precious, how estimable and lovely ought everything to be to thee, that proceeds from a hand so dear, think how much he has suffered for thee; wilt thou not therefore endure a light affliction to please him?

Think not so much of affliction as of the love of Christ, love him, and thou wilt be able to endure all things. What cannot love do? What have so many thousands martyrs and numberless other holy souls endured, and been enabled to endure solely because they were constrained to it by the love of Christ. It imparts a growing willingness to suffer, and secretly keeps the soul as if nailed to the cross; so that frequently, when the individual is in painful situations, he would descend from the cross to let nature breathe, even were he at liberty to do so.

What anxiety do many manifest and what pains do they take to become holy by their own efforts. O, my dear friends, what you have to do is to love Christ and to unite yourselves with him by faith, love and prayer. As the branch is united to the vine does the branch find it difficult to bear sweet grapes? is it necessary to compel it to do so by commanding, threatning and rough usage? O, no. The whole process takes place very quietly. Easily and naturally. The branch merely abides in the vine imbibes its noble sap, and then it flourishes and bears fruit. "Abide in me" says Christ, "and ye shall bear much fruit." We have only to love him and to remain in his love, and as barren branches in ourselves, let the pure and divine influence and power of the precious love of Christ penetrate our whole souls, we should then become, as though naturally, a people dear and acceptable to God, and filled with all the precious fruits of righteousness to the praise of Jesus Christ. The virtues would then become easy and natural to us and we should esteem ourselves happy in being able to live to Christ according to all his good pleasure.

And really if it were possible—which it is not—that we could become holy by our own efforts, yet all would be only an imperfect, lifeless and worthless phantom, proceeding from the will and power of man, and in which we only regarded and loved ourselves. It is the love of Christ which must impart true life, power and value to all our Godliness, works and virtues. Paul, therefore, knows not how sufficiently to recommend this excellent way, "Though I have tongues of men or of angels," says he, "and have not charity or love, I should be as sounding brass," and so through the chap. 1 Cor. 13.

D. NEGLEY.

Welch Run, Pa.

SPOILT MUTTON VS. ROAST DUCK.

A traveler was once passing thro' Piedmont at a time when chestnuts were ripe. It happened that there was a plentiful harvest that year. So abundant, indeed, was the crop, that nuts literally paved the orchard grounds, and the farmers hardly knew what to do with them. Our wayfarer, coming to a low wall skirting a garden where a farmer and his men were busy loading, stopped to look at the operation. Upon this, the farmer, plunging his hands into a large basket, and bringing up a quantity of nuts, cried, "Take some, friend." Whether it was through modesty, or want of appetite, or from some other cause, our friend was not inclined for the nuts. Whereupon the farmer cried out, "Don't be afraid, stranger, you are quite welcome to them. There are nuts for men, nuts for women, nuts for children, nuts for cats and dogs this year; and if you don't take them, they'll probably be thrown to the pigs!" Now, whether our traveler was won over to partake of this freely offered feast, or whether, departing unfed he marveled at this wonderful benevolence of the man, he does not inform us. There may, however, be some reader saying, "This was in Piedmont, you see; those poor people living in popish darkness don't know any better, but of course that was no hospitality." Stop a bit, friend, let us see whether there may not be something akin to this nearer home. You are a lady, we will suppose, tolerably well-to-do. You have a good house, and lack nothing to make it comfortable. You "look well to the ways of your household, and eat not the bread of idleness." Walking around some day to see that all is going on right, you step into the kitchen. Suddenly your olfactory nerves are assailed with a disagreeable odor. Sniffing and searching you follow your nose, and come to the pantry; and there upon a high shelf you discover the offender, in the shape of a mutton-bone with a few ounces of meat upon it. You bring it to the light, sniff at it again, and bah! it is odious. "Mary!" you call; "Mary!" But Mary is up stairs, making the beds. "Mary! come down; I want you. What is this doing here making such a smell?" Of course Mary doesn't know. It was sweet enough when she put it there. "Its bad enough now," you reply, "but its a pity to waste it. Here, Mary, put on your bonnet and take it to Nancy Needham, down the lane." The conscience gives a little twinge, and you smell at it once more, saying, "It is not so far gone, after all; she'll be glad enough to eat it, poor woman." So having sent off the bone, you wipe your hands with a towel, lest there might be an odor of the mutton on them, and stroke yourself down with "Blessed is he that considereth the poor," and straightway go and sit down to a warm dinner of roast duck and green peas.

And this is your charity, is it? Away with such abominable benevolence. Call that charity? Ay, cheap and dirty charity, say I, making the poor and needy the receptacles of your refuse.

Sometimes I pass waste lands, whereon speculating builders intend to erect "ginger-bread houses" for the benefit of the working classes! These spots being full of pit-holes and used-up quarries, the owners stick up sign-boards, painted "Rubbish may be shot here." So do some people look upon the poor. They think they were made to be receptacles of all "leavings;" and moreover expect them thankfully to accept whatsoever their "benefactors" don't want themselves. This may be a convenience to the said benefactors, but, if they put down such donations under the head of charity, may the Lord open their eyes to see that they have placed them in the wrong column, and move them not to do so any more. Had my lady above referred to, sent the duck and green peas to poor Nancy, and sat down to pick the bone "that was not so bad after all" herself—(would it do her any more harm than it would Nancy?)—it might have been counted as something,—an "odor of sweet smelling savor," perchance, but sending the bone was quite another thing

Once more, and to the other sex this time. You have been to your business, squared up your accounts, put all right and straight, seen that the balance at your banker's is on the right side of the book, and, having looked after your own affairs in all ways you can think of, you take the 'bus and arrive safely home to tea. After that you have a long evening before you. You remember that friend Brown promised to come and play you a game of chess at seven; but it wants a full hour of seven yet, and being a man to whom it is misery to be idle, the getting over of that hour is now your special trouble. It will be as long as two if you don't do something. Ah! you remember

now. Your wife told you this morning about a poor old man in the village who was dying, and that nobody seemed to go near him; and what a pity it was for him to die thus. Happy relief! Just the thing. You'll go. Why should you not? God has blessed and prospered you in business and, so far as you know, you've done your duty in looking after it. Why should you not give a little of your time to this cause? Why not indeed? especially as you do not know what else to do with it. So, off you go, and administer such consolation to the dying man as one in your frame of mind is likely to give, taking care when you meet friend Brown to say what you have done and drawing from him that bit of soft soap, "It's very good of you." Very good indeed! Wonderfully self-sacrificing, that killing of a troublesome hour.

Brethren and sisters, are these acts like His "who though He was rich, yet for our sakes became poor?" Who, though Lord of all, was content to be without a place whereon to lay His head? Who, though a beggar of water at the well of Samaria, was moved with compassion for the multitude, and fed them bountifully? Who, having no need to work, yet felt constrained to be about his Father's business, counting it, in fact, His meat and drink; and who walked up and down the roads of Palestine till He was well nigh worn out, that He might preach to perishing sinners the glad tidings of Redemption? Oh! in the light of such a life, how poor are our best services for God; how miserably poor, then, our reluctant, time-killing services, and our services to suit our own convenience must be.—*Sword and Trowel.*

REV. ROWLAND HILL'S PLAY BILL.

The following we clip from an exchange as being blended with the ludicrous and at the same time, instructive. It was posted up at Richmond, England, June 4, 1774, and was intended to counteract the pernicious influences of the posters of a theatre, and it is said that its moral and spiritual bearing was sufficiently powerful to close the theatre, Such bills would be quite appropriate in some of our modern Sodoms and might have a tendency to arrest the attention of the vain and giddy thousands who daily attend the time and soul killing establishments of folly and sin with which our cities are cursed.

BY COMMAND OF THE KING OF KINGS,

And at the desire of all who love his appearing.

AT

THE THEATRE OF THE UNIVERSE,
ON THE EVE OF TIME.

WILL BE PERFORMED

THE GREAT ASSIZE

OR

DAY OF JUDGMENT.

The *Scenery* which is now *actually* preparing, will not only surpass everything that hath yet been seen, but will infinitely exceed the utmost stretch of human conception. There will be a just representation of ALL the inhabitants of the world in their various and proper colours; and their customs and manners will be so exactly and minutely delineated, that the most secret thought will be discovered. "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."—Eccles. 12: 14.

This Theatre will be laid out after a New Plan, and will consist of Pit and Gallery only; and, contrary to all others, the Gallery is fitted up for the reception of the people of high (or *heavenly*) birth; and the Pit for those of low (or *earthly*) rank!

N. B.—THE GALLERY IS VERY SPACIOUS AND THE PIT WITHOUT BOTTOM.

To prevent inconvenience, there are separate doors for admitting the company, and they are so different, that none can mistake that are not wilfully *blind*. The door which opens into the Gallery is very narrow, and the steps to it are somewhat difficult—for which reason there are seldom many people about it. *But* the door that gives entrance into the Pit is very wide and very commodious; which cause such numbers to flock to it that it is generally crowded.

N. B.—The strait door leads towards the right hand, and the broad one to the left.

It will be in vain for one, in a tinselled coat and borrowed language, to personate one of high birth, in order to get admittance into the upper places; for there is One of wonderful and deep penetration, who will search and examine every individual, and all who cannot pronounce *Shibboleth* in the language of *Canaan*, or have not received *a white stone*, or *new name*, or cannot prove a clear title to a certain portion of the Land of Promise, must be turned in at the left-hand door.

THE PRINCIPAL PERFORMERS

Are described in 1 Thess. iv. 16. 2 Thess. i. 7, 8, 9. Matt. xxiv. 30, 31; xxv. 31, 32. Daniel vii. 9, 10. Jude 14, 15. Rev. xx, 12 to 15, &c. But as there are some people better acquainted with the contents of a PLAY BILL than the Word of God, it may not be amiss to transcribe a verse or two for their perusal:

"The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that obey not the Gospel, but to be glorified in his saints. A fiery stream issued and came forth before him. A thousand thousand ministered unto him, and ten thousand times ten thousand stood before him. The Judgment was set, and the Books were opened; and whosoever was not found written in the Book of life, was cast into the lake of fire."

ACT I.

Of this GRAND and SOLEMN PERFORMANCE will be opened by an Archangel, with the Trump of God.

"*The Trumpet shall sound, and the dead shall be raised.*" 1 Cor. xv. 22.

ACT II.

Will be a PROCESSION of Saints, in white, with golden harps, accompanied with shouts of joy and songs of praise,

ACT III.

Will be an assemblage of all the *Unregenerate*. The Music will consist chiefly of cries; accompanied with weeping, wailing, mourning, lamentation and woe.

TO CONCLUDE WITH

AN ORATION

BY THE SON OF GOD.

As it is written in the xxv of Matthew, from the 34th verse to the end of the chapter. But for the sake of those who seldom read the Scriptures, I shall here transcribe two verses: "Then shall the King say to them on the right hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world:

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

AFTER WHICH THE CURTAIN WILL DROP.

Then! O to tell!
Some rais'd on high—others doomed to hell;
These praise the Lamb, and sing redeeming love,
Lodg'd in his bosom, all his goodness prove.
While those who trampled under foot his grace,
Are banished now forever from his face.
Divided thus, a gulf is fixed between.
And (EVERLASTING) closes up the scene.

"*Thus will I do unto thee, O Israel; and because I will do this unto thee, prepare to meet thy God, O Israel.*"

TICKETS FOR THE PIT

At the easy purchase of following the vain pomps and vanities of the fashionable world, and the desires and amusements of the flesh—to be had at every flesh-pleasing assembly.

"*If ye live after the flesh ye shall die.*"

TICKETS FOR THE GALLERY,

At no less a rate than being converted—forsaking all, denying self, taking up the Cross, and following Christ in the regeneration—to be had nowhere but in the word of God, and where that word appoints.

"*He that hath ears to hear, let him hear.*"

"And be not deceived; God is not mocked. For whatsoever a man soweth, that shall he also reap."

N. B.—NO MONEY TAKEN AT THE DOOR

Nor will any tickets give admittance into the Gallery but those sealed by the Holy Ghost, with Immanuel's signet.

"*Watch therefore; be ye also ready, for in such an hour as ye think not, the Son of Man cometh.*"

YOUTHS' DEPARTMENT.

WORK SQUARELY IN THE YOKE.

FOR THE YOUNG PILGRIMS.

Good farmer A. had a pair of oxen, ones name was Brindle and the other Jerry. Now Brindle was not only a fine looking ox but he was a good steer to work any place he was wanted. Jerry was also a fine looking animal but he had one great fault and that was he would not work square against the yoke but was continually shying off, first to one side and then the other. He had a good pattern by his side in old Brindle who just walked along steady and squarely, and it seemed work did not tire him much, while Jerry was in a continual fever of puffing and blowing and it was as farmer A. said, his wearing back and forth fatigued him more than the necessary labor, and also his working first to one side and then the other made the yoke gall his neck, while on the other hand such was not the case with Brindle who had long ago found out the best way was to work squarely and steadily against the yoke. Farmer A. would ply the goad freely to Jerry which would make his hide smart with pain. Poor Jerry, work with him was a hard matter, and much of his misery was brought on by him not working squarely and proper as he should. Farmer A. would kindly pat old Brindle and praise him for his good qualities, and you may be sure he fed him well and treated him kindly.

Now my dear young readers, let us notice the fact that some children, and even grown up persons are somewhat like the ox Jerry in some ways; they will not work squarely in the yoke. They have a duty to perform, but like Jerry will shy off first to one side and then the other with an effort to get rid of doing that duty or finding an easier way to do it, and as a general thing it goes worse with them than if they had worked squarely up to the "yoke" of duty. For instance a school-boy plays when he ought to have been learning his lesson, then he shies first one way and then the other to get around saying it, or he will steal a look at the book when reciting or make the teacher believe something that is not true as an excuse for not having the lesson. See what a fever of uneasiness such a boy is in, or how he worries over the matter, while the boy that worked squarely up to duty said his lesson with pleasure, and goes to his play when the time come for it, with a smile and a happy heart. And the child that is disobedient to parents and loves the company of the bad and idle is not working squarely in the yoke of duty; often conscience goads them and they smart with pain when they think how bad it is to disobey parents and go into the way of the wicked, duty to such is a hard task and by not doing it they feel miserable. Poor souls, their troubles are brought on by their own conduct, while the boy or girl that comes boldly up to duty finds many pleasures in the pathway, such as kind encouraging words and a clear conscience and a happy heart. Duty seems no hard task when there is a willingness to push right into it. Yes, it is much the best to work square in the yoke of duty, not worry over a task or job of work, or try to shun it and find out at last that worrying over the thought of doing it, or trying to avoid it, is more laborious or wearisome than doing the thing itself.

Also remember dear reader, that Jesus said "Take my yoke upon you and learn of me," and also, "My yoke is easy and my burden is light." Now if we take the yoke of Jesus upon us we should work *square* in it, but it is so there are so many a little like Jerry that wave first to one side and then to the other,—try to shun a Christian duty here and there, sometimes lean over towards the pride of the world, then over to the lust of the carnal mind or appetite, thus keep shying off one way or the other and the consequence is the yoke galls the neck, the meek and humble yoke don't just suit our dispositions, so we get tired and wearied, not that the yoke of Jesus makes us so, but it is our inconsistency that causes our trials and troubles often worse than if we had just worked squarely in the yoke *with Jesus*. He is our example, our friend and our side companion, let us work as He bids, and that is straight ahead in the line of duty and obedience, Children, and dear young readers of the PILGRIM, let me tell you the best policy is to work square, in the yoke of Jesus and with Jesus, don't shy off to one side and spend a day with a worldly pic-nic party, *will Jesus smile on you then, think ye?* If you have taken the yoke of Jesus upon you how will the fashions of the world look along side of that yoke? They will not correspond with it. You have the yoke

of Jesus to wear, will that yoke *fit a neck encircled with shining beads, rich lace or costly collar*? Will the yoke of Jesus wear smoothly under those pendant *ear jewels*? Does your heart beat in unison with the love of a meek and lowly Redeemer under that eye-pleasing breast pin? If Jesus were here could you lay that *ring adorned* hand in His *nail riven* blessed hand and say "I love thy cross!" think you He would press it with the pressure of sweet love? No, no, lean to none of these things, but press forward in the path of duty and you will find the yoke of Jesus easy; work squarely and meekly in it and you will find it to be the best—much the best in time and eternity.

J. S. FLORY.

CORRESPONDENCE

A Reporter is wanted from every Church in the brotherhood to send us Church news, Obituaries, Announcements or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our invitation is not personal but general—please respond to our call.

EVIL SPEAKING.

CARTERSVILLE, VA.

Dear Pilgrim:—Being alone this evening, my mind ran from one subject to another, and then almost suddenly settled down on the subject of "Evil Speaking" and the many evils it has caused. I feel almost compelled to say something to the dear readers of the PILGRIM, and hope that all may give what I shall say heeding as well as a reading and looking over. Speaking evil of others is one of the most unamiable habits that can be acquired and one that leads to infinite mischief. It is not always easy to avoid it, for there are a great many people in the world who are not what they ought to be, who do many things they ought not to do. It is hard for a blunt generous mind to refrain from expressing itself about mean people and mean acts; there is something in meanness and dishonesty that rouses the luxury of denouncing them in bold and unsparing terms. But the practice, as a practice, is a troublesome and dangerous one. There are occasions when it is our duty to speak out in exposure of wrong; but in general, it is best to abstain from evil speaking, even of evil persons. We are not made judges of other's actions; no one has the right to assume the character of arbites or censors. Even the best of us have our faults, and if every one should presume to denounce the vices and misconduct of others, the world would be given up to defamation. We may see and hear much we do not admire and can not like; we may become cognizant of the many evil deeds done by evil persons; but it is a part of wisdom and discretion to pass them by without notice, except when to speak of them cautiously may be necessary as a warning to friends. We all have enough of enemies in this world, without provoking others by ill-tempered comments. The enmity of evil men is the thing to be avoided, for while it can do us no good, it may do us much harm. Besides we may make mistakes in the haste of honest indignation, and speak evil of good men for acts we do not understand. Such is a worse mistake than the other; for while it is imprudent to promiscously denounce evil men, it is cruel, wrong, to defame a good one. So my dear brethren and sisters and gentle reader, let us all refrain from evil speaking, do as we would wish others to do to us; for who of us loves to hear ourselves spoken evil of? Let us pray for each other instead of backbiting and speaking evil. Our hearts have been made almost to sink within us by this awful practice of evil speaking. May God our Father help us is the prayer of your unworthy sister in Christ.

SARAH J. ETER.

Brethren Brumbaugh:—The spiritual health of the church, called the Brush Creek, is pretty good at present. So far this Summer we have not had as many additions as in former seasons, but the good work of the Lord is onward and upward. Some six additions by baptism lately, and some by letter. We have two Sabbath schools in our branch of the church that seems to be prospering well. One at the Brush Creek meeting-house, and one at Fairview school-house. I am sorry that there are still some brethren who are opposed to the Sabbath school. Our branch of the Church is located in Highland, Adams and Pike Co's. We have two regular preaching places in Highland county, five in Adams and one in Pike county. Our ministers are five in number, two in the first degree, and three in the second. Landon West and Isaac Jarnigan in the first degree, and Mills Calvert, Isaiah Custer and J. H. Garman in the second degree. Our deacons are four in number, Joseph Thomas, Joel Calvert, Wm. Calvert, Abraham Gall. We are left without an Elder. Elder Calvert died some years ago, and Elder Cadwalander has moved away, so we are without an Elder.

J. H. GARMAN.

Sinking Springs, Ohio.

Dear Pilgrim: We "dared to brave the lion in his den" and he has been aroused; quite recently a modern "Demetrius" has spoken, fearing their "craft" is in danger and that even "Diana should be despised and her magnificence should be destroyed * * * whom the world worshipeth" did "limber" his artillery and made a desperate assault on the "despised" little tract, and "cried out saying, great is Diana of the Ephesians," or in other words, "great is the Mourners Bench!" Webster was ransacked to find adjectives severe enough to denounce the tract, but "Gans" has not been caught, so please send on some more of those tracts according to order that they may be scattered by the wayside and the "Mourners Bench" be made to tremble, quake and splinter until it is riven to atoms! We will try and endure the "noise."

J. S. FLORY.

QUARRY, Iowa.

Dear Pilgrim: This leaves us in the usual enjoyment of health, for which we feel to thank God. To-day I am to preach a funeral sermon for old grandmother Lamb, a member of the Methodist Church. The last funeral I preached was for Frederick Nice, a boy not quite fourteen years of age, who was killed by lightning while standing by his father's side looking out of a window. His father was a widower and had no person living with him but his son. There was no person but his son present at the time of the sad occurrence. The old father was so badly shocked that he knew nothing for some time, but is now about over it again.

ELD. JOHN MURRAY

Announcements.

LOVEFEASTS.

Meadow Branch, Md., Saturday October 12th. Commencing at half past 1 o'clock p. m.

Sam's Creek, Md., Tuesday, October 15th, commencing at half past 1 o'clock p. m.

Salem Congregation Frederick Co., Va. Saturday and Sunday, 14th and 15th of September. Commencing at 1 o'clock p. m

DEAR PILGRIM: Please inform your readers that we the brethren of the Stone Church, Marshall county, Iowa, intend to hold our Communion Meeting, commencing on Friday, Sept. 13th. We intend continuing our meeting over Sunday, and hope our ministering brethren will make arrangements to stay with us until after that time. When we make our meeting public, we think the members should feel themselves invited.

ELD. JOHN MURRAY.

Bro. Brumbaugh:—Please say through the PILGRIM that the brethren composing the Whitesville branch will hold their Lovefeast, the Lord willing, at the house of brother Daniel Glick's, in Andrew Co, Mo., on the 5th of October, commencing at 4 o'clock P. M. The usual invitation is extended, to ministers especisally. We think it prudent to continue the meeting, if some of the ministers could arrange their matters so as to remain with us a few days and preach for the Lord, as much good may be accomplished here. Please think of this brethren before starting. Those from a distance desiring to be with us at that time can address brother Daniel Glick, Flag Springs, Andrew county Mo., or J. B. Bashor, Whitesville, Andrew county Mo. By order of the Church.

S. C. BASHOR.

DIED.

NUSBAUM.—On July 28th, in Taylor township, Blair county, David Nusbaum, aged 62 years, 9 months and 7 days.

HETERICK.—At New Enterprise, Bedford Co., Pa., July 22nd. Cora, infant daughter of brother John and sister Justina Heterick. Aged 3 months and 20 days. Funeral services by the brethren from Math. 18: 1, 3.

LEONARD FUKRY.

The Weekly Pilgrim.

JAMESCREEK, PA., Aug. 13th, 1872.

AURORA BOREALIS.

The Heavens, at all times, is a book of wonders, and almost every hour we turn a leaf to behold scenes of new beauty. During the day we have the ever-changing clouds as subjects for our continual admiration, and at night, the starry Heavens, beautified by the great orb of night, form one of the grandest themes for contemplation, but on last Saturday night we had our attention called to one of the grandest sights that we had the pleasure of witnessing for a long time. It was the "Aurora Borealis." It was between eight and nine o'clock that it appeared in its most beautiful colors. We have often seen the phenomenon before, but, we believe, never so beautiful. The sight was so grand that for us to try to give a description of it would only spoil it to those who had the pleasure of seeing it, which we have no doubt many of our readers had. But with this, like a great many other things, we may have seen it quite differently, and generated within us quite different chains of thought. From effects we seek after causes, and as many of our readers perhaps have never sought after the cause of this phenomenon of nature, it would be our greatest pleasure to inform you of it, if we had a positive knowledge of it ourselves. If you noticed it carefully you will remember that it seemed to raise from the North in flashy waves. This reminded us of one of the old theories adduced which was, that it was supposed to be caused by the sun's rays reflecting from moving masses of ice towards the poles. This might do pretty well if we could get the sun in the right place, the ice in the right position and have it move in the right direction, but with all the philosophy we have got we cannot imagine how these things can work together.

A more modern theory is, that it is supposed to be due to the passage of electric currents through the higher regions of the atmosphere—the different colors manifested, being produced by the passage of electricity through air of different densities. If our readers can swallow and digest this, you have the cause. If not, you have the best we can give, but without entering into a further investigation, we will agree that it was exceedingly beautiful and that the first and great cause is God, but by what special means He brings it about we

are not fully informed. These are some of the deep things of God and portray to us the wonders of His might, and if we live as dear children, the time will soon come, when these natural eyes shall be closed in death and our spiritual eyes, in a new life, shall be opened, when we shall behold such rapturous visions that all the beauties of earth will fade in comparison.

REPRIMAND.

——We this week received a gentle reminder for introducing into our columns what was thought to be a sly touch on politics.—Among other things our good brother said, we give the following: "Now, if you cannot find any fault with the man that bailed Jeff Davis in order to keep back the stroke of justice and to gain the support of the whole South, then I think that either you or I must be politically blind." If one of us must be politically blind we will accept the position as we do not claim any wisdom whatever in the business of the world's Kingdom, but independent of politics we look upon the bailing of Mr. Davis as one of Greely's redeeming qualities. It was a philanthropic, merciful and Christian-like act, and in no way interfered with the power of the law or justice, but simply made himself responsible for the culprit's appearance at a bar of justice and when that was done, Mr. Greely freed himself from that responsibility, and if Davis there escaped justice it was the fault of the civil tribunal and not of Greely. What may have been his object we do not pretend to say, but if we suppose that it was to gain the vote of the South we give him credit for considerable forethought. In giving the biography of Mr. Greely, we did not do it from a political standpoint or with the expectation of throwing an influence in his favor, but gave it because our readers have a right to know what kind of men are seeking the highest position of government. Grant, the Republican candidate has been before the people for the last five years, and everybody knows, or ought to know, something about him, therefore we did not deem it necessary to say anything, as actions speak louder than words. If we were to make the appointment, neither of them would get to be President, but the two evils are before you, choose the less, if choose you must, but far better, dear brethren, stand aloof from the political whirlpool of corruption, and let the world elect its own rulers, and henceforth if it becomes our lot to say anything about either, or any of the candidates in the political field we do not wish to have it said that we are endeavoring to cast a political influence, as that is, by no means, our design.

AWAY FROM CARE.

Care is a disease of the mind and is a creature of circumstances. To become liberated from it, we must flee from the cause. This cannot always be done, as it sometimes follows us wherever we go; yet a changing of position and scenes often has the desired effect, as it throws us among other causes which, when combined, may become sufficiently great to overbalance the cause of our cares and thus give us hours of sweet reprieve amidst our most burdensome vexations of life.

Through the kindness of our gentlemanly superintendent of the H. & B. T. Railroad, we hold a free pass over the road which tempted us on last Saturday morning to forsake our sanctum of books, papers and manuscript and enjoy, for a short season, the pleasures and excitements of railroad travel. The morning was unusually refreshing, with a brisk breeze from the west, window hoisted, good seat and pleasant car, there is no outside reason why a man should not feel pleasantly situated providing the ride is not too long.

In railroad travel there is much to interest and instruct both inside and outside (of the car we mean.) There is much said about the west with its level roads, large fields, thriving towns and flowering prairies, but if you wish a refreshing and exciting car ride, let it be among the hills, across the ravines, over the streams and through the mountains. No matter if you do have an occasional fright, it only adds variety to the scenes and helps you to change subjects.

Bedford was the place of our destination, having some business transactions there. This is the present terminus of the H. & B. T. Railroad. Here the Bedford and Bridgeport road commences, which is now completed and forms a through route both West and South. Bedford is becoming a place of considerable importance on account of the Springs which are a little South of it. These Springs have been quite a summer resort for a number of years but since the completion of the railroad the number has been largely increased. During the last two weeks in July there were over 1100 arrivals and there ran daily, between the town and Springs, twenty-two first class hacks and several busses.

After spending several hours in town, we again took the cars and by five o'clock p. m., we were at home again feeling well pleased with our little trip.

A LARGE PAPER.—We have been asked; why not have a larger paper and thus avoid the necessity of subscribing for other papers in order to get general information? We answer, because there has, as yet, been no general demand for such a paper. We are ready, waiting and willing to publish just such a paper. We will publish a large eight page weekly, something like the *Advent Times*, or *Christian*, a sheet 28 x 40 for the small consideration of $2.00 per annum. Now if there is a general demand for a paper that will give, in addition to all the Church news, all the news of the world in order to a proper observing of the signs of the times, let us know it. With our present list of exchanges, and hundreds more if desired, we can put out a paper that will fully meet all the wants of the Church.

NEWS OF THE WEEK.

ELD. LEONARD FURRY and G. W. Brumbaugh are now on a preaching tour in Fulton Co., Pa. They expect to be gone two weeks—expect to hear from them on their return.

THE JAPANESE have just completed their first railroad. It is known as the Japanese Government Railroad and runs from Yokohama to Yeddo, the capital. It was built at a tremendous cost, but is said to be paying well.

THE *Christian Standard* reports 165 accessions to their church as a total for last week. Brethren what do you suppose our weekly average is? Why not have a weekly report from every church in the brotherhood? We will gladly make note of them. Send them along.

DR. LIVINGSTONE, the great African explorer is the subject of considerable comment. His present object is to discover the source of the Nile. In the outset he went as a missionary. After teaching several nations of them the use of fire arms and the tactics of war he turned out explorer for which he was eminently more fit than introducing the peace doctrine of Jesus.

IT IS SUGGESTED that the devil is bound, from the fact that many of the popular ministers have left their charges and have gone to some of the fashionable watering places. Perhaps he has given his work into the hands of some of his ministers and went along with the divines. He is a great friend to worldly enjoyment.

JAUREZ, President of Mexico, died on the night of the 18th of July. There is considerable anxiety manifested in regard to the news from this distracted country on account of his successor, Lerdo de Tejada, who is supposed to be a sympathizer with the Revolutiooists. He will act President until Congress shall order the election of another.

A PRESBYTERIAN MINISTER in crossing the Jordan gives expression to the following:

"As the sun was sinking beneath the horizon we came in sight of the Jordan and hastened down to the ford where the Savior is thought to have been baptized. We turned our faces away from the baptismal font of Jesus—away from the *huge liquid grave.*"

How strangely men will express themselves! Here he calls Jordan a *baptismal font—a huge liquid grave!* and then turns right around and says that Jesus was *sprinkled*. There would certainly be no necessity of taking him into a "liquid grave." to sprinkle a little water on him.

THE GOVERNMENT of Japan has decided to promulgate a new form of religion.

The most noted expooents of the various sects have been consulted, and the new religion will be enlightened and simple and adapted to the common people. All will be compelled to conform hereto.

This may appear strange to us, yet popular religion of America is drifting in the very same channel, not trying to adapt it to the common people, but to the tastes and caprices of the world. The Japanese, in their heathanism, may be excused, but what will be the excuse of those who have the plan of salvation set before them so plainly that a wayfaring man, though a fool, cannot err therein?

FROM A DISSENTER, we learn that there is a new Church of believers being organized in Kansas. From the same source we learn that there are some twelve similar organizations under headway in the different States. Among the hundreds of different sects now extant in the world, a person would suppose there would be variety enough to suit almost any taste, but aberration is the rage of the times and refractory members, rather than come under restraint, will withdraw and set up for themselves, and if they can get a sufficient number of enthusiasts, they organize a Church and commence to establish their doctrine instead of the Lord's.

We have not yet learned the tenets of this new Church, but hope that it may not be as wild as some of the delusions that are now flooding the world. Oh, when will my people consider on their ways and turn their feet to the sure testimonies of the Lord?

The Famine in Persia.

At Hamadan, in Persia, the distress was on the increase, and the daily death rate was from seventy to a hundred. The cart for the dead was making its daily rounds, picking up the bodies and dumping them, in their rags, young and old, men and women, in one promiscuous heap, without order. By order of the king, persons were employed to wash and bury these dead, but they were daily cast into pits. Two months ago, it was computed that two hundred human bodies had been eaten. Dogs and cats had disappeared. It was dangerous for a child to stray from home, but for a few steps, lest he be seized, killed and eaten. Up to the time of leaving, matters were growing worse every day. Very many had only enough to last, by the greatest stint, a week or a fortnight longer. They would sell everything to buy a little bread, but to prolong for a few hours, their wretched existence. The last resort is to tear down their houses over their heads, sell the timbers to obtain their final morsel, and then succumb. They found the bones of the dead strewn along the road. Bodies were to be seen, in all stages of decomposition; and large numbers had become the food of vultures and jackals. Men have fled. Whole villages have become depopulated, and the land lies waste, without man or beast to till the soil. The prospects for Hamadan and region is very sad for the year to come, as but little grain has been sown, on account of the lack of seed. Men have just arrived from Teheren, who represent the famine as fearful there. Hundreds are said to die daily of starvation and the consequent sickness.

Disastrous Fire.—The Erie Railway Company suffered the loss of its extensive repair shops in Jersey city, last week, by fire. Twenty-four locomotives were destroyed, besides large quantities of tools, &c. The total loss is estimated at $1,156,000, divided as follows: Buildings, $150,000; twenty-four locomotives, $192,000; machinery, $800,000; belting, lumber and other stores, $5,000; and the books and papers in the offices, comprising all the drawings of engines, machinery, &c., accumulated since the road has been in operation, about $9,000. In addition to this, about $10,000 worth of the tools belonging to the workmen were wholly destroyed. An insurance amounting to about two-thirds of the value of the property lost by the company was effected only a few months ago. About 500 workmen are thrown out of employment by the fire, and as many of them have no resources except those afforded by their labor from day to day, much suffering will undoubtedly ensue. Nearly all of them, machinists, as well as carpenters, which were insured in but few cases.

A dispatch was received at San Francisco, July 23, from Victoria, stating that all the white settlers at the Forks of Skeena, British Columbia, had been killed by the Indians.

The number of deaths by cholera during the past week, in St. Petersburg, was 126; Moscow, 32; Odessa, 84. Quite a decrease.

GOOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have enquired whether we keep them for sale. We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for sending them.

Conversion of St. Paul. By George Jarvis Geer, D. D. 12mo. fine edition, $1. Plain edition, 75 cents.

Footprints of Life; or, Faith and Nature Reconciled.—A Poem in three parts. The Body. The Soul. The Deity. By Philip Harvey, M. D. $1.25.

Fruit Culture for the Million. A Hand book. being a Guide to the Cultivation and Management of Fruit Trees. Descriptions of the Best Varieties, and How to Propagate them. illustrated $1.00.

Hand-book for Home Improvement: comprising "How to Write," "How to Talk," How to Behave," and "How to do Business," in one vol. 2.25.

How to Live; Saving and Wasting, or Domestic Economy. By Solon Robinson. $1.50.

Life at Home; or, The Family and its Members. Husbands, Wives, Parents, Children, Brothers, Sisters, Employers and Employed, etc. By Rev. William Aikman, D. D. A work which should be found in every family. $1.50. Extra gilt, $2.00.

Man and Woman: Considered in their Relations to each Other and to the World. By Henry C. Pedder. 12mo, Fancy cloth. Price $1.00.

Man, in Genesis and in Geology; or, the Biblical Account of Man's Creation, tested by Scientific Theories of his Origin and Antiquity. By Joseph P. Thompson, D. D., LL.D. One vol. 12mo, $1.00.

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Waver's Works for the Young. Comprising "Hopes and Helps for the Young of both Sexes," "Aids and Aims for Girls and Young Women," "Ways of Life; or, the Right Way and the Wrong Way," $3

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Mar. 29-pd. *Waynesboro, Franklin Co., Pa.*

SALEM COLLEGE.

The Fall term of Salem College will open for the reception of any number of students from all parts on the 4th of September, 1872. Ample accommodations and thorough instruction will be given all students who connect themselves with this College. Good board can be had in good families at $2.50 to $3.00 per week or students can board themselves in clubs at $1.25 to $1.50 per week as numbers have done with the consent of the faculty. Special care will be given students who are far from home.

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Jun. 24-tf. Mifflintown Co., Pa.

Trine Immersion.

A discussion on Trine Immersion, by letter between Elder B. F. Moomaw and Dr J. J. Jackson, to which is annexed a Treatise on the Lord's Supper, and on the necessity, character and evidences of the new birth, also a dialogue on the doctrine of non-resistance, by Elder B. F. Moomaw. Single copy 50 cents.

HUNTINGDON & BROAD TOP RAIL ROAD

Summer Arrangement.

On and after Tuesday, June 4, 1872, Passenger trains will arrive and depart as follows:

Trains from Huntingdon South.				*Trains from Bedford moving North.*	
MAIL. A. M.	ACCOM P. M.	STATIONS.		MAIL. P. M.	ACCOM A. M.
*le*8 20	LE6 00	Huntingdon,		AR5 25	AR9 10
8 28	6 06	Long Siding		5 17	9 00
8 45	6 19	McConnelstown		5 04	8 45
8 51	6 25	Pleasant Grove		4 58	8 39
9 05	6 37	Marklesburg		4 45	8 27
9 20	6 51	Coffee Run		4 33	8 11
9 27	6 58	Rough & Ready		4 26	8 40
9 39	7 10	Cove		4 13	7 52
9 43	7 15	Fishers Summit		4 08	7 48
10 03	7 35	Saxton	*le*	3 48	*le* 7 53
10 10	7 53		*ar*		*ar* 7 46
10 27	8 10	Riddlesburg		3 30	6 30
10 34	8 17	Hopewell		8 22	6 12
10 51	8 35	Piper's Run		8 06	6 00
11 10	8 55	Tatesville		2 48	6 56
11 22	9 08	Bloody Run		2 33	6 50
11 26	9 12	Mount Dallas		2 29	5 46
11 32	9 19	Ashcom's Mills		2 22	5 42
11 36	9 23	Lutzville		2 18	5 36
11 40	9 27	Hartley's Mills		2 14	5
11 46	9 34	Jamesons		2 07	6
*r*11 22	*ar*9 40	Bedford		LE2 00	LE5 30

JOHN M'KILLIPS, Supt

SHOUP'S RUN BRANCH.

LE10 25	LE7 40	Saxton.	AR3 40	AR7 20
10 30	7 55	Coalmont.	3 25	7 05
10 36	8 00	Crawford.	3 20	7 00
AR10 45	AR8 10	Dudley	LE3 10	LE6 50

Bro'd Top City from Dudley 2 miles by stage.

Time of Penna. R. R. Trains at Huntingdon.

EASTWARD.				WESTWARD.		
Hb'g Ac.	9 24	A. M	Cin. Ex.	2 19	A. M.	
Mail	3 30	P. M	Pe'f Ex.	7 45	"	
Cin. Ex.	6 55	"	Mail	5 40	P. M.	
Phil. Ex	11 15	"	W. Pass.	11 52	A. M	

TRACTS.

"ANXIOUS BENCH RELIGION EXAMINED," by Elder J. S. Flory, is a Tract now ready for distribution, of which the following is a brief synopsis of the contents: A short and pointed address to the reader. The motive that prompted him to write, and his responsibilities as a minister; The peculiarities attending this type of religion; The feelings there experienced, not imaginary but real, The key that unlocks the wonderful mystery: It is not the workings of God after the order and plan of salvation; Man's endowment, his imitative principle—emanated from God; Spiritual influences and intercourse; Relation existing between man and God, and man and man; The fraternal bond and our natural affinities established by the "so called" sciences of Electro Biology; Mesmerism and Psychology or science of the soul, also, "Spiritualism" "Spiritual Rappings," &c. The causes by which the feelings are excited; Sympathy of the nervous system, and how that momentary feeling of joy is brought about, called, "Experimental Religion; Similar feelings may be brought about when there are no religious pretensions; Our reasons why we think this *modus operandi* of getting religion is not according to the Gospel, and then concludes by pointing out that form of doctrine as taught by Jesus Christ, and recorded by His faithful witness.

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CORRESPONDING EDITORS.

D. P. Sayler, Double Pipe Creek, Md.

Leonard Furry, New Enterprise, Pa.

The *Pilgrim* is a Christian Periodical, devoted to religion and moral reform. It wil advocate in the spirit of *love* and *liberty*, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 3. JAMES CREEK, PENNSYLVANIA, AUGUST 20, 1872. NO. 34.

POETRY.

A VOICE FROM HEAVEN.

I shine in the light of God,
His likeness stamps my brow;
Through the valley of death my feet have trod,
And I reign in glory now!

No breaking heart is here,
No keen and thrilling pain,
No wasted cheek, where the frequent tear
Hath rolled and left its stain.

I have reached the joys of heaven;
I am one of the sainted band;
For my head a crown of gold is given,
And a harp is in my hand.

I have learned the song they sing
Whom Jesus hath set free,
And the glorious walls of heaven still ring
With my new-born melody.

No sin, no grief, no pain;
Safe in my happy home,
My fears all fled, my doubts all slain,
My hour of triumph come!

O friends of mortal years,
The trusted and the true!
Ye are watching still in the valley of tears,
But I want to welcome you.

Do I forget? oh, no;
For memory's golden chain
Shall bind my heart to the hearts below
Till they meet to touch again.

Each link is strong and bright;
And love's electric flame
Flows freely down like a river of light
To the world from whence I came.

Do you mourn when another star
Shines out from the glittering sky?
Do you weep when the raging voice of war
And the storms of conflict die?

Then why should your tears run down,
And your hearts be sorely riven,
For another gem in the Savior's crown
And another soul in heaven?

ORIGINAL ESSAYS.

For the Pilgrim.

GROWING IN GRACE. NO. 3.

2 PETER III: 18.

Manner. Having said something about the *essentials* and *means*, it may be in place to devote this article to the characteristics or *manner* of growth, which should be, among other things, symmetrical, harmonious and constant.

A *symmetrical* growth in grace.—We sometimes see objects that seem to have grown too much in one direction and too little in others. A one-sided tree, for example, does not please us as well as one with a regular and symmetrical form. But the latter is not only more beautiful, it is also more durable, and may be much more useful. Its fruit may not be any better but, other things being equal, it will certainly be more abundant. Now are there not one-sided men—Christians, too—as well as one-sided trees? We sometimes hear them called "men of one idea",—that is, men that allow their minds to dwell so much on one thing that *it* becomes almost the sum and substance of their thoughts—their hobby, which they ride on all occasions and seem to think that all who are not *equipped* as they are will certainly be the losers in the race. Such persons of course lose their influence over men of more breadth of thought, and, in so far, contract their sphere of usefulness. While the hobby-rider gallops over the field with his mind's eye constantly fixed on one object, others prefer to look at other objects of interest as they pass along, and to look at them, too, from many different standpoints. This, it seems, the "man of one idea" will not take the trouble to do, and if he be a Christian minister, he fails in this very important point—"rightly dividing the word of truth." He preaches too much on one thing, and not at all on subjects equally important; consequently sensible people soon tire of listening to him, no matter how good, bad or indifferent his "one thing" may be. He may, of course, do some good, just as the one-sided tree may bear some excellent fruit; but why not be, if possible, a well-balanced, symmetrical gospel plant, and not only bear good fruit, but also an abundance of it,—letting it form and color beneath the eye of the great Artist, and in accordance with those beautiful and mysterious laws which Himself alone could frame!

A *harmonious* growth in grace.—Whether the outward appearance be symmetrical or not (to resume the figure of the tree), if we look beneath the foliage, we will sometimes see the branches crossing and chafing one another, and thus interfering with the health and fruitfulness of the tree as a whole. There is jarring, friction, opposition. Are there not also opposing traits in character, and sometimes even in Christian character? It is possible to inherit many good qualities (the most, it is said, have some redeeming traits), to acquire many more, and yet not be what we might and should. *Inconsistency* is the cause. We allow the bad to mix with the good; one neutralizing the other, and, though branches of the true vine, we become in a manner unfruitful. For instance, some of us who might otherwise be exemplary Christians, allow ourselves to indulge in some pernicious habit (tobacco using, for example), and, worse than all, we perhaps try to make it harmonize with our holy calling by wresting Scripture. Thus, in the example cited, we maintain that God pronounced every created thing "good," and that even if the "weed" were one of the results of the curse, its use will be sanctified *if we receive it with thanksgiving!* But such a use of holy writ can no more convince the sincere, unbiased mind, than Satan, by quoting Scripture, could convince the Son of God. The leopard can not change his spots and it is no use to quote Scripture to prove that he can. It may be done, however. Suppose the weed were even "very good" in itself, would it then not be a sort of sacrilege to ask a blessing on a use of it so obviously sinful in its tendency! If the husbandman would gather a good harvest, he must banish the *weeds*—to ask God to bless them would hardly fill his cribs with the yellow corn or his garners with the golden grain. "Ye ask and receive not: because ye ask amiss, *that ye may consume it on your lusts.*"—"Happy is the man that condemneth not himself in that thing which he alloweth." Thus say James and Paul.

A *constant* growth in grace.—It is sometimes said that there is no standing still in the divine life; we are either getting better or getting worse. This is perhaps, one of those stereotyped expressions more frequently used than fully comprehended, but there is no doubt enough truth in it to teach us the danger of inactivity and the importance of a constant growth in grace. The Christian's cause is ever onward and upward. Once having put his hand to the gospel plough he must not stop or look back. The same is taught by such scripture expressions as these: "Be not weary in well-doing: for in due season you shall reap, *if ye faint not.*" "If any man will come after me, let him deny himself, and take up his cross *daily* and follow me." Pray without ceasing." "It is good to be *zealously affected always* in a good thing. "Run with patience the race that is set before you." These will suffice. Rest begets rust; and rust, we know, retards motion. If a Christian neglects a given means of grace to-day—prayer, reading the Bible, public worship, or any other—he will, no doubt, feel less inclined to avail himself of the same to-morrow, or "next time." Many have taken the first step to a downward course by indulging "just this once, for the Christian to do this in the *present* in the hope that it will seem easier in the *future*, is as foolish as for the sinner to defer repentance in hopes of finding "a more convenient season. Both are cheats upon self to please satan. There can be a constant growth in grace only when there is a constant use of the means that God has appointed. A very important one if there is public worship. Is it any wonder that some grow cold, when they can attend the house of God only once in eight weeks, perhaps not so often? And would it not be bet- to have service at a half a dozen different places than to have a half a dozen idle ministers at one place? "Why stand (sit) ye here all the day idle?" The more extensive the field over which Paul scatters his gospel seed, the more seed he is likely to drop in good soil; and the more frequently Apollos goes to water the tender plants, the less liable they are to droop and die, and the greater, of

course, will be the increase, some yielding a hundred fold, some sixty, some thirty, others less, according as the spiritual plants have or have not enjoyed a constant harmonious and symmetrical growth in grace. Z.

Mercersburg, Pa.

ON CALLING AND ELECTION.

They shall come from the east and from the west, from the north and from the south and shall sit down in the kingdom of God. "And behold there are last, which shall be first and there are first which shall be last." Luke, 13: 29, 30.

As Esau could not obtain the blessing by his weapons, the quiver and bow in hunting venison; so could not the unbelieving Jews obtain the Gospel blessing by their zeal for the works of the law. As Jacob inherited the blessing so do all the believers in Christ obtain the blessing and are blessed with all spiritual blessings in heavenly places in Christ, Eph. 1: 3. "Therefore it is not of him that willeth nor of him that runneth but of God that showeth mercy."

We see now whether from the emblematical representation of Esau and Jacob and the words, "Jacob having loved, but Esau having hated," there can be drawn the conclusion that God has from the creation chosen and elected a part of the human family to be heirs of eternal life and glory while he has doomed the other to eternal pain and misery, notwithstanding the law wherein God manifested his hatred of sin and which was prefigured by Esau whom he hated and by the works of which the sinner could not be justified in the sight of God," for by the deeds of the law there shall no flesh be justified in his sight." Rom. 3: 20.

God did not hate the penitent sinner who was under the law and obeyed it, but by the law and its sacrifices, pointed him to the all-atoning Lamb and the gospel by which the love of God is manifested to sinners, which was prefigured by Jacob whom He loved, and by which all are called to the gospel feast, "for many are called but few are chosen." Matt. 22: 14.

Now what is the cause that but few are chosen? It is because they will not come and obey the call. The invitaion was as urgent to those who did not come as to those that came, and those who were first bidden refused to come, when the Lord sent out his servants at supper time to say to them that were bidden, "come for all things are now ready" Luke 14: 17. They all with one consent began to make excuses and refused to come. Those were of the house of Israel. When all things were made ready and they bidden to come and came not, it was because they would not come, and not because they were not invited and could not come. When this was shewed unto the Lord he said to his servants go quickly into the streets and lanes of the city and bring in hither the poor and the maimed and the halt and the blind and the servants said, Lord it is done as thou hast commanded and yet there is room; and the Lord said unto the servants go out into the highways and hedges and compel them to come in that my house may be filled. The highways and hedges denote the whole world. This accords with the commandment given to the apostles by Christ when he ascended to heaven saying: "Go ye into all the world and preach the gospel to every creature." Mark 16: 15. This call is to all both Jew and Gentile. All nations of every language; free grace for all that will come and accept it. If the greater part are reprobated and rejected why are they called? The Lord wept over Jerusalem and said. Thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings and ye would not." Matt. 23: 37. From these scriptures it is evident that it is in the free will of man to accept the call of the gospel and come to Christ and live, or reject it and die, for it is the will of God that all men should be gathered under the wings of his mercy and be saved and come to the knowledge of the truth. 1 Tim. 2: 4. "Behold saith the spirit, I have set before thee an open door and no man can shut it." Rev. 3: 8. "The spirit and the bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will, let him take the water of life freely." 22: 17. If a door is set open that no man can shut, and all are invited to come and take of the water of life freely, can it yet be said that God, who is no respecter of persons, did, in his foreknowledge, reprobate a large majority of his rational creatures, unavoidably on their part, to eternal misery? Is it not inconsistent with the above scriptures, and in opposition to the text and the divine attributes of God? That Christ, by the sacrifice of himself, has made atonement for the sins of the whole world, I will try and prove by the gospel. "Therefore as by the offense of one, judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men to justification of life. Rom. 5: 18. "That we have an advocate with the Father Jesus Christ the righteous, and he is the propitiation for our sins, and not for ours only, but also for the whole world. 1 John 2: 1, 2. Herein is love, not that we loved God, but that he loved us and sent his Son to be the "propitiation for our sins." And we have seen and do testify the Father sent his Son to be the Saviour of the world. When John saw Jesus coming unto him; he saith, "behold the Lamb of God which taketh away the sin of the world. John 1: 29. The Samaritans said unto the woman: "now we believe, not because of thy saying, for we have heard him ourselves, and, know that this is indeed the Christ, the Savior of the world" 4: 42. "To wit that God was in Christ reconciling the world unto himself, not imputing their tresspasses unto them." 2 Cor. 5: 19. This proves that a full atonement is made for the sins of the whole world and the door of free grace is open for all who will come and accept it by faith in Christ.

Now what is the reason why some are elected and chosen while others are hardened in sin? Is it not their own willingness or unwillingness in receiving the gospel of peace? "Know brethren beloved your election of God for our gospel came not unto you in word only but also in power and in the Holy Ghost and much assurance as ye know what manner of men we were among you for your sake, and ye became followers of us and of the Lord, having received thee in much affliction with joy of the Holy Ghost." 1 Thess. 1: 4, 6. "For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe. For ye brethren became followers of the churches of God which are in Judea are in Christ Jesus." 2: 13, 14. "Wherefore the rather brethren, give diligence to make your calling and election sure, for if you do these things ye shall never fall." 2 Pet. 1: 10. This is evident from the above scriptures, that all those who gladly and willingly received the word, believe in Christ, keep His sayings and follow Him are the called, the elected, the chosen. They press toward the mark for the high calling of God in Christ Jesus. Yes, they are elected and chosen because they obey the voice of the Lord, keep His commandments and do them. Fight the good fight of faith and lay hold on eternal life and thus Christ is the author of eternal salvation "unto all them that obey Him." Heb. 5: 9. Those that are reprobated, are those that reject the offered grace, as Peter says: "For this they willingly are ignorant of, that by the word of God the heavens were of old and the earth standing out of the water and in the water." 2 Pet. 3: 5. "And this is the condemnation that is come into the world, and men loved darkness rather than light because their deeds were evil, for every one that doeth evil hateth the light neither cometh to the light lest his deeds should be reproved." John 3: 19, 20. "And with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved, and for this cause God shall send them strong delusion that they believe a lie, that they might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2: 10, 12. "But unto them that are contentions and do not obey the truth, but obey unrighteousness, indignation and wrath." Rom. 2: 8.

This appears plain that they only are hardened and reprobated, who harden themselves and are wilfully ignorant of the knowledge of God and His ways, who love darkness rather than light, who will not retain God in their knowledge, who will not receive of the truth and be saved, but spurn the knowledge of God and His grace from them and persist in their obstinacy and impenitency on the road down to eternal woe. "For he that being often reproved and hardeneth his neck shall suddenly be destroyed and that without remedy." Prov. 29: 1.

In this world is set before us life and death, therefore let us choose life, let us fight a good fight of faith, lay hold on eternal life whereunto we are called, and let us give diligence to make our calling and election sure that we may obtain the crown of righteousness which the Lord the righteous Judge shall give unto all them that love his appearance.

A. J. CORRELL.

For the Pilgrim.

PRAY WITHOUT CEASING.

Prayer tends to make work successful in two ways, by making the worker strong, and by securing the help of God. The reaction of prayer if it merited no other praise would be its ample vindication. If it accomplished nothing without us, we should do well to pray without ceasing on account of what it does within us.

The success of work done for God depends largely upon the courage and confidence of the worker, and these depend upon his personal relation to God. What we shall achieve for the Master is not a question of phisical force, nor of numbers nor of finance, nor of intelligence solely and chiefly. It is a spiritual question. The amount as well as the quality of work for God, attempted by his people, is largely contingent on these prayers. They that wait on the Lord shall renew their strength so that they may be able to run in the path of duty

d be weary, and under the severest

discouragements, to walk and not faint. But prayer is also a positive force in the moral world. It brings about results which, but for it, would never come to pass. The Bible never shrinks from representing prayer as a power above those natural laws which now-a-day are so often assumed to be the very frame work of nature or the virtual fetters of a sleeping deity.

Prayer has wrought many a miracle, and now that this exceptional method of divine working is past, it wields the measureless energies of providence in ways no less efficient for good. God still works among men. He works by men and by very imperfect men, in answer to their trustful supplications.

Truth deserves attention, so if we would pray well we must live well. Those who are great prayers are great workers. It is only by working for Jesus that we can get any just conception of what needs to be done, of the obstacles in the way, of the best methods of meeting them, and of the inspiring motives which make all toil delightful. In such cases we should be willing to obey all the sayings of our Savior. We can not judge ourself neither will we be judged according to what this or that man has taught us by preaching or writing, however honest and sincere their intentions, eloquent their speech, fluent their language and great their learning. None of these will do us any good if we do not live, act and obey from our hearts and free will, that form of doctrine taught by word and precept by Christ the Redeemer of men and Son of God himself, as also by his chosen apostles. The words that Christ spoke are, and will be our judge and if we judge ourselves by these words here, we will not come into judgement hereafter. True and willing obedience and veneration God only accepts from his creatures, and these we can only learn if we study the scriptures for that end and purpose. But too much do we see these days, as it were by force, to worship God as the leading preachers think it proper, and in many cases it is done by the multitudes to please men and honor them. This should not be. God requires all the praise and honor that men can give. All power in heaven and on earth is given to Christ yet we see too much used by the clergy. After we come to the years of accountability I claim that we cannot be free except the truth make us free which is the word of God. We should remember the truth is to stand though heaven and earth may pass away. J. L. Sears.

We should not only break the teeth of malice by forgiveness, but pluck out its sting by forgetfulness.

For the Pilgrim.

RELIGION.

M. E. GOOD.

Religion is a glorious thing to practice, but O, how sad to neglect! Religion should be the chief concern of us all here below. There is nothing of so much importance to mankind; all else will vanish, but pure religion will never, no never. But how many profess religion and do not what God has required of them, but try to serve two masters at once, want to be christians and still do as the world does, dress in every shape and form imaginable, go to frolics, dance and play. Oh, what christianity! Can we for one moment suppose God is a God of confusion? His ways are ways of pleasantness, his paths are paths of peace, and whosoever comes unto him in a pure religious way, he will in no wise cast out.

How often has my heart been made to ache to see some who started out to serve God when I did. They going a different way and trying to take the world along, no change in dress. What does Christ say? "Come ye out from the world and be a separate people," adorning ourselves in modest apparel forbidding the wearing of gold and costly array.

Christ says after we have done all he has commanded us to do we are to count ourselves unprofitable servants. Therefore we have no promise of heaven unless we do his will

His word is to judge us at the last day, but Oh, how many will not be able to stand that judgement. Let us try to obtain that heirship while time and opportunity is granted us. Christ's ways are not our ways. We all desire to go where Jesus is and our stay on earth will not be long. Soon, perhaps too soon, that stern messenger, death, will sever the brittle cord of your existence. Will you be ready for that solemn change? Religion is more needful to us than all the glittering wealth or all the world can bestow. The road that leads to God is known and sought by few. Many are called but few are chosen.

Religion soothes our sorrows and calms our fears and fits us for our heavenly home where all is calm, serene and holy. Dear young brethren and sisters who as well as myself started out young to bear the cross of Jesus, let us try to bear it faithfully until our Christian pilgrimage is o'er, though we sometimes feel discouraged there is a star to guide those who humbly trust in God and do right. Let the world say what it will, if Christ be for us who can be against us. Let us not be ashamed to own our Lord. He loves us with an unchangable love. Let us ever be faithful. How lovely it will be as we grow older to look back upon a well spent life, a life devoted to God's service. Let us try to be a good example for others to follow, patterning after our blessed Savior. How worthy of imitation. Then we will never go astray and will obtain a crown of never fading glory at the right hand of our blessed Savior.

Waynesboro, Pa.

THE WORLD ASLEEP.

The whole world is, with respect to a future state, as it were fast asleep in this night of universal darkness and ignorance. The greater part are dreaming in their sleep and believing themselves to be wide awake, are verily persuaded that all is real because their dreams are regular, yea, like night walkers they perform the actions of a busy world in their sleep, and confident that they are in the full use and exercise of their reason. They wage war, they buy and sell, they marry and are given in marriage, and weary and fatigue themselves in this continual dream. Now who can persuade us in a dream that we are dreaming or that we talk in our dream? This is the true but melancholy condition of the greater part of mankind. They dream while they think themselves to be awake, and slumber over the day of life while they seem to exert the greatest activity to obtain solid and substantial good. Alas, neither admonitions nor reproof, nor the example of ten thousand dreamers who have gone before, can awake individuals until they are led by the hand of death behind the curtain, and made look at once full on a world of spirits. Nor is the general race of slumberers to be roused till the last trumpet sounds in their affrighted ears, and eternity expands in their staring eyes. There are however a few, and but a few, alas, who are spiritually awake, and whose thoughts pierce through the dark shadows of this dismal night into the light of glory and the regions of bliss. Such look beyond the glittering tapers and deceitful glow-worms of honors, riches, pleasures and applause. And yet in this imperfect state even, they are but like men struggling with the darkness of the night, watches waiting for the morning light and wishing for the perfect day. Such however, are the only persons who have their loins girt, and their lamps burning in expectation of the bridegroom, at whose coming the day will break, the shadows flee away, and a light seven times brighter than the noonday sun shine forever on them. Then and not till then shall the darkness pass, and the true light shine. While in the dark we wander, while in gloom we grope, waiting for the longed-for day. We are ready to fall asleep and to spend our time in slumbering, thoughtlessness, in drowsy inactivity, but when the day of glory shall spring, when the light of his countenance is lifted upon us ever, and the noon of communion spreads round us, then the falling shades with divine strength from the rock of ages shall invigorate every power of mind to adore the Most High. A Pilgrim.

CHEERFUL HOMES.

A single bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household; while a smile like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers that spring up along our path, full of freshness, fragrance and beauty, so the kind words and gentle acts, and sweet dispositions make glad the home where peace and blessing dwell. No matter how humble the abode, if it be thus garnished with grace, and sweetened with kindness and smiles, the heart will turn longingly toward it from all the tumults of the world, and home, if it be ever so homely, will be the dearest spot beneath the circuit of the sun.

And the influences of home perpetuate themselves. The gentle grace of the mother lives in her daughters long after her head is pillowed in the dust of death; and fatherly kindness finds its echo in the nobility and courtesy of sons who come to wear his mantle, and to fill his place; while on the other hand, from an unhappy, misgoverned and disordered home, go forth persons who shall make other homes miserable, and perpetuate the sourness and sadness, the contentions, and strifes, and railings, which have made their own early lives so wretched and distorted.

Toward the cheerful home the children gather, "as clouds and as doves to their windows;" while from the home which is the abode of discontent and strife and trouble, they fly forth as vultures to prey their prey.

The class of men that disturb and disorder and distress the world are not those born and nurtured amid the hallowed influences of Christian homes; but rather those whose early life has been a scene of trouble and vexation, who have started wrong in the pilgrimage, and whose course is one of disaster to themselves and of trouble, to those around them.—*The Christian.*

Be Gentlemen at Home.—It is cruel and cowardly, in any man, to speak to the women under his own roof in a manner that would forever disgrace him if heard under any other. And yet how many do it, alas! and even go their way after it, selfishly forgetting the tears and bitterness they have caused, and selfishly expecting, if they remember it at all, that on their return the domestic sky will be without a cloud. More the pity when it is! Then, indeed, is there danger in the air; for then too often come deceit, and hypocrisy and indifference.

Modesty is one of the chief ornaments of youth.

Giving and Receiving.

It is better to give than to receive. It is so good to give! "Yes, but it is so nice to receive!" says some young curly-head, without as yet independent possessions, or the means of having any, save by the free gift of the elders and the well-endowed. So it is—very nice to receive; especially if you get the thing you want, and neither a white elephant with which you do not know what to do, nor just the thing you do not want or that you most particularly dislike, but the gift of which will stand in your way of getting what you desire. Barring these mishaps it is nice to receive; but for all that, the hand that gives knows the greater pleasure. Glad moment as it is to have a want satisfied, a blank filled up, it is one yet more glad to the person who is the cause of this content. To go among the poor and starving, and to see the bright faces that are left where such sad ones were met, to know the comfort that has been bestowed and the happiness created by our gifts, most assuredly turns back on the heart of the giver a fuller stream of joy than that which he has poured forth. Even if it is only the pleasure one gives the young—mere pleasure without any vital good in it—a toy, a trinket, the boy's first knife, the girl's first fan—there is more happiness to the donor than to the recipient; granting always that the gift has been made with a full heart and unbiased intention, and not impelled by fancied necessity: "I must give Emily that," and "I ought to give John this," and "What a nuisance it is, one's friends having so many children! I must give all the little cormorants presents this Christmas, and I'm sure I do not wish to do so!" By the look of things with some people, giving would seem to be a species of self-inflicted torture; a thing to be accomplished with as little agony—that is, expenditure—as possible, and to be undergone as seldom as may be. It is a necessity; but a necessity only from the outer law of manners, not from the inner impulses of the heart. There are certain people who never give. They pay their bills with scrupulous exactness, they owe no man anything, and would as soon be guilty of forgery as of debt and extravagance; but when it comes to giving—to a voluntary offering beyond the strict measure of legal necessity—they are as if made of wood, and you might as well attempt to make a graven image live and love as to get generous gifts out of your close-fisted friends. Perhaps, if they could be made to see generosity in the light of a religious duty, they might be up to the mark—in a way, carrying their disbursement as a cross; but nothing short of that would move them. And even then they would have to hope that the Lord would forgive that matter of the moth-eaten flannel, which was sixpence a yard cheaper than that which was whole; and that the doubtful shilling in the plate last Sunday might not be scored against them heavily. Such minds of course know nothing of the pleasures of giving, if something of its pain; but, setting these aside, we say again that of those who give, and those who receive, the former know the greater pleasure, and get the more lasting good.

So of forgiveness. We all have to go through a fire of trespasses and sins—both those which we commit against others, and those which others commit against us; and we all, therefore, have need of forgiveness on the one hand, and are required to forgive on the other. And, deep as is the peace which falls on us when we are forgiven, the exquisite rest of soul that comes "like a brooding dove" when we forgive is greater. But then it must be a real forgiveness—not that self-contradictory sham of which some people are so fond: "I may forgive, but I can never forget." It must be a forgiveness that has sought for excuses for the offence committed, and has found them; as they can always be found when looked for—a forgiveness that does honestly wipe the whole thing away as if it had never been, a *tabula rasa* of all the causes of resentment, and start fresh with a new score. And any one who has raised himself to this level out of the low-lying bogs of brooding and resentment, or the boiling springs of wrath, has come out into an upper air of security and contentment, such as we imagine gives a slight forecast of Heaven. To nourish anger and unforgiving displeasure is the worst thing we know. We might as well act out the old fable and warm a viper in our bosom; for we may be sure that some day this unforgiving displeasure will do us more harm than the object and that the viper's fang will fasten inward and not outward.

CHURCH FESTIVALS.

The following we clip from the *Advent Christian Times*. It so squarely meets the issues of the day that we think it worthy of a general reading. We are glad to know that our Church has never been cursed with these gambling schemes and hope our brethren will ever stand in firm opposition against them.

It is right or else it is wrong for churches to have festivals. There is no middle ground in this question. The evidence is either for or against. Many sincere followers of Christ are doubting and woudering in this matter. On the one hand they see great evils connected with the practice. And on the other they find many that the church calls good, giving undivided support to it. In such a perplexity as this there is no relief only in the sore word of God.

The seemingly plausible excuse that is submitted by the advocates of this custom *viz*: "that the church needs money and the festival is the surest way of getting it;" is, when closely scrutinized no excuse at all "Shall we do evil that good may come?" A minister once thanked the Lord in view of an approaching festival, that the church was going to get some of the devil's money! I think the minister hit the nail on the head. It is my candid opinion that money raised at these festivals is the *devil's money*. Is it necessary for the saints to borrow (or steal as the case may be) money from the devil in order to support the Lord's cause? It would seem so, from this minister's prayer. Shame on people who urge so flimsy an excuse for so great an evil: If the Lord's cause need money; go to the Lord *for it*, and not to the devil. The Lord is fully able to sustain his own cause, without any help from the other party.

"In the days that were before the flood they were eating and drinking." (Mat. 24: 38.) Does this refer to ordinary "eating and drinking," which is necessary to sustain life? I think not. Men have *always* been eaters and drinkers in the ordinary sense. The eating of food for the satisfaction of hunger and the slacking of thirst by drinking "pure cold water" has always been necessary for the sustenance of human life. This "eating and drinking" must therefore refer to something entirely different from the ordinary consumption of food.

To what can it refer but to *feasting?* The human appetite when unrestrained, naturally craves dainties even though they be unwholesome. Let an "ice cream supper" be announced under *any* circumstances and the people desire to be there to enjoy it. But let the *church* announce an "ice cream supper for the Lord" and the people will go with a double motive: (1) They like the "ice cream," and (2) its novel to think its the "*Lord's* ice cream." This is found to be a very effectual way to get out old rusty church members that seldom go to prayer meeting or preaching more than twice *per annum*, and when they *do* go, *sleep* through the entire service. They are sure to be out to the festival, and as wide awake as any. The trouble is men's religion is getting out of their hearts into their stomachs. Paul gives a pretty broad hint in this direction when he speaks of a class "whose God is their belly." This is the way it was in the days of Noah; and as it was in his day, so it is to be in days of the coming of the Son of man. And it is to be fulfilled right in our midst. The church has left the prayer meeting and gone to "*eating and drinking.*" Thus we have another sign of Jesus soon coming.

"The people sat down to eat and drink and rose up to play." (1 Cor. 10: 7.) Moses left the Hebrews and went up into Mt. Sinai. He tarried long in the mountain. The people became impatient. They complained to Aaron of Moses' long absence, and demanded at his hand a god that they might worship. A golden calf is manufactured and the people are invited to worship it as their god. And it is not long after this until it becomes necessary to have a church festival, and the record states that they "sat down to eat and drink and rose up to play." This case is true to history. Not until a church apostatizes does it run off after the god of this world and go to holding fairs and festivals to raise money professedly for the Lord, but really to adorn and furnish their temples for their own convenience and comfort. What would John Wesley and the Methodists of his day have thought of a "grab bag," or "religious lottery," or an "ice cream supper in the Lord's house," or selling a "paste board-sweet cake," worth probably five cents, for the neat sum of $65 to buy an easy sofa for the pulpit and a beautiful, velvet, cushioned stool for the preacher to kneel his broadcloth upon while he makes an earnest prayer for the salvation of the audience? How would such things have been received by the Methodists in their early days of humility, holiness and piety? Not a layman or minister in the denomination but what would have spurned such things from their midst as unholy and degrading. *How is it today?* Let the observing answer. They sat down to eat and drink and rose up to play. This is usually the order of exercises at all church fairs, etc. The first thing is to *eat and drink*. The scene then changes, and a promiscous frolic ensues.

"Jesus went up to Jerusalem and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he made a scourge of small cords, he drove them all out of the temple, and the sheep and oxen; and poured out the changer's money, and overthrew the tables, and said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise." (John 2: 14-16.) This shows how the blessed Master regarded church festivals. Indeed the above example is a very tame one compared with many that we have to-day. The selling of oxen and sheep in the temple was a very mild offence compared with many of the gambling, deceptive and dishonest tricks that are practiced under the cloak of religion in the church festivals of this century. No doubt Christ would dismiss every one of them if he were here personally. But he is here only by his Spirit, and the driving is the other way. Instead of his driving them out of the temple, *they* have driven *him* out of the church.

C. C. MARSTON.

SPURGEON AT HOME.

The following is an extract from the correspondence of Dr. Suyler to the *New York Observer*. It may be interesting for our readers to learn something about the most popular preacher of Europe.

"At ten o'clock I drove out with a friend to spend an hour with Mr.

Spurgeon. He resides several miles from his church, on the beautiful Nightingale Road—Clapham. The Road is lined with shade-embowered villas, like Clinton Avenue, Brooklyn. "Helensburgh House," the residence of the great preacher, is a very attractive mansion, surrounded by the most exquisite bit of garden and velvet lawn that I have yet seen in London. The grounds cover two or three acres, and were purchased by Mr. Spurgeon when this quarter of London was new and unoccupied, and the land was comparatively cheap. In time this place will be a fortune to its owner. Mr. Spurgeon's income from his Tabernacle and from his work is large; but nobly has he earned it, and generously does he use it. One of the most laborious of Christ's workers, he has a right to a beautiful home.

He greeted us in his free, cordial style, which is like my neighbor Beecher's genial manner. There are many points of resemblance between these two foremost preachers of the day; their stout, broad *physique*, their exuberant spirits, ready wit, marvelous fluency and superabounding *juices* of a manhood that seems utterly inexhaustible. Spurgeon's hair is just slightly tinged with its first grey; he is as stout as ever. "In this *flesh* dwelleth no good thing," said he playfully.

We spent a pleasant hour in his library, which overlooks the charming grounds. He showed us twelve or fifteen stately volumes of his printed sermons, besides several of his works translated into Dutch, Norwegian and German. He is now at work on a Bible interspersed with notes and helps of a peculiar kind. but the most interesting object was a small pile of his sermon preparations —each one on a half sheet of note-paper, or on the back of an envelope. Only the heads of the sermon are committed to paper, and not one syllable more. When we asked him if he had ever written a discourse, he replied, "I would rather be hung." His usual method is to choose his text, and devote a half hour to preparing the plan and putting it on a bit of paper. All the rest is left to the pulpit. "If I had a month given me to prepare a sermon," said he, "I would spend thirty days and twenty-three hours in something else, and in last hour I would make the sermon. If I could not do it in an hour, I could not do it in a month." This is certainly an extraordinary mental habit. But let it be observed, that if Spurgeon spends but n few minutes in *arranging* a sermon, he spends many days in careful, prayerful study of God's Word and of the richest Puritan writers on theology and experimental religion. He is all the time *filling up the cask*, so that whenever he turns the spiggot a sermon flows out in a few moments. His fluency in language has also become about perfect from long and constant practice. But never does he go to the pulpit without a mental agitation, amounting often to physical distress. "For years," said he, "I suffered so much before entering the pulpit that it often brought on violent attacks of vomiting and profuse outbreaks of perspiration. Only lately have I outgrown these fits of physical suffering."

Mr. Spurgeon took us through his beautiful grounds. In the rear of his garden he has perched up his old "Park Street" pulpit into a tree! The pulpit-stairs wind down around the trunk; and up in this eyrie he sits in a hot Summer day. Like our neighbor, Beecher, he has a keen appetite for flowers. His family is small. Two twin-boys, of the age of sixteen, are at school. His invalid wife waved her hand to us as we walked through the grounds before her window. The painful illness of this devoted wife is the shadow that falls over his beautiful home. This "crook in the lot" has been a chastening, mellowing sorrow to him.

The delightful hour which I passed with brother Spurgeon only increased my estimate of him as a minister of the Lord Jesus Christ. His marvellous voice, which sweeps over five thousand auditors in the "Tabernacle," is exceedingly pleasing in conversation. As I parted from him, I felt anew that there is but one Spurgeon in the world. As he stands in the loftiest pulpit in Europe, long may he continue to have all Christendom for his congregation.

Peter Piper's Papers.

I am often very deeply impressed with many common-place things which I observe as I go abroad, or as business requires me to have direct intercourse with my fellowmen; and with no other thing am I more deeply impressed than with the very great difference that exists between man and his fellow. Now this difference is seen not in one thing nor in a few things, but in very many things.

For instance, as I go along the street I may meet my young friend Mannerly, whenever I will, he always says, pleasantly good morning, or good day, or good evening Uncle Peter, and often follows up his kindly salutation with other respectful remarks. And if I come in where Mannerly is seated he invariably rises and offers his chair and this I have observed is his conduct towards all elderly people especially.

Now I like Mannerly. *He* is a young *gentleman* and will certainly make his mark in the world. He has respect for everybody and everybody respects him.

But there is my young friend Grum. He'll pass you by a dozen times a day and never notice you at all: Or if he must speak, it is in such a stiff, cleneked sort of a way that you hardly know whether it is a greet or a growl. And then there is so much stiffness in his manners and oil on his hair and shine on his boots as well as glitter on his chain that you hardly know whether he belongs to the nobility; or only wants to. He will put himself to no trouble to oblige anybody and always wears such a curl on his lip as seems to express his disdain for all earthly creatures.

Indeed, when I see him putting on his airs and assuming in his way to be somebody, I feel very much like saying to him, "Young man, you seem to be impressed with a sense of your importance, but indeed you are not so important after all. You are only *one* amongst the million. Your nudity would be just as *ludickerous* as other peoples, and I suppose, that at last, the worm will revel with as much delight upon your carnality as upon your despised neighbors."

I can see a great difference between Mannerly and Grum. I went into Buck's shop one day. He was lounging on a cushioned chair behind his counter reading a newspaper as was his custom. He mumbled something like a salutation, but nothing more, not even looking up from his paper. I waited a short time thinking that perhaps he was just at some interesting point and wished to finish it before heeding me further. But after ten minutes it was all the same, Buck only read on. I just walked out and across the street to Berry's. I no sooner came in than Berry, ever watchful for customers and business came forward with a hearty "God day, glad to see you, Uncle Peter. Can we do anything in our line for you to-day?"

It was cheering to see how ready he was to show his goods. Evidently it was no trouble for him to wait upon a customer. I bought what I wanted and paid for it and as he handed the neatly done up parcel he pleasantly remarked, "now, Uncle Peter, I'll not say *thank you*, as is the common custom; but I will say, call again and I'll make it as much to your interest to buy from me as it is to my advantage to sell to you."

"Well now, Berry," said I, "why don't you say, thank you, as others do?" "Well, sir," said he, "just for this very reason: If I am honest in giving a man the worth of his money there is nothing between us. I have no more right to thank him than he has to thank me. But, if it may be said, that he has favored me by coming to deal with me, then I may say that I favor him by keeping on hands, for his convenience, a stock of articles which, if I and others in the same trade did not keep, he would be compelled to go all the way to the manufacturers and producers to get; or do without. The profit he pays me for keeping them is far less than it would cost him to go or send for them; so that really he is favored more than I am, and, strictly speaking, the thanks should be on the other side. But, if it may be said that he favors me by coming to deal with me in preference to others; then I may say again; if I make it as much to his interest to buy from me as it is to my advantage to sell to him, (and no other dealer can justly and honestly do better) then we are even, with no balance for thanks on either side; unless, it be that he deals with me in preference to others out of special regard for me. Then I am thankful and do express my thanks in a *substantial* way.

But, as a general thing, this matter of personal preference for shop keepers has more of an eye to personal advantage than anything else. At least, that's my judgment, it is not uncharitable."

"Yes, yes, Berry," said I, "yours is a proper and necessary calling when it is well followed, I admit," and I went away thinking that Berry was not only a man of manners but a shrewd man of business. No wonder he wins.

There is a great difference between Buck and *Berry*, that's a fact.

PETER PIPER.

Modesty is one of the chief ornaments of youth.

YOUTHS' DEPARTMENT.

LITTLE LAMBS.

I am Jesus' little lamb,
And my Shepherd's ever near,
Gently leading me along
To the pastures green and fair.

When I'm tired, weak and weary,
And the noonday sun is high,
Then to the fountains clear he brings me,
Where the cooling shadows lie.

When the shadows in the vale
Deepen into gloomy night,
Then my Shepherd gently folds me
In his breast till morning light.

I must be a *gentle* lamb,
Never, never go astray,
But must seek to follow Jesus
In the straight and narrow way.

I must be a *trustful* lamb,
Holding on my Shepherd's hand,
Knowing he will safely lead me
To a bright and heavenly land.

I must be a *loving* lamb,
Always ready to obey,
Answering cheerfully his voice,
Without murmur or delay.

Thus I'll be a *happy* lamb,
Filled with *faith* and *hope* and *love*,
Living here to please my Shepherd
Till I join his fold above.

—*The Child's Paper.*

PROMISING.

"How obliging Ed. Dayton is," said Martin Wells to Will Buchannon one day when they left the schoolhouse together. "He says he will lend me any book he has, and he has so many nice ones. He promised to bring me 'Carlina' to-morrow. I never could finish it, because I did'nt get the magazine."

"O yes, he'es very good about making promises!" said Will dryly.

"And he said he would get me a ticket to the Mercantile Library, or speak to his father—he'es one of the managers. There's some arrangement by which they give tickets to a certain number of boys. Wasn't it kind of him?"

Martin was a stranger in a strange place, with little money to spend, and Ed. Dayton's pleasant words and obliging offers had made a strong impression upon a mind naturally sensitive and grateful.

"O, certainly, very kind of him," said Will, who knew pretty well the nature of Ed. Dayton's promises, but would not prejudice a stranger against a schoolmate.

"So different from John Fitz Adam," continued Martin; "I wanted so to see 'Atkinson's Siberia,' and I knew that he had it, and I did venture to ask him to lend it to me this week; and all he said was he could'nt promise.' It's the first time I ever asked a favor of any one in this school," said Martin, proudly, "I guess it will be the last."

"It's not like John to be stingy," said Will—and then the boys parted.

The next morning, Ed. Dayton had forgotten to bring "Carlina," and then Martin, two days after ventured to remind him of his promise, he said that the book was his sister's and that she did not like to lend her books.

Seeing the state of the case, Martin said nothing about the library ticket, of which he heard nothing more, to his very great disappointment, for he dearly loved books.

He was going home Friday night, feeling rather tired, homesick and lonesome, when John Fitz Adam came running after him with a book in his hand. "Here's Atkinson," he said, out of breath; "I could'nt promise it the other day, because I did'nt know whether father wanted to send it away to grandma or not, and it was lent to my cousins, but it came home last night, so it's at your service, and keep it as long as you like."

"Oh, thank you!" said Martin, brightening, and regretting his hasty judgment of John, then the boys parted, and presently said Martin "John I'm sure you are very good;" and was joined by Ed. Dayton.

"I think Fitz Adam is a regular mean fellow," said Ed. "I just asked him this morning to look out some references for me in some books I know he has at home, and he wouldn't promise to do it, because he said he thought his father wanted him this evening. I'd like to see the time when I couldn't promise to oblige a friend."

"And I'd like to see the time when you'd keep your promise," thought Martin. "If people always keep their promises, they are generally rather careful how they make engagements. It don't cost any one much to promise who never performs."—*Child's World.*

CORRESPONDENCE

A Reporter is wanted from every Church in the brotherhood to send us Church news, Obituaries, Announcements or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our invitation is not personal but general—please respond to our call.

A REPLY.

Dear Pilgrim:—I hope it will not be thought amiss by you, to reply to the article of August 6th by H. C. Lesher, headed "A Review" of correspondence in No. 30 of July 23d. The writer thinks I tried to cast a reproach upon their church by misrepresentations &c. If I have misrepresented anything I shall correct it with pleasure, but if I really have, the writer, H. C. L. has failed to correct the wrong. In the first place, I must say that in reference to "alleging the word to be a dead letter," that might be proven by a number of living witnesses, but proof of that kind is not called for at this time, from the fact that H. C. L. in his review, in part, asserts the same thing, by saying the word of God is a dead letter to the sinner as long as he refuses to obey it. The Savior says "it is spirit and it is life" and will exercise its power to life, or death whether obeyed or not. The sinner may be dead, or feign to be dead to the word, as he is dead in tresspasses and in sin. With this view and the obligation of the word and power of the Holy Ghost to believe, and do all, we may agree. I will here say that I am glad to hear that some of you, since then, have tried publicly to correct the assertion which was made unguardedly by some of your brethren, which is much to your credit.

In reference to the Lord's Supper and Passover, (believing our friend H. C. L. to be candid), I think he has left the inquiring mind very much in doubt as to what he with his brethren believe and practice. His Bible references to the Jews Passover under the law, and the Testament references of what Jesus taught and practiced with His apostles, he says will give "us the origin of the Passover which we believe Christ ate with His apostles, at the same time instituted Feet-washing and the bread and wine." That the Passover had its origin many hundred years before the Christian era, as recorded in Exodus 12, no one will deny, but the Bible reader will discover in comparing what he finds there with the Passover or Supper which He ate with His disciples or apostles as recorded by the Evangelist's Mathew, Mark, Luke and John, quite dissimilar, which difference I will not note at present. But if Jesus ate the Jews Passover, why does not my friend and his brethren eat it? If the spirit of God's Word rules your action in practice on the question, why not follow (imitate) the example of the exemplar Jesus? Or as the Evangelists describe it why not do it so? Peter and John were sent to prepare the Passover, referring them to a certain one who would show them the place and there they should make ready. They did so, made ready, and when the hour, or evening was come, He sat down and the eleven apostles with Him. Everything being ready, water, basin, towel, supper, bread and wine, He now riseth from supper (prepared) and laid aside his garment and began to wash His disciples feet. After He had washed their feet He sat down again and told them, "one of you shall betray me," and again, "he that dippeth with me in the dish is he, or he to whom I give a sop when I have dipped it." Again the same Evangelist tells us that as they were eating, Jesus took bread and when He had given thanks He brake, and said take eat this is my body, &c. Now if friend Henry still thinks we are misrepresenting things or their church, we hope he will tell us plainly, because we want the truth, the whole truth and nothing but the truth.

What we have now written in short, if not plain sufficient we will try to make it plain in detail. Again in his review, in speaking of them and us, as two "sister Churches." This is a term I don't clearly understand as used in this relation. Jesus says "He that believeth in me, the works that I do will he do also," and as Jesus did the will of the Father, so also they that do the Father's will, He says "is my brother, sister and mother." D. F. Good.

EXPLANATION.

Thomas Owens in No. 29 of PILGRIM says I will confer a favor by giving an explanation on Math. 23: 15 as quoted in my tract. The quotation alluded to is this; "For ye compass sea and land to make one proselyte and when he is made ye make him two fold more the child of hell than yourselves." He is in error when he says I used that quotation in my tract but it is quite likely I made use of it in some of my writings, let that be as it may as an explanation is asked of me I will cheerfully concede to his wishes, but remember in granting the request I only give my idea about the matter and he and others can accept of it or reject it as they choose.

The word "hell" like many other words has a meaning that varies, and as is acknowledged by many Bible student does not in all places absolutely mean the place of torment for the wicked, but is used at times as denoting a state or condition of darkness or place of darkness. When the Savior used the words, under consideration he was addressing the hypocritical Pharisees or his language had a reference to them. The fact that they were hypocrites is all sufficient to give us to know they had light and understanding but were not willing to walk by the same and done all they could to keep others from walking by the light. Would if possible shut up the kingdom of heaven against men, and would not go in themselves or let others go in. They would go to great trouble and expense no doubt to make proselytes to their doctrine that they might glory in them and through them add to their worldly aggrandizement. And they done all they could to blind their eyes against the truth and keep them in utter darkness, hence made them two fold more the children of "hell" (that is, children of darkness) than themselves. Because they knew better, they had light and understanding they would not impart to their proselytes, so it is evident their proselytes were much more in darkness, yea, two fold more the children of darkness than themselves.

Just like the Roman Catholic Priest said to a brother who asked him some questions as to their peculiarities relative to penance, forgiving of sins by man &c., answered "Oh yes *we know better* but then it makes the *creatures* feel so good!"

We may look around and see the "Pharisee Hypocrits" of to-day, that go to great trouble and expense to make proselytes and when made are "children of darkness," far greater than their teachers who for worldly or selfish considerations do all they can to keep them from coming to the light or truth as it is in Christ Jesus. "Woe unto you Scribes and Pharisee Hypocrites! for ye devour widows houses, (beg and take from the poor) and for a pretense make long prayers; therefore ye shall receive the greater damnation." Math. 23: 14.

J. S. Flory.

Dear Pilgrim:—On the 3rd of August we had a thanksgiving meeting. Elder D. Long of Md., and D. Longenecker of Adams Co., Pa., were present. The meeting was well attended, and the brethren entertained us very agreeably for some two hours. Bro. Long remained with us over Sabbath. Bro. Longenecker remained also, but labored in the upper part of our arm of district. Bro. Long preached at Weltys in the morning, in the afternoon at Ringgold. Both meetings were well attended.—Also had two more additions, husband and wife, son and daughter-in-law of our worthy friend and Elder minister of the Sevenday Baptist Church near Quincy, Pa. We pray they may still continue to come. D. F. Good.

Announcements.

LOVEFEASTS.

Meadow Branch, Md., Saturday October 12th. Commencing at half past 1 o'clock p. m:

Sam's Creek, Md., Tuesday, October 15th, commencing at half past 1 o'clock p. m.

Salem Congregation Frederick Co., Va. Saturday and Sunday, 14th and 15th of September. Commencing at 1 o'clock p. m

Dear Pilgrim: Please inform your readers that we the brethren of the Stone Church, Marshall county, Iowa, intend to hold our Communion Meeting, commencing on Friday, Sept. 13th. We intend continuing our meeting over Sunday, and hope our ministering brethren will make arrangements to stay with us until after that time. When we make our meeting public, we think the members should feel themselves invited.

Elo. John Murray.

At the house of Daniel Glicks, Andrew co., Mo., October 5th, commencing at 4 o'clock, p. m. Meeting will be continued if aid can be obtained. Address Daniel Glick, Flag Spring, or J. B. Bashor, Whitesville, Andrew co., Mo.

Brother Brumbaugh's:—Please announce that there will be a Communion Meeting in the Conemaugh Church, Cambria Co., Pa., on Friday the 13th of September, commencing at 4 o'clock, p. m. Meeting to continue over Sunday. The usual invitation given. By order of the Church.

Stephen Hildebrand.

Beloved Brethren:—Please announce through the Pilgrim that we, the Brethren of Black river Congregation, Medina co., Ohio, intend, the Lord willing, to hold a Lovefeast in our Meetinghouse on Wednesday the 9th of October. An invitation is given to all, especially the Ministering brethren. Joseph Rittenhouse.

District Meeting for Southern Ill.

Notice is hereby given to the brethren and sisters that, the Lord willing, the District Meeting for Southern District of Ill., will be held in the Ottercreek Church at the Pleasant Hill Meeting House 3 miles southwest of Virden, Macoupin county, Ill., beginning on Monday, the 14th day of Oct. Also, a Communion Meeting at the same place on Saturday before the District Meeting, to which the usual invitation is given to all the brethren and sisters. Appointments for preaching will be made in the neighborhood as early as Thursday evening before, and brethren from a distance are expected to fill them. We hope therefore, that a sufficient number of ministers will respond to this request so as to make these meetings interesting and profitable. Those coming by railroad can stop off either at Virden or Girard, where they will be met by the Brethren.

By order of the Church.

Daniel Vaniman.

MONEY LIST.

David Beeghly,	$ 1.00
Joseph Rittenhouse,	1.00
Jacob Myers,	.40
Nannie J. Wise,	1.25
Samuel Myers,	2.00
Jonas Price,	4.25
Wm. Mallory,	1.75
Jesse Conner,	.55
Alma M. Crouse,	1.40
D. B. Mentzer,	.50
John Montgomery,	.70

The Weekly Pilgrim.

JAMES CREEK, PA., Aug 30th, 1872.

SABBATH REFLECTIONS.

Time, time, oh how rapidly it is passing away. Another week with its joys and pleasures, its cares and vexations, is numbered with the past, and with it, thousands have left the shores of time. A slumbering and sleeping, and Sabbath morn, in all its hallowed loveliness, breaks in upon us. This day of days, oh, how impressively solemn, and how gladly welcomed by millions of world careworn souls, but how much more inexpressibly sweet is it to the saint that has bid adieu to the world Kingdom and now longs for the crumb of life from the Master's Table, broken by the faithful servant of the Most High? Our hearts are made to burn with the fire of God's love when we think of the vast multitudes leaving their homes and resorting to the sanctuary there to drink in the water of Life as it flows from God's own chosen fountains. With the vast concourse, we too, bidden by the spirit, go up to James Creek Church, one of our religious resorts, there to unite our voices with kindred spirits in singing the sungs of Zion. *Humbly* we kneel at a mercy seat—acknowledge mercies, confess our sins, implore forgiveness and the Divine aid and presence of Him who hath said, "and I will be in your midst," when the following text is read by our brother G. B.: "I must work the works of Him that sent me, while it is day: the night cometh when no man can work."

The remarks were apt and seemed to impress the congregation favorably. The subject is one of momentous importance and is pregnant with high and holy thoughts. We talk and think about those works, and perhaps catch a glimpse of their greatness, but how seldom are they viewed in all their fullness? Mighty achievements have been accomplished in the world—they are only as a drop in the bucket—did we say a drop in the bucket?—yea, a thousand times less. Napoleon conquered millions and almost subdued a world to his feet, yet with all his honor, glory and wealth, he could not redeem a soul from hell. This great work completed, and the salvation of the world was secured

Washington performed a great work in liberating the American people from foreign oppression, but immensely greater was the work of Jesus in redeeming the world from the bondage of sin and satan. Brethren and sisters, we too have a work to do.—"To-day" is our time for doing that work. Are we at it? It is important—it is a great work, even the salvation of our souls. Let us be up and adoing, "for the night cometh when no man can work." "As the tree falleth so shall it lie," as we die so shall we appear in the judgment.

ANOTHER TRACT.

We entered the tract business with some fears of our labors not being appreciated but in this we were pleasantly disappointed, as we have already sold and dsstributed over 2.000 copies of "Anxious Bench Religion Examined" and still the demand seems unabated, and from reports from those who distributed them, we have no doubt but what much good will be accomplished in favor of the cause of primitive religion.

This week we have issued a large edition of another tract by the same author called the "Counterfeit Detecter or Baptism—Much in Little." We shall not attempt to eulogize the tract, but kindly ask those who desire to put their shoulder to the wheel and help along the great cause of salvation, to send for a few copies for examination, and then if thought worthy, send for a lot and scatter them broadcast. Cast them as bread upon the waters and pray God to give them success.

We subjoin the following note of the writer's which accompanied the manuscript. It sets forth the intention of the author and tract fully as well as we could do it ourselves.

Bro. Brumbaugh:—Enclosed is manuscript which if you feel disposed, you are at liberty to print in tract form. There is a necessity for something on baptism in a plain and short manner, in order that it may reach the masses. The most of the views of the Brethren that have been published are in such books that the masses, outside the Brotherhood, do not get. Our periodicals too, are principally circulated within the compass of the Brethren. We should have tracts treating of our faith, of such a nature as may be distributed broadcast if we expect to prosper as we should. That the effort I have made will add to the advancement of our Master's Kingdom, I cannot say. If it answers as "one drop in the bucket," in the cause, it will not be entirely useless. Everything must have a beginning, and if you can get a tract out of my views and scraps I have gathered up with your attention, you are at liberty to use it as you think best. I cast it forth from my pen through a motive to do good if others take it up and send it forth, my only ambition is, that it may cause some soul to steer clear of the breakers of popular religion.

J. S. FLORY.

TACHYGRAPHY. — Through the kindness of Mr. D. P. Lindsey we have been presented with a copy of his recent work on "Tachygraphy," or "Short Hand." We have at different times thought of learning a system of short hand, but all former systems seemed so intricate that we could not persuade ourselves that we had the spare time to learn it, but after a careful examination of Mr. Lindsey's Tachygraphy our hopes of being a rapid writer are revived and if we can see any chance for a little leisure we shall give it a trial. The system of short-hand is greatly simplified and will take but a short time to become practical enough to write five times as rapidly as long-hand. The work is published by Otis Clapp, Boston Mass. at $2.00 per copy.

NEWS OF THE WEEK.

VIRGINIA TAXES.—It is probable that five hundred thousand dollars will be paid the internal revenue collector as tax on tobacco made in Richmond, Va., during the month of July. Already the amount paid in largely exceeds four hundred thousand dollars.

What a dreadful sight of chewing and smoking it will take to consume all that tobacco! O, well, it is a consolation to know that we do not need to help, but we know that a great many of our readers will, and pay for getting the chance.

IN THE FAR WEST there is considerable excitement in regard to the discovery of diamond fields located in Arizona and California. It is reported of diamond of enormous value being found. One weighing 108 carets valued at a million of dollars. Thousands of shares are now offered in these "hidden" fields at $40 per share. This is another claptrap to gull in the credulous and will prove to be all a "big sensation," equivalent to some of the oil speculations, and shares in lead and silver mines. Stick to your honest avocations, and let sharpers and swindlers blow and pay for their own whistles.

THE HERALD OF TRUTH reports a visit of some three or four of their brethren from Russia. Their object in coming is to become acquainted with the American people, their country, their privileges, their institutions and their religion.

In about a year, the Russian Government will begin to enforce the late act which will require every able-bodied man to serve as a soldier in the army regardless of their religion. For religious liberty, it is expected a large number will emigrate to America

The Dunkard Baptist Church in Germantown, Pa., organized in 1723, which has hitherto opposed a paid ministry, has called a pastor at $1200 a year. This is an important innovation for a church of a denomination which still practices the rite of feet-washing.—*New York Observer.*

Why this should be considered a more important innovation from the fact that the Brethren practice feet-washing is not so evident, unless those who are not in the *habit* of innovating have no right to commence. A *paid* ministry we do consider an innovation from our established principles, but a *supported* ministry we look upon as our privilege. If a church sees proper to give a ministering brother $1000 or $1200 to aid him in supporting his family, if he needs it, it by no means innovates upon our principles of charity and brotherly affection, but when hirelings come around, driving sharp bargains and biting at the highest bid we *protest* against it as unconstitutional.

ATTENTION—PLEASE.

We have a project in view which we expect to be for the interest and special benefit of every PILGRIM reader. To make our enterprise as complete as possible, we kindly ask our readers to comply with the following requests:

1st. We want the name and address of every minister in the brotherhood that has not heretofore been published.

2d. All those who have changed their post office since the beginning of the year will please give their present address. Also all those who have been elected during the present year.

3rd. We desire the time and place of holding all the District Meetings that will be held during the spring of 1873. If the time is not determined give us the name of the Congregation, county and State in which it will be held.

4th. If any of the churches have a programme of their local meeting for 1873, we will be pleased to have it. If there are none prepared, do it at once, and send it to us. It would be quite an advantage to the congregations and those who wish to visit them.

5th. A few papers of standing interest, biographies or anything sufficiently practical and of general importance to justify a standing publicity will be gladly received for our use. Also a few unobjectionable business cards and advertisements will be accepted on reasonable terms.

Now brethren these requests are made for the churches general good and we *do hope and pray* that some brother or sister in every church of the brotherhood will give us the desired information at once.

WANTED.

A female apprentice to the printing business. She must have a good moral character, a liberal English education and a willingness to work. A member of the church, or one that will be interested in the cause for which we are laboring, will be preferred. A good and permanent sit will be given. Apply soon. Address

The Pilgrim,
James Creek,
Huntingdon Co., Pa.

DIED.

BURKHART.—In the Conemaugh Church Cambria co., Pa., June 24th, sister Esther Burkhart, wife of brother Joseph Burkhart of Mineral Point, aged 63 years. Funeral sermon by the brethren.

BURKHART.—On the 19th of July, brother Ephraim Burkhart, aged 75 years, 10 months and 7 days. Funeral sermon by the brethren. STEPHEN HILDEBRAND.

Another Mammoth Cave.—The discovery of a new "Mammoth Cave" in Kentucky is reported. It is close to a place called "Split Rocks," in Boone County, and is causing much excitement. The local papers say that the neighborhood has been a resort for picnics for years; and yet, until July 16, ult., it has remained entirely unknown. The cave, so far as explored, is said to be more than two miles long, and it contains single chambers no less than 100 feet in length by 40 in width and 20 in height. Limestone forms the entrance and generally the sides of the cave, while the roof consists of a kind of heavy shale. The walls are often incrusted with iron and maganese, interspersed with shining crystals of gypsum. Pendent from the ceiling are beautiful stalactities, the growth of ages; and these, in some of the halls, extend quite to the floor, thus constituting imposing ranges of columns. It is probable that most interesting accounts will soon be made public of articles found in the cave. Already arrow-heads, tomahawks, and other utensils, bearing marks of the hand of the red man have been discovered, and there is a strong probability that further researches will add largely to the relics thus at the outset stumbled upon.

Chang and Eng.

The Raleigh *North Carolinian*, says: "The Siamese twins, Chang and Eng, who are now living in the western portion of this State, and one of whom is lying dangerously ill at the present time, were born in a small village on the coast of Siam, in the year 1811. We are in possession of some particulars concerning them which may be of interest to our readers. Their parents got their living by fishing. And until 1829, when Chang and Eng were brought to the United States, they made their living by selling shellfish. Their mother bore seventeen children. At one time she gave birth to three, and never less than two. But none of these children were deformed. While you may whisper in the ear of one without the other hearing, while volatile salts applied to the nostrils of one has no effect on the other; still, if you but stick a pin in the exact vertical centre of their connecting link, both will flinch from the hurt. These twins are seldom observed to converse with each other. They play a good game of draughts and make pretty much the same moves, and at the same time, and frequently play against each other.

Argentine Confederation.

A Rio Janeiro correspondent reports the Indians are invading and ravaging the Argentine provinces, on the west side of the Rio Platte, in formidable numbers. Outlying settlements have been burned and plundered, and in some cases women and children perished in the flames. The inhabitants were fleeing in a panic. At one place a party of English residents defended themselves six hours against a horde of savages, until the house they were in was burned. The Indian invasion has removed all danger of war between the Argentine Confederation and Brazil.

Immense Indian Frauds.

A large mass of very important testimony has been taken, disclosing immense and almost incredible frauds upon the Cherokees, Creeks, Choctaws and Chickasaws, through means of corrupt bargains made by Indian delegates with Washingt on lobbyists and claim agents. The contingent fees, in some instances, aggregating millions of dollars, in which the delegates had largely pecuniary interests. The cancellation and annulment of all such existing contracts will be recommended and insisted upon.

A good story is told of a clergyman in a Massachusetts town who forgot his notes on a Sabbath morning, and as it was too late to send for them, he said to his audience by way of apology, that this morning he should have to depend on the Lord for what he might say, but in the afternoon he would come better prepared.

GOOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have enquired whether we keep them for sale. We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for sending them.

Conversion of St. Paul. By George Jarvis Geer, D. D. 12mo. fine edition, $1. Plain edition, 75 cents.

Footprints of Life; or, Faith and Nature Reconciled.—A Poem in three parts. The Body. The Soul. The Deity. By Philip Harvey, M. D. $1.25.

Fruit Culture for the Million. A Hand book, being a Guide to the Cultivation and Management of Fruit Trees. Descriptions of the Best Varieties, and How to Propagate them. illustrated $1.00.

Hand-book for Home Improvement: comprising "How to Write," "How to Talk," How to Behave," and "How to do Business," in one vol. 2.25.

How to Live; Saving and Wasting, or Domestic Economy. By Solon Robinson. $1.50.

Life at Home; or, The Family and its Members. Husbands, Wives, Parents, Children, Brothers, Sisters, Employers and Employed, etc. By Rev. William Aikman, D. D. A work which should be found in every family. $1.50. Extra gilt, $2.00.

Man and Woman: Considered in their Relations to each Other and to the World. By Henry C. Pedder. 12mo, Fancy cloth. Price $1.00.

Man, in Genesis and in Geology; or, the Biblical Account of Man's Creation, tested by Scientific Theories of his Origin and Antiquity. By Joseph P. Thompson, D. D., LL.D. One vol. 12mo, $1.00.

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Turkey morocco,	- - -	$ 1.25.
Single German	post-paid, -	50
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SALEM COLLEGE.

The Fall term of Salem College will open for the reception of any number of students from all parts on the 4th of September, 1872. Ample accommodations and thorough instruction will be given all students who connect themselves with this College. Good board can be had in good families at $2.50 to $3.00 per week or students can board themselves in clubs at $1.25 to $1.50 per week as numbers have done with the consent of the faculty. Special care will be given students who are far from home.

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July 22, '72. Bourbon, Ind.

Educational.

The second year of Pleasant Hill College, Warsaw, Ind., will begin Sept. 4th, 1872, in which a thoroughly practical education will be given in Academic and Collegiate studies. Brethren's children are expected to attend our weekly religious meetings. Ladies and gentlemen admitted on equal footing.

O. W. MILLER, President.
July 9-tf. Warsaw, Ind.

TRACTS.

"ANXIOUS BENCH RELIGION EXAMINIED," BY ELDER J. S. FLORY. A SYNOPSIS OF CONTEETS. An address to the reader: The peculiarities that attend this type of religion. The feelings there experienced not imaginary but real. The key that unlocks the wonderful mystery. The causes by which feelings are excited. How the momentary feelings called "Experimental religion" are brought about, and then concludes by giving that form of doctrine as taught by Jesus Christ and recorded by his faithful witnesses.

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or
BAPTISM—MUCH IN LITTLE.

This work is now ready for distribution, and the importance of the subject will speak for it a large demand. It is a short treatise on baptism in tract form intended for general distribution, and is set forth in such a plain and logical manner that a wayfaring man though a fool, cannot err therein. Either of the above tracts sent postpaid on the following terms: Two copies, 10 cts, 10 copies 40 cents, 25 copies 70 cents, 50 copies $1.00, 100 copies $1.50.

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A discussion on Trine Immersion, by letter between Elder B. F. Moomaw and Dr J. J. Jackson, to which is annexed a Treatise on the Lord's Supper, and on the necessity, character and evidences of the new birth, also a dialogue on the doctrine of non-resistance, by Elder B. F. Moomaw. Single copy 50 cents.

HUNTINGDON & BROAD TOP RAIL ROAD
Summer Arrangement.

On and after Tuesday, June 4, 1872, Passenger trains will arrive and depart as follows:

Trains from Huntingdon South.				*Trains from Bedford moving North.*			
MAIL. A. M.	ACCOM P. M.	STATIONS.		MAIL. P. M.	ACCOM A. M.
*le*8 20	LE6 00	Huntingdon,		AR5 25	AR9 10
8 28	6 06	Long Siding		5 17	9 00
8 45	6 19	McConnelstown		5 04	8 45
8 51	6 25	Pleasant Grove		4 58	8 39
9 05	6 37	Marklesburg		4 45	8 27
9 20	6 51	Coffee Run		4 33	8 11
9 27	6 58	Rough & Ready		4 26	8 40
9 39	7 10	Cove		4 12	7 52 28
9 43	7 15	Fishers Summit		4 08	7 48 10
10 03	7 35	Saxton		3 48	*le* 7 53
10 10	7 53				*ar*7 40
10 27	8 10	Riddlesburg		3 30	6 30
10 34	8 17	Hopewell		3 22	6 12
10 51	8 35	Piper's Run		3 06	6 00
11 10	8 55	Tatesville		2 48	6 36
11 22	9 08	Bloody Run		2 33	6 30
11 26	9 12	Mount Dallas		2 29	5 46
11 32	9 19	Ashcom's Mills		2 22	5 42
11 36	9 23	Lutzville		2 18	5 36
11 40	9 27	Hartley's Mills		2 14	5
11 46	9 34	Jamesons		2 07	5
*r*11 22	*ar*9 40	Bedford		LE2 00	LE5 30

JOHN M'KILLIPS, Supt

SHOUP'S RUN BRANCH.

LE10 15	LE7 40	Saxton.	AR3 40	AR7 20
10 30	7 55	Coalmont.	3 25	7 05
10 35	8 00	Crawford.	3 20	7 00
AR10 45	AR8 10	Dudley	LE3 10	LE6 50
Bro'd Top City from Dudley 2 miles by stage.				

Time of Penna. R. R. Trains at Huntingdon.

EASTWARD.			WESTWARD.		
Hb'g Ac.	9 24	A. M	Cin. Ex.	2 19	A. M.
Mail	3 30	P. M	Pc'f Ex.	7 45	"
Cin. Ex.	6 55	"	Mail	5 40	P. M.
Phil. Ex	11 15	"	W. Pass.	11 52	A. M.

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The *Pilgrim* is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of *love* and *liberty*, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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VOL. 3. JAMES CREEK, PENNSYLVANIA, AUGUST 27, 1872. NO. 35.

POETRY.

COUNT THE MERCIES.

Count the mercies, count the mercies,
Number all the gifts of love;
Keep a daily, faithful record
Of the comforts from above;
Look at all the lovely green spots
In life's dreary, desert way;
Think how many cooling fountains
Cheer the fainting heart each day.
Count the mercies, count the mercies,
See them strewn along our way.

See, oh, see how rich the beauties
In the charming scenes of earth!
Think of all the untold blessings
Clustering round our home and earth;
Think of friends and precious kindred—
To our hearts so dear, so sweet;
Think of heaven's unnumbered comforts—
Can you all the list repeat?
Count the mercies, count the mercies,
Making bright paths for our feet.

Count the mercies, though the trials
Seem to number more each day;
Count the trials, too, as mercies,
Add them to the grand array.
Trials are God's richest blessings,
Sent to prompt our upward flight,
As the eaglet's nest all broken
Makes them fly to loftier height.
Count them mercies, greatest mercies,
That bring heaven within our sight.

Count the mercies that shall sever
Cords which bind our spirits down,
Causing us below to grovel,
And forget our heavenly crown.
Let all earthly ties be riven,
Nests be broken, hopes decay,
If to God our hearts be driven,
If from earth we soar away.
Count them mercies, wondrous mercies,
Urging us the heavenward way.

Oh, what richer, purer comforts!
Better far than those of earth—
Joys unfailing, hopes enduring,
Treasures of surpassing worth;
Beams of bright celestial radiance
From the central source of light,
Spreading o'er each scene of sadness
Halos gladdening to the sight.
Precious mercies, priceless treasures,
Bringing us such rich delight.

Let us number o'er our jewels;
Let us estimate their worth;
Let us thank the gracious Giver,
Strewing blessings o'er the earth.
Let our hearts o'erflow with gladness,
Let us tell the wonders o'er,
Till our multiplying mercies
Seem a countless, boundless store;
Then let praises, grateful praises,
Be our language evermore.

[*Advocate of Christian Holiness.*]

THINKING INSTEAD OF DOING.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name have done many wonderful works?"—Matt. 7:22.

From the reading of the above Scripture it appears that some will come at the day of judgment claiming admittance that will be disappointed, or come up thinking as Naaman did. Now we wish to give our views rather to show why this may be. Then we hope some one who is able will carry the subject out. We will first notice the case of Naaman. Read the 5th chapter of 2d Kings, and you will find that Naaman was a captain of the host of the king of Syria, we do not intend to relate all, but he was a leper, and the Syrians had gone out and captured a little maid out of the land of Israel and she waited on Naaman's wife. And she said unto her mistress, would to God, my lord were with the prophet that is in Samaria, for he would recover him of his leprosy. Now when this came to the captain's ears he went to the king of Israel instead of the prophet. But when he came to the prophet he had pictured out the way he expected to be cleansed, but when the man of God did not as much as come out, but sent a message to him to tell him what to do, he became wroth and went away and said, "Behold I thought he would surely come out to me, and stand and call on the name of his God, and strike his hand over the place and recover the leper." This is what I wanted. Now we believe there are hundreds and thousands who go thro' this world thinking, and die thinking they are doing God's will. But thinking they are doing something will not meet the approbation of God. Bot when we do just what God tells us to do, we have no need of thinking. Now to prove our position more fully we will take a child: The father tells the child to do some work and takes a journey. The child is disobedient, it remains idle. When the father comes home the child feels condemned, feels like hiding or will almost be classed with those that will cry to the rocks and mountains to fall on them and hide them from the face of Him that sitteth upon the throne. Now let that child propose to do the work, it will get to planning, and it will say, "I can make some improvement. I will do the work a little different, it will be easier and I think father will be pleased with it." Now it begins to think, and when father comes home, how will that child feel? We answer, just like Saul did when he was to destroy the Amalekites. He came back thinking, and when he met Samuel he said, "blessed be thou of the Lord: I have performed the commandment of the Lord." 1 Samuel 15: 13. This child will meet its father with just as good a conscience as if it had done what it was told to do, and perhaps did something that did not meet the design of of the father. So we believe a person may, under some kind of an influence, go through this world thinking, or as it is sometimes said, live happy and die happy, when they have not done the will, and come up at the day of judgment and claim admittance in the language of our subject. When a person dies happy and they have not done the will, we let it pass for what it is worth and say, "if the Lord will save them we have no objections." But let me say, real happiness consists in safety. When we feel safe, then we feel happy, but we never expect to feel entirely safe until we cross over Jordan. Then we expect to shout and sing and be with the Lord forever, and that this might be our every happy lot is the wish of your unworthy writer S. N. W.

For the Pilgrim.

HOW TO GAIN A GREAT NAME.

Not long since I heard a man expressing his inclination to attend the Academy at West Point, saying that if he was a little younger he would prepare himself to enter that Academy and there prepare himself for a position in the army, and be enabled to do his country an important service in case of war, and thereby gain a great name. It occurred to me that the great name which he was speaking of, was only a worldly honor that must one day perish with the world.

But there is a school that may be entered by both male and female, without price, in which they can be trained to fight under the blood-stained Banner of King Immannel and learn the discipline of *His* holy warfare, and be enabled thereby to do an important work in the cause of Zion, and for the welfare of the souls of the children of men. They can gain a great name, the name of being the servants of God, or soldiers of the cross, a name worth striving for, and one that is of far more value than all the honors this world can give.

The school spoken of is the school of Christ and every person who would like to receive this great name must enter this school and be submissive to its divine rules, and there learn lessons of holiness and righteousness; and of obedience toward God, which is the whole duty of man. This is the only way of obtaining a real good character, that is, one that will be acceptable and admirable with God and His holy angels.

THOMAS OWENS.

Deal Gently.

What a world of happiness and love this would be were we all to obey this simple command! A few words of love and kindness are more sure to guide the erring in the path of right, than a life-time of harsh dealing. Sister, deal gently with an erring brother, for the kind words of a loving sister are sweeter far than music in a brother's ear. Brother, listen, to and obey the commands of a loved sister. If you are traveling in the downward path, I admonish you, hear the gentle words of a sister. Her words may fall onheeded now, but perhaps when the voice of that loved one is hushed, when she can no longer plead with you, her gentle and loving admonitions will haunt you day and night, and the pleasure you sought for will not be found until you seek and travel in the path that she has pointed out to you.

I have often thought were wives to deal more gently with their husbands, and husbands to treat their wives in a like manner, there would be thousands of happy homes where now misery reigns. Should it be the lot of any young lady to be wedded to an intemperate husband, deal gently, for you will never reclaim him from the paths of vice by dealing with him harshly.—SELECTED.

In all thy ways acknowledge the Lord.

For the Pilgrim.

GOD IS LOVE.

Throughout the entire dispensation of God's providence, as it is revealed to man, is left a trace of His love toward man. In the creation God entrusted to man rights and privileges which angels could not claim. Adam alone had the right of nomination, next under God Himself. Such was God's love to man that He honored him with His own likeness,—that when He breathed in him the breath of life he became a living soul. Now to be glorified of man, for which purpose he was created, God gave him a simple law and withdrew himself for a time. But Oh! lamentable to say, here already appears man's irreverence to his kind Maker. At once he chooses to disobey and grieve Him. "Oh wretched man that I am! who shall deliver me from the body of this death." But after he had thus disobeyed and grieved God, doth God still show him pity? Oh, yes, He finds him naked and ashamed, and He pities him. He loves him. "Unto Adam also, and to his wife, did the Lord God make coats of skins, and clothed them." According to justice the penalty must now inevitably follow the breach of the law. So in justice God now pronounces upon him his doom. But God's pity cannot allow that man should live in so depraved a state forever; that he should be required to endure forever the pains, the toils, the losses and the sorrows of this life, God's love could not permit. So lest man should put forth his hand and take also of the tree of life, and eat and live forever, God drove out the man, placing cherubims and a flaming sword which turned every way, to keep the way of the tree of life. Adam went forth into the world, replenished the earth and multiplied; and as he increased in population so he increased in sin. And God saw the wickedness of the people, "And it repented the Lord that He had made man on the earth, and it grieved Him at his heart." "But Noah found grace in the eyes of the Lord." Yet afterward failed and his posterity sinned. Again God in love to man chose a people; gave them a law that He might be obeyed and obtain honor and reverence to His Holy name. Neither shall that law return unto Him void, till it has accomplished that for which it was sent. Yet this law was ignored, violated, and trodden under unhallowed feet; and in the midst of the gross wickedness of rebellions nations, "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." Again, the apostle who recorded the above language of the Savior, in one of his subsequent epistles views the ungratefulness of sinful man and God's love toward him notwithstanding, and says, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John 4: 10. Paul the apostle understood also how God adventured his favor into a world yet in sin—how "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Truly "God is love."

But God is just as He is kind. It is said of Him that He is a consuming fire. So God's love, His justice, and his vengeance combined makes Him a true God. It makes Him a great God. It makes Him a God in whom we may well trust, upon whom we may well depend, and to whom we may have freedom and boldness, and faith to come and ask of Him when we feel our dependence upon Him.

Notwithstanding the sins of the people God followed them in love. But justice which constitutes of the righteousness of God was ever with Him, the consequence of which was, that the means of his government was ever a law containing conditional promises, and upon the transgressor of this law fell the penalty of the law. So now in view of this, and also the great superiority of the dispensation of the Gospel that has reached us, Paul observes and says, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the words spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation." Heb. 2: 1, 2, 3. And again, "He that despised Moses' law died without mercy under two or three witnesses; Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord." Heb. 10: 28–30.

C. C. ROOT.

Mirabile, Mo.

THE very fact that you have trouble is a proof of the faithfulness of Christ, for you have got one half of His legacy, and you will have the other half; you know that Christ's last will and testament has two portions in it. "In the world ye shall have tribulation;" you have got that. The next clause is, "In me ye have peace;" you have that too. "Be of good cheer, I have overcome the world;" that is yours also.

Time is gliding by swiftly.

A LETTER.

DEAR BRO. BRUMBAUGH:—The readers of the PILGRIM will, doubtless, remember of reading extracts from a letter written by sister Hollowbush. Below we give another by which we may learn the patient endurance of our bereaved sister. May God give her strength to endure her bereavement with christian resignation. She solicits the prayers of the dear brethren and sisters in her behalf.

POTTSTOWN Pa., July 21st, '72.

E. R. Stiffler,

Dearly Beloved Sister:—While seated at my lonely dinner table I thought I would spend the afternoon in talking to you, to let you know that I am still in the land among the living. Still blest with a reasonable degree of health, and plenty of this world's goods to satisfy my bodily wants, for which I feel very thankful to the Great Ruler of events. But the loss of my dear husband can never be replaced. Dear sister, I waited long for a letter from you, sometimes I thought you had forgotten me or you had not received my letter,—but then I thought let patience have her perfect work, and in due season ye shall reap if you faint not. Your letter came to hand and I did reap great comfort and encouragement from its contents, for which you will please accept my warmest thanks. My five remaining children are, Mary A. Cook, my eldest, who lives in Lancaster Co., sixty miles from home. She and her husband are members of the Church of God. Annie Frederick lives two miles off. Sue Harley and my only son live in Pottstown. The latter is very sickly. I am fearful that Consumption is deeply rooted in his system. It is a source of sorrow to me. Jennie Stamon lives in the same house with me, but she cannot do much for me, having three small children and an abundance of work. O, sister dear, amidst all my sorrows and troubles I have great reason to be thankful for the many blessings that are daily bestowed upon me from Him who is mighty to save and strong to deliver.

Jacob Conner, the brother that sent the notice of my husbands death to the C. F. C., has been chosen speaker in my dear husband's place. He was my choice. O, I feel to rejoice, for I do think he is worthy of that high and holy calling. O, may he be endued with power from on High; may he be instant in season at all times to preach the Word to a guilty world. He is just the age that my husband was when he was called to the ministry. He has a companion and three small children. Twenty weeks ago to-day my dear husband preached his last sermon in our meeting-house. How sad I felt this forenoon while sitting there thinking of the time we lived together, of the time we tried to serve the Lord together. I have no feelings of remorse or compunctions of conscience, but I might have given him more encouragement, might have helped him along more than I did. I often sit and think, and wonder why he was taken away and I was left. I think sometimes how glad I would be if I could see him coming. But then I think it would only be to sicken and die. He will die no more. He has gone, gone home to meet our departed ones, for they that love shall dwell together, far beyond the rolling river. To die no more! What a blissful thought, for sin is the source of mortal woe, and death the cruel spoiler that mars the beautiful works of God can never enter there. My husband called me to him an hour or so before he died and very affectionately asked me to love the Lord for his sake, I said I would do *anything* for him that I could. He then exclaimed "I am done." Now sister I want to renew my efforts to make my calling and election sure. O that my thoughts may be weaned from this world, that my aspirations may be more heavenward, that my conversation may be in Heaven, that I may converse more fully with Him that wore the crown of thorns, and with those dear ones that have passed through the pearly gates, and are walking the golden streets with the spirits of good men made perfect. Converse with the general assembly and church of the first born which is written in Heaven. Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the joy that the Lord has laid up for those that love Him. Having such glorious prospects, such soul-cheering inducements, would it not be great wisdom in us to make an extra effort to be more earnestly engaged in making our calling and election sure, striving to work out our soul's salvation with fear and trembling, for the night cometh when no man can work. I feel the night coming, I see the shadows lengthening, my sun is fast descending the western shore, and very soon it will set. O, may it have a glorious setting, and may it have a glorious rise beyond the everlasting hills; and what I ask for myself I ask for you, dear sister, and for all the household of God.

You said you would like to see me and talk with me, I would like to visit you very much but my infirmities are too great and my means are too limited, so that my prospects of seeing you are very doubtful, but by faith we can meet around one common mercy-seat. Although we are separated by mountains, valleys and rivers, yet our love can be mutual, and our prayers fervent. I have written more than I intended to when I com-

menced, I do not know whether it will be beneficial to you or not. The day has now closed and darkness covers the land, and I feel as though I would lay my body down to rest, so I will close my letter hoping to still hear from you, and trusting that you will still remember me at a throne of grace that I still may have faith in the All-prevailing name of Jesus;—that I may cast all my cares and trials on Him to whom all power is given in Heaven and earth. My love and best wishes to you and all who may inquire after me. Good night.

HANNAH HOLLOWBUSH.

P. S. I do not take any of our periodicals as my means are too limited. I would like to have the WEEKLY PILGRIM. (The WEEKLY PILGRIM will be sent to you. E. R. S.)

For the Pilgrim.

REFLECTIONS.

I am very little used to writing on any subject, much less on a religious one, but some considerations and reflections have occurred to me, which I am disposed to commit to paper, and if they are deemed suitable I should like to see them in the PILGRIM.

I love to read the Scriptures and have received comfort and instruction from them at seasons of deep distress and depression. Passages have opened to my mind in a way that has afforded much relief and caused deep, and I trust, lasting impressions, and I can with sincerity recommend them to the careful attention of my young friends as well as others. But I must confess I am much afraid they are but too superficially read by many, and some too who hold them in very high estimation. I have seen people very active in Bible societies, and so much attached to the cause as to spend much time and money in distributing this best of books, and hardly allow themselves time to read anything else, and yet after all this earnest zeal they act in direct contrariety to its requirements. After reading the judgments pronounced upon the daughters of Zion for their haughtiness, pride and gaudy attire, and hearing it expressly enjoined, "be not conformed to this world, but be ye transformed by the renewing of your mind," and also seeing it written, "let not your adorning be that outward adorning, of plaiting the hair, or of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, even the ornament of a meek and quiet spirit, which is in the sight of God of great price," they will lay down the book and spend hours and days in making the most foolish dresses and attending parties where there is as great a display of pride and grandeur as is in the power of vanity to exhibit. What is more inconsistent than such conduct, would say the apostle? "God is not mocked, for whatsoever we sow, that shall we reap. If we sow to the flesh, we shall of the flesh reap corruption, but if we sow to the spirit, we shall of the spirit reap life everlasting. Surely such do not read the Scriptures understandingly, with a sincere desire of taking up their cross and following him who was meek and lowly in heart. And it is such, and such only, that will attain unto righteousness, and find rest to their souls. Unless the heart be made better by reading the Scriptures our reading will be of little avail. The Son of God came to save his people from their sins, not in them. There is no toleration under this blessed government, for pride and exaltation of frivolity and idle pastime. Fine carriages and grand and costly furniture are also inconsistent with the example of Christ and his precepts. Again how many professing Christians are at great expense with their houses. If a poor man should owe them they would exact the last cent, and while they expend hundreds of dollars in such vain and useless adornment, they will plead their poverty if called on to lend assistance to the needy. These things are not written in a spirit of asperity, but with a sincere desire that we may improve and act agreeably to the light afforded us.

AN OLD PILGRIM.

"TRANSFORMATION."—DRESS.

"Transformed," not conformed is the language of the Apostle, (Rom. 12: 2,) in reference to the necessary change incident to a passing from one element to another—from sin and death, to life and righteousness, or from the carnal life of the world—to the spiritual life in Christ Jesus.

Dress being one of the things embodied in the Apostles language we will speak of it exclusively at this time. What it should be and consist of, in our relation to divine things, has truly been a subject of magnitude and diversity of opinion among religionists, and others. And knowing this to be the fact, we at this time only claim the right of a few thoughts upon the subject. Jesus says: "I am the vine, and ye are the branches," also, "my father is the husbandman." The branches are the legitimate issue of the vital, divine, living base, the vine, Christ Jesus; planted, qualified and authorised, by the husbandman. We would think it very strange to see a bramble leaf and flower upon the olive branch; an olianthus upon the apple, or a pansie upon a peach. Still more unseemly would it seem for a melon to be found upon the branch of the grape vine. Natural causes produces natural results, so every seed will produce its kind and from results we may safely judge the nature of the cause. So when the Father, the Son, and Holy Ghost infuse into the tender germ the character of their divine nature, the effect and result is similar and natural. The Apostle describes this so beautifully when he says, "Adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array." Again. "let it not be that outward adorning of plaiting of hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible even the ornament of a meek and quiet spirit, which is in the sight of God of great price." . "Being filled with the fruit of righteousness," meaning the fruit of the spirit. Again in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud," — Heady, high-minded," &c: From such we are advised to turn away. Not everything that glitters is gold, neither is everything that sparkles a diamond, neither is a proud heart always under broadcloth, nor an humble one always under calico and jeans The scripture tells us that, "where the treasure is, there the heart will be also. The strongest evidence of the seat of the heart's treasure is the look, the talk, &c., of the proud creature. Where the heart's treasure is, there is truly the seat of affection; the affections delight in the objects of its devotion; and becomes the chief of our thought, talks and admirations and even in the form of godliness; we may pray about it, preach about it, and yet it is only that Idol, that curse, worshipped—Pride of dress.

Selected by CHAS. E. CROUSE.

VICISSITUDES OF LIFE.

Remember that human life is but as the journey of a day. We rise in the morning of youth, full of vigor and expectation. Set forward with spirit and hope, with gayety and with diligence, and travel on awhile in the straight road of piety towards the mansions of rest. In a short time we remit our fervor, and endeavor to find some mitigation of our duty and some more easy means of obtaining the same end. We then relax our vigor and resolve to be no more terrified with crimes at a distance, but rely upon our own constancy and venture to approach what we resolve never to touch. We thus enter the bowers of ease and repose in the shades of security. *Here* the heart softens and vigilance on all sides; we are then willing to inquire whether we may not at least turn our eyes upon the gardens of pleasure. We approach them with scruples and hesitation; we enter them timorous and trembling, and always hope to pass through them without losing the road of virtue which, for awhile, we keep in our sight and to which we propose to return. But temptation succeeds temptation and one compliance prepares us for another. We, in time, lose the happiness of innocence and solace our disquiet with sensual gratifications. By degrees, we let fall the remembrance of our original intention and quit the only adequate object of rational desire. We entangle ourselves in business, immerge ourselves in luxury, and rove through the labyrinth of inconstancy, till the darkness of old age begins to invade us and disease and anxiety obstruct our way. We then look back upon our lives with horror—with sorrow, with repentance, and wish that we had not forsaken the ways of virtue.

Happy are they, my friend, who learn not to dispair but shall remember that, though the day is past and their strength is wasted, there yet remains one effort to be made, that reformation is never hopeless nor sincere endeavor ever unassisted; that the wanderer may at length return, after all his errors, and that he who implores strength and courage from above shall find danger and difficulty give way before him.

"I do not speak of theology in controversy, but I speak of pure religion, the great principle for moulding the heart and mind. To banish this element would be a ruinous experiment, both as regards the pupil no less than the master. The former would be without the weapons he indispensably requires to enable him to meet the conflicts before him through life; those weapons are to be found in religion alone. The master has no stay or impelling motive so sure and efficient as religion. In his arduous and trying position, it is the origin and nourishment of all true devotedness. In such days as ours, there is a more urgent need than ever to teach the child that for which he was sent into the world, his duty to his Maker and his fellow-creatures, which is comprehended in the two great commandments, which the word of Revelation alone prescribes—the love of God and man."—*Professor Naville*, of Geneva.

The "Ark of salvation" has no state-rooms for passengers, but all who wish to embark for Heaven must ship as crew, and be always ready to man the ropes, scrub the deck, work the pumps, or watch at the mast-head. At the command of the Captain, every Christian sailor engages in his appropriate duty with an hearty "Aye, aye, Sir" upon his lips, and a glow of gratitude in his heart for the privilege of serving Jesus the Master.

THE PENNSYLVANIA GERMANS.

From the Johnstown (Pa.) Tribune.

Many of the early settlers of Pennsylvania and Maryland were Germans, Hollanders and Swiss, who were driven by religious intolerance in their own land to seek new homes in America. William Penn, the Quaker, founder of Pennsylvania, and George Calvert, the Catholic founder of Maryland, having secured the guarantees of civil and religious liberty in the characters of their respective provinces, the shores of the Delaware and Chesapeake naturally offered an asylum to all who preferred tolerance to intolerance in matters of religion.—During the closing year of the seventeenth century, and up to the commencement of the American Revolution in the succeeding century, many thousands of the people we have mentioned crossed the ocean and settled in Eastern Pennsylvania and Maryland. Some of them pushed into the Shenandoah Valley in Virginia. The Rheinish provinces of Germany seem to have furnished a large proportion of the German settlers. Rheinish Bavaria (Pfalz), Wurtemburg and Baden sent large numbers of emigrants. Switzerland sent many thousands. There never was a very large emigration of Hollanders to Pennsylvania, the prows of their vessels being generally directed toward New York.

In a brief time the representatives of the three nationalities became so thoroughly intermingled, by reason of religious ties, intermarriages, similarity of customs and language, and general harmony of interests, that they formed one homogeneous class, by some called Pennsylvania Germans, and by others Pennsylvania Dutch. The Swiss settlers ceased entirely to be called Schweizers or Swiss.

With the perfect union thus established, and familiar intercourse with the English-speaking settlers, came a new colloquial and written language, also called Pennsylvania German or Pennsylvania Dutch, which is still largely spoken, but not much written in some sections of Pennsylvania, Maryland and Virginia, and in some portions of the Western States to which the descendants of the Pennsylvania Germans emigrated. As a language, it must in time yield at all points to the pure English and German tongues. Few now speak it who do not also speak English. It is mainly a compound of the Bavarja and Swiss dialects of the German language, with many English and a few Dutch (Holland) words added. It is doubtful if a Pennsylvania German could make himself understood in any part of Holland, Germany or Switzerland to-day.

The religious belief of the early Pennsylvania German is that of the Mennonites and German Baptist or Tunkers. The Mennonites were the first to come. Their first settlement in the country was made at Germantown in 1683, the year after Penn commenced his settlement at Philadelphia. Those who settled at Germantown were Hollanders. The Mennonites who followed them were from Holland, Germany and Switzerland. The first colony of the Brethren or Tunkers also settled at Germantown and its vicinity in 1719—thirty-six years after the first Mennonite settlement. They were Germans who had taken refuge from religious persecution in Holland. Other Tunkers followed in 1729, and during the succeeding years. America soon became the stronghold of the new religion. Although its adherents spread into various parts of Germany, Holland and Switzerland, our researches led us to conclude that the most of them finally found their way to this country. The Mennonites, on the other hand are still more numerous in Europe than in America, Holland being their stronghold. Here their founder, Menno Simon, was born in 1496. Jacob Amen, the leading spirit of the Omish branch of the Mennonite sect, was a native of Switzerland.

Strictly speaking, the Tunker and Mennonite faiths were almost identical at the time of which we were writing, differing only in minor particulars. Both sects recognized, and still recognize the Dortrecht Confession of 1632 as their standard theological belief. The points of difference relate chiefly to Church government and other outward observances, but even in these there is a great similarity of practice. The Mennonites were in existence long anterior to the Tunkers. Menno Simon, their founder, was a cotemporary of Luther in the sixteenth century, while the Tunkers did not have a denominational existence until the beginning of the eighteenth century, their first Church having been organized in 1608, at Swartzenan, in the Province of Witgenstein. It is proper to add that both the Tunkers and Mennonites claimed to have received their religious faith in great part from the Waldenses and Albigenses, and through them from the primitive Christians.

It may be of interest to the reader to learn that Witgenstein was formerly a small State of about twenty-five German square miles, governed by a Count, and that half of it subsequently belonged to the Duchy of Nassau and half to Rheinish Prussia. Now since Nassau was absorbed by Prussia in 1868, it all belongs to the kingdom of Prussia.

Ninty-nine out of every hundred of the Mennonites and Tunkers are farmers. Their mode of life is simple in the extreme. They dress plainly, live frugally, and practice a very strict code of morals. Their honesty, truthfulness and industry are proverbial. They do not mingle much with the world, but are stayers at home, minding their own business, and minding it well. Poverty is almost unknown among them. They are slow to abandon the customs of their fathers, and do not readily adopt modern innovations of any kind. They were originally opposed to the common school system, but now almost unanimously favor it. They are opposed to war, and generally settle all disputes among themselves, without going to law.

We have said that the Mennonites and Tunkers were the first of the German settlers of our State, and to this we now add that they constitute to-day a very large portion of our old Pennsylvania German population, especially in the rural districts. Lutherans, Moravians, and representatives of other religious denominations, followed them from Germany, but did not precede them. Whole sections of our State are inhabited by them. They early spread into the fertile Cumberland Valley, and thence pushed into Bedford, Somerset and Cambria Counties. A few of them crossed the Chestnut Ridge and Laurel Hill into Westmoreland, Indiana, and other western counties of the State. Their settlement in Cambria County was made during the closing year of the last century, in and around Johnstown, in what was then called the "Conemaugh country." The portion of Cambria County thus settled by them was embraced in Somerset county up to 1807. A very large majority of all the farmers in the neighborhood of Johnstown are to this day Mennonites and Tunkers, the latter largely predominating. A majority of the whole are believed to be of Swiss origin.

FAITH

The doctrine of faith in common with all Bible doctrines is worthy our closest and most prayerful study, "For without faith it is impossible to please God." Faith acts an important part in the affairs of this world. It precedes all knowledge, for man with his imperfections of judgment and short-sightedness has not the powers of mind to investigate and comprehend all he comes in contact with. All research either of science or revelation, points us to God as the great fountain of wisdom and knowledge and beyond this we cannot go, but we must exercise faith in him, or our knowledge is valueless. Without this faith man could not live, for he would not dare to make use of the elments which sustain life without satisfying himself that they contained nothing poisonous. The destruction of faith would be the end of all harmony and order, and from its ruins would spring up chaos and disorder. Knowledge is what we gain through the cognitive powers. Faith pushes its way much farther and gives us the substance of things which the natural sense cannot determine. With our eyes we see the beauties of nature, mountains, valleys, forests, &c. Faith opens the gates of heaven to our souls and we see the great white throne, angels with their harps, and with rapture and delight we gaze on the beautiful temple of the New Jerusalem, the abode of the blest and the hope of those who fear the Lord. Do we truly see these things? Are we sure they exist? Is it faith, or may not we have a mistaken fancy? Has the astronomer any doubt of the existence of a star which he sees only with the aid of the most powerful telescope? He is all the more positive for knowing something more powerful than his own eyes had disclosed. Thus the christian is assured beyond doubt of the reality of these things, because it is the power of God which discloses them to his view. We know that all faith does not please God. Hence we have what we term natural faith, and saving faith. The first alone will not make men wise unto salvation. A man may believe the Bible and yet be far from God. Devils believe yet they are not saved. Man has a heart, mind and will. All these must be consecrated to the Lord if we would please him. Saving faith demands that we believe not only that the Bible is true, but also that our hearts trust in the redeeming power of Christ. To all this the will must freely consent. The faith which pleases God renounces self, lays all upon the altar and says with Job, "Though thou slay me, yet will I trust in thee."—*Herald of Truth.*

FAITH IN GOD.

If a man pray as he should, it is "the prayer of faith." If a man obey as he should, it is the obedience of faith. If a man war in the Church militant, it is "the fight of faith." If a man live as a Christian and holy man, he "liveth by faith." Nay, shall I say yet more; if he die as he ought, he "dieth by faith." "These all die in faith." What is that? The power of faith that directed and ordered them in the cause of their death, furnished them with grounds and principles of assurance of the love of God, made them carry themselves patiently in death. I can say no more, but with the apostle, "Examine yourselves whether you be in the faith." Why does not the apostle say Examine whether faith be in you, but "whether you be in faith?" His meaning is, that as a man is said to be in drink, or to be in love, or to

be in passion, that is, under the command of drink, or love or passion; so the whole man must be under the command of faith (as you shall see more afterward). If he pray, faith must indite his prayer; if he obey, faith must work; if he live, it is faith that must quicken him; and if he die, it is faith that must order him in death. And whersoever faith is, it will do wonders in the soul of that man where it is; it can not be idle; it will have footsteps; it sets the whole man on work; it moveth feet and hands, and eyes and all parts of the body. Mark how the apostle disputeth; "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak." The faith of the apostle which he had in his heart, set his tongue agoing. If a man have faith within it will break forth at his mouth.—*Thos. Hooker.*

Youth's Department.

A FANCY.

I suppose if all the children
Who have lived through ages long,
Were collected and inspected
They would make a wondrous throng.
Oh, the babble of the Babel!
Oh, the flutter of the fuss!
To begin with Cain and Abel,
And to finish up with us!

Think of all the men and women
Who are now and who have been,
Every nation since creation
That this world of ours has seen;
And of all of them, not any
But was once a baby small;
While of children, oh, how many
Never have grown up at all!

Some have never laughed or spoken,
Never used their rosy feet;
Some have even flown to heaven
Ere they knew that earth was sweet;
And, indeed, I wonder whether,
If we reckon every birth,
And bring such a flock together,
There is room for them on earth?

Who will wash their smiling faces?
Who their saucy ears will box?
Who will dress them, and caress them?
Who will darn their little socks?
Where are arms enough to hold them?
Hands to pat each shining head?
Who will praise and who will scold them?
Who will pack them off to bed?

Little happy Christian children,
Little savage children too,
In all stages, of all ages,
That our planet ever knew!
Little princes and princesses,
Little beggars, wan and faint,
Some in very handsome dresses,
Naked, some, bedaubed with paint.

Only think of the confusion
Such a motley crowd would make!
And the clatter of their chatter,
And the things that they would break!
Oh, the babble of the Babel!
Oh, the flutter of the fuss!
To begin with Cain and Abel,
And to finish off with us!

"SOMEBODY LOVES ME."

Two or three years ago the Superintendent of the Little Wanderers' Home in Boston, received, one morning, a requst from the Judge that he would come up to the court room. He complied directly, and found there a group of seven little girls, ragged, dirty and forlorn, beyond what even he was accustomed to see. The Judge pointed to them (utterly homeless and friendless) and said, "Mr. T——, can you take any of these?"

"Certainly; I'll take them all," was the prompt reply.

"All! What in the world can you do with them?"

"I'll make women of them."

The Judge singled out one, even worse in appearance than the rest, and asked again: "What can you do with *that one?*"

"I'll make a woman of her," Mr. T—— repeated firmly and hopefully. He took them all home. They were washed and dressed, and provided with a good supper and beds. The next morning they went into the school-room with the rest of the children. Mary was the name of the little girl whose chance for better things the Judge thought so small. During the forenoon the teacher said to Mr. T——, in reference to her, "I never saw a child like that; I have tried for an hour to get a single smile, and failed."

Mr. T—— said afterwards, himself, that her face was the saddest he had ever seen—sorrowful beyond expression; yet she was a very little girl, only five or six years old.

After school he called her into his office, and said, pleasantly, "Mary, I've lost my little pet. I used to have a little girl here who would wait on me, and sit on my knee, and I loved her very much. A kind gentleman and lady adopted her, and she went to live with them. I miss her, and I should like you to take her place, and be my little pet now, will you?"

A gleam of light flitted across the poor child's face, as she began to understand him. He gave her ten cents, and told her to go to a store near by, and get some candy. While she was out he took two or three newspapers, tore them in pieces, and scattered them about the room. When she returned in a few minutes, he said to her, "Mary will you a clear up my office a little for me: pick up these papers, and make it look real nice?"

She went to work with a will. A little more of this sort of management—in fact, treating her just as a kind father would—wrought the desired result. She went into the school-room after dinner with so changed a look and bearing, that the teacher was astonished. The child's face was so absolutely radiant; and half fearful of some mental wandering, she went to her and said "Mary, what is it? What makes you look so happy?"

"Oh! I've got somebody to love me!—*somebody to love me!*" the child answered earnestly, as if it were heaven come down to earth.

That was all the secret. For want of love that little one's life had been so cold and desolate that she had lost childhood's beautiful faith and hope. She could not at first believe in the reality of kindness or joy for her. It was this certainty that some one loved her, and desired her affection, which lighted the child's soul and and glorified her face!

Mary has since been adopted by wealthy people, and lives in a beautiful home in New England; but more than all its comfort and beauty, running like a golden thread through it all, she still finds the love of her father and mother.

Shall we who have many to love, and to love us, refuse to be comforted—to see any value and use in life—any work for our hands to do—because one of our treasures may be removed from our sight—from our home and care to a better?

And oh! shall we let any of these little ones go hungering for affection—go up even to God's throne, before they find "one to love them?"

Faithfulness to Employers.

There is no greater mistake a young man can commit than that of being indifferent to the interests of his employer. It is true there are circumstances under which it seems almost impossible to feel an interest in an employer's business, but for all that it is worth a trial. Be faithful in small things, be attentive to your duties, shirk no employment that is not dishonorable, feel that your employer is fairly entitled to every minute of the time which you have agreed to give him for a stipulated remuneration. The wages may be small—too small; but if you have contracted to work for a dollar a week, when your work is worth ten, stick to your bargain like a man, until your term of service has expired. It may seem very hard, but it will instill the great principle of being true to your word."

And besides, you will gain a reputation for faithfulness, and integrity, and diligence, which is worth more to a young person than thousands of silver and gold.

The good friend who taught a boy the Tanner's trade, when he was about to finish his apprentice-ship promised to give him a present worth more than a thousand dollars. He carried the young man home and said, "He is the best boy that ever I had."

That was the Friend's present, and the father confessed that it was worth more than a thousand dollars for a boy to have and to deserve so good a name as that.

A good name is a fortune in itself, a good trade is another. If you earn but little, try to learn a great deal. Your learning may be worth more to you than your earnings. Out of one hundred persons committed to the State's prisons only three have learned good honest trades. Ninty-seven persons without trades go to State's prisons where three persons with trades go there.

So wherever you are, try to master your business, determine to know something; attend to what you are taught, and do thoroughly what you do at all. Finish what you begin. Put things back where you find them. Avoid dirt, disorder, and dissipation; resist the devil and submit to God; and, blessed and saved, you shall serve him both now and forever.—*The Christian.*

"THE OLD WOMAN."

It was thus, a few days since, we heard a stripling of sixteen designate the mother who bore him. By coarse husbands we have heard wives so called occasionally, though in the latter case the phrase is most often used endearingly. At all times, as commonly spoken, it jars upon the ear and shocks the sense. An "old woman" should be an object of reverence above and beyond most all other phases of humanity.—Her very age should be her surest passport to courteous consideration. She has fought faithfully "the good fight," and come off conquerer. Upon her venerable face she bears the marks of the conflict in all its furrowed lines. The most grievous of the ills of life have been hers; trials untold and known only to her God and herself, she has borne incessantly; and now, in her old age—her duty done: patiently awaiting her appointed time—stands more honorable and deserving than he who has slain his thousands or stood triumphant upon the proudest fields of victory. Young man, speak kindly to your mother, and even courteously, tenderly of her. But a little time, and you will see her no more forever. Her eye is dim, her form is bent, and her shadow falls graveward. Others may love you when she has passed away—kind hearted sisters: perhaps she whom of all the world you may choose for a partner, she may love you warmly, passionately; children may love you fondly, but never again, while time is yours, shall the love of woman be to you as that of your old trembling mother has been.

Man is said to be a rational creature; but should it not rather be said, that man is a creature capable of being rational, as we say a parrot is a creature capable of speech?—*Goethe.*

CORRESPONDENCE

A Reporter is wanted from every Church in the brotherhood to send us Church news, Obituaries, Announcements or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our invitation is not personal but general—please respond to our call.

UNION DIST., IND.
August 17th, '72

Dear Pilgrim:—By the requst of Union Church Sabbath School, I will attempt to give, through the columns of our worthy paper, a report of the Sabbath School conducted by the sisters of this arm of the brethren and sisters of this arm of the true christian church. The church assembled March 24th, 1872, and organized a school with but little or no opposition. As Sabbath Schools among the brethren through the West are of recent date, of course some were somewhat opposed to establishing them, but the result of our School has all tended to the good of mankind, and those who were at times opposed to them, seeing the good that comes from a well conducted school, are among the most useful members of our school. We have a promising organization, averaging in attendance since the first session 103. At first we began by encouraging the school to read chapters. After a few sessions Bro. John Wise from Pa. gave us a friendly visit, and an address to our school and recommended it as more profitable for children to commit the Scriptures to memory than to read too much. Upon this suggestion we advised the school to commit verses together during the week and recite the same during school hours to their teachers, and the report the same to the secretary. By this process we are able to give to the brotherhood an accurate account of what we have been doing, and then let those who chance to peruse the statement judge if we are not accomplishing a great good. We open our school by singing, exhortation and prayer. Singing after prayer, then the school goes to recitation for about one hour. The time is occupied by reading, asking and answering questions from that portion of the Scriptures which may have been their lesson given them by their teacher. As soon as this is done, the teachers have the scholars to recite the verses they have committed to memory and then report to the secretary, who keeps an accurate account of all verses recited by the school at each session. Then comes the answering of general questions to the school which are written and handed to the secretary one Sabbath previous to their being submitted to the school for to be answered. But before the school closes, the secretary reads to the school the questions to be answered at the next school. This gives all an ample opportunity during the week to search the Scriptures for the proper answer to the different questions. No question being given but what can be proven or answered from the Bible. When this is finished we sing a hymn and have exortation and prayer, and sometimes sing a hymn after prayer. During those exercises the best of order is observed by scholars and spectators, and a great interest seems to be manifested by the parents of our church and many of our neighbors who attend and take an active part in our school. To them we owe a part of our success.

There are many advantages in a well conducted Sabbath School to the cause of christianity that might be brought to the minds of the brethren and sisters and much good be done. This is one of the best places to raise our children in the fear and admonition of the Lord. Let none stay from the Sabbath School especially those who are the most *apt* to teach. Parents neglect not to go regular for you all have your influence. Exert yourselves to do good—let your light so shine that others may see your good works and thereby glorify our Father which is in heaven.

This arm of the true church is awake to the rescuing of souls from ruin and indeed, brethren and sisters, we do feel as though God had made this one of his passing ways. There seems to be a deep interest manifested in the cause of true christianity.

Since the latter part of Dec. 1871 there has been 73 added to the church by baptism and several by letter and acknowledgem nt to the church. We have, to the glory and honor of God, the pleasure of inviting into the fold, by baptism, some souls almost every meeting. We pray this may continue until all have acknowledged the truth as it is in Jesus.

I will now give you a consolidated report of nineteen sessions of our school since the organization.

Total attendance of officers	117
General average over	6
Total attendance of teachers	176
General average over	9
Total attendance of scholars	1176
General average over	61
Total attendance of spectators	473
General average	25
Total number present during nineteen sessions	1952
General average over	102
Total No. of chapters read	3118
Total No. of verses recited	4728
General average	413

The above is an exact statement of the work accomplished by the Union Sabbath School. Bro. Adam Appelman Supt., Bro. Samuel Beiler Asst. Supt. May the blessing of God be with children everywhere, is the wishes of one who loves the cause of christianity.

WM. G. COOK.

PLYMOUTH, Ind.,
August 19th, '72.

Dear Pilgrim: It is my lot to be at home alone this holy Sabbath day. My husband and father are away preaching, as duty calls them away, as the harvest is great and the laborers are few. It is raining to-day, so I cannot go to Sabbath school with my children, and while alone, it is sad to think my mother is no more. O, how these words sound to my ears, how solemn to think our dear mother is no more with us. As the sun is sinking from our sight in the west, so our mother has gone to her grave. We no more behold her smiles in this world, but her words to us were, 'prove faithful and we will meet in heaven." Oh, what comfort it gives to know that she has only made that happy change from a world of trouble to a home in heaven. It makes me so lonesome when I am alone and see the spot she loved. The garden was her favorite spot, and the rose and pink were her flowers; but she is gone now, her place at the table is vacant, and her voice raises no more with us in singing the evening hymns around our family altar—her amen is no more heard at close of our prayers. When we think of this, big tears bedim our sight, but why do we linger in mourning, the dearest friends must part here on earth? Yet we will meet again never to part.

Little Mary says:

"I think I can see grandma yet, can't you, Johnny?"

"Yes, Mary, I remember her when I say good night to Pa and Ma and grandpa.—O, Mary, I think of grandma too, how dear the name! I can't speak it or grandpa will shed tears, and I don't like to see him shed so many tears."

Dear father and sisters five, let us not shed so many tears for our mother, for she is gone where saints are going, but let us try and meet her in that happy home. Though dark clouds sometimes hover over the way, yet let us not faint but go on. No dark clouds can ever enter where peace and love knows no end, where part is known no more when we strike glad hands on the sunny shores and banks of deliverance. Oh may we all meet there is the prayer of your unworthy sister in the Lord. Farewell.

HANNAH E. APPELMAN.

Dear Pilgrim: The harves is all reaped and mostly stacked. We are once more blessed with a bountiful crop of wheat and oats of a good quality, and most of the farmers think a yield of 20 to 25 bushels of wheat per acre, and from 40 to 50 of oats. We have had a splendid season. Corn looks fine—in fact we have great reason to thank God for so bountiful a crop. We are in a new country and are well pleased, and hope more brethren and sisters seeking homes in the far west will come and settle amongst us. Any information wanted will be gladly given by applying to John Ikenberry or the writer.

Address Purple Cain, Dodge Co., Nebraska. Yours in love,

JACOB P. MOOMAW.

Announcements.

LOVEFEASTS.

Waddam's Grove, Stephenson county, Ill., Oct. 12th and 13th.

Meadow Branch, Md., Saturday October 12th. Commencing at half past 1 o'clock p. m.

Sam's Creek, Md., Tuesday, October 15th, commencing at half past 1 o'clock p. m.

Salem Congregation Frederick Co., Va. Saturday and Sunday, 14th and 15th of September. Commencing at 1 o'clock p. m

At the house of Daniel Glicks, Andrew co., Mo., October 5th, commencing at 4 o'clock, p. m. Meeting will be continued if aid can be obtained. Address Daniel Glick, Flag Spring, or J. B. Bashor, Whitesville, Andrew co., Mo.

Dear Pilgrim: Please inform your readers that we intend, the Lord willing to hold our Lovefeast in the Dunnings Creek Church, Bedford county, Pa., October 12th, commencing at 4 o'clock, preaching next day. The usual invitation given to all to be with us. JOHN B. MILLER.

Beloved Brethren:—Please announce that we, the brethren of the River Falls Church, Pierce county, Wisconsin, intend holding, the Lord willing, a Communion Meeting on Saturday and Sunday, the 7th and 8th of September, at 10 o'clock. The meeting will be at my house. An invitation is given to all, especially ministering brethren.

WM. H. ROBEY.

Brother Brumbaugh's:—Please announce that there will be a Communion Meeting in the Conemaugh Church, Cambria Co., Pa., on Friday the 13th of September, commencing at 4 o'clock, p. m. Meeting to continue over Sunday. The usual invitation given. By order of the Church.

STEPHEN HILDEBRAND.

Beloved Brethren:—Please announce through the PILGRIM that we, the Brethren of Black river Congregation, Medina co., Ohio, intend, the Lord willing, to hold a Lovefeast in our Meeting house on Wednesday the 9th of October. An invitation is given to all, especially the Ministering brethren. JOSEPH RITTENHOUSE.

DEAR PILGRIM: Please announce that we, the members of Lost Creek Church, Juniata county, Pa., intend, the Lord willing, to have our Lovefeast on the 16th and 17th of October, at the Free Spring Meetinghouse about 5 miles east of Mifflin station and about 2½ miles north-west of Thompsontown station, commencing at 1 o'clock, p. m. The usual invitation is extended to all desiring to be with us.

By order of the Church.

MICHAEL BESHOAR.

DEAR PILGRIM: Please announce that we, the brethren of the Bell Creek Church, Dodge county, Neb., intend holding a Lovefeast, the Lord being willing, on the 21st and 22d of Sept. An invitation is given to all, especially ministering brethren, as we need much labor in the ministry here.

JACOB P. MOOMAW.

District Meeting for Southern Ill.

Notice is hereby given to the brethren and sisters that, the Lord willing, the District Meeting for Southern District of Ill., will be held in the Ottercreek Church at the Pleasant Hill Meeting House 3 miles southwest of Virden, Macoupin county, Ill., beginning on Monday, the 14th day of Oct. Also, a Communion Meeting at the same place on Saturday before the District Meeting, to which the usual invitation is given to all the brethren and sisters. Appointments for preaching will be made in the neighborhood as early as Thursday evening before, and brethren from a distance are expected to fill them. We hope therefore, that a sufficient number of ministers will respond to this request so as to make these meetings interesting and profitable. Those coming by railroad can stop off either at Virden or Girard, where they will be met by the Brethren.

By order of the Church.

DANIEL VANIMAN.

DIED.

REPLOGLE.—In Jefferson county, Iowa, August 6th, 1872, of irritation of stomach and bowels, Mary, daughter of brother Jacob B. and sister Maria Replogle, aged 9 years and 6 months lacking one day. Funeral services by brother Peter Lutz from Rom. 7: 4, 16.

FISHEL.—Also in the same place, Aug. 8th, of cholera infantum, Joseph Franklin son of brother Jacob H. and Elisabeth Fishel, aged 14 months and a few days. Funeral services by brother Peter Lutz from Rom. 7: 4, 10.

He sleeps, our little Franky sleeps,
We know that he is blest;
Cradled so soft and tenderly
On the dear Savior's breast.

DAVID B. TEETER.

(*Visitor* please copy.)

PARSONS.—In the River Falls Church, Pierce county, Wisconsin, April 3rd, 1872, Alice May, daughter of W. J. and Artemisse Parsons, aged four months and four days.

Funeral occasion improved by the writer from first Peter, 1: 24. "Let little children come unto me and forbid them not for of such is the Kingdom of Heaven."

WM. H. ROBEY.

HOOVER.—On August 14th, in North Woodbury township, John, son of Isaac and Mary Ann Hoover, aged 11 months and 2 days.

The Weekly Pilgrim.

JAMESOREEK, PA., Aug.27th, 1372.

ATTENTION—PLEASE.

We have a project in view which we expect to be for the interest and special benefit of every PILGRIM reader. To make our enterprise as complete as possible, we kindly ask our readers to comply with the following requests:

1st. We want the name and address of every minister in the brotherhood that has not heretofore been published.

2d. All those who have changed their post office since the beginning of the year will please give their present address. Also all those who have been elected during the present year.

3rd. We desire the time and place of holding all the District Meetings that will be held during the spring of 1873. If the time is not determined give us the name of the Congregation, county and State in which it will be held.

4th. If any of the churches have a programme of their local meeting for 1873, we will be pleased to have it. If there are none prepared, do it at once, and send it to us. It would be quite an advantage to the congregations and those who wish to visit them.

5th. A few papers of standing interest, biographies or anything sufficiently practical and of general importance to justify a standing publicity will be gladly received for our use. Also a few unobjectionable business cards and advertisements will be accepted on reasonable terms.

Now brethren these requests are made for the churches general good and we *do hope and pray* that some brother or sister in every church of the brotherhood will give us the desired information at once.

ARE WE ONE SIDED?

We should be, especially if we could always keep on the right side. But this is not the point, it is, are we partial in advocating such views as may be in harmony with our own, and suppressing those which are not? It is thought so, or rather intimated. Notwithstanding the drift of certain questions may so indicate, yet we assure our kind readers and contributors that such is not the case. We have suppressed no side of any question at issue save that of Feet-washing, and the discussion of that we objected to in *toto* from the fact that it is not discussion that is wanted, but a little less *self* and more brotherly kindness and Christian charity.

The subject of Sabbath Schools is thought to be one sided. Why is this? It is not because anything was suppressed that was written against them but because the written expression, of late, all seems to be favorable to them. It is a subject of great importance and demands the prayerful consideration of the Brotherhood.

Many of our brethren who formerly were opposed to them, on giving them a trial have changed their minds and now strongly advocate them. As an evidence of this, we cite you to Bro. Knisley's Correspondence of this week. While we admit that the popular Sabbath Schools of the land have many and serious evils connected with them, yet when stripped of these innovations, we think they may be productive of good if properly conducted. If others think differently and are fearful of their tendencies, they are at liberty to express themselves, but we would advise, let your arguments be based on the institution itself and not its abuses and unnecessary appendages. We will be pleased to have its merits and demerits thoroughly tested.

CONGREGATIONAL BRETHREN.

This is the significant cognomen of a new religious organization lately sprung up. Of the character of its members we know comparatively little, and will say less. Kansas seems to be the headquarters, with a membership of 16, having two speakers and two deacons, also claim similar organizations in Rockingham and Augusta Co's. Va., Knox and Montgomery Co's. Ohio, and Elkhart and Clinton Co's. Ind.

We look upon this move as being heretical and dangerous and an outgrowth of self. They claim the New Testament for their discipline and pretend to dissent from the Brethren on account of the mode of Feet-washing. The object undoubtedly is to court a split in the Church on account of this foolish jangling about *mode* in Feet-washing. It is truly humiliating to know that some of our brethren are so unyielding where there is no positive law, and rather than relinquish their pet theories they would see the Church shivered to atoms.

On this question we have taken our stand on the side of "local option" which will be the final and inevitable result of this much mooted question. In the meantime brethren and sisters, mark those who are causing divisions amongst us and be not partakers of their heresies. The object is to organize a single mode Church, and then get all such as are favorable to that mode to unite with them, but it should be remembered that the head of this movement is composed of refractory and disreputable members. There has been a number of such branching off from the Brethren and none of them succeeded and neither will this, let them alone.

If there are such organizations in the above reported counties, brethren residing there would do us a favor by giving us a report of them, their character, mode of worshipping and cause of dissenting.

DON'T FORGET.

Please do not forget our call for information—see "Attention—Please"—but respond to it at once, we want it as soon as possible. The object is not to make money but every reader of the PILGRIM for 1873 will get the advantage of it *free of charge*. We have not fully determined in what style we will put it out but it will be some kind of an "Annual Supplement" for the special benefit of our readers and will be ready for distribution some time in December, but as the getting it up and having it published will take considerable time we want the information NOW. For business men and advertisers it will be a splendid opportunity as we intend to give it an extensive circulation.

NEWS OF THE WEEK.

BRO. ALLEN BOYER reports a bountiful harvest of all kinds of grain for Northern Illinois and Southern Wisconsin.

BRO. HOLSINGER contemplates changing the form of the *Companion* from an octavo to a folio, or from 16 to 4 pages. The change will be effected at the beginning of the next volume if too many objections are not brought against it.

THE OTHER DAY we helped to cut down several trees as a commencement for building another Church in the James Creek Congregation. We expect to complete it some time during the fall.

ELD. SAMUEL MURRAY says: We are all enjoying the rich blessings of God, spiritual and temporal—The health in this part of the country is good with the exceptions of a few cases of fever—the weather has been very hot until recently, we had some good rains which made it more pleasant. Wheat, oats and flax crops were light, prospects for corn are good.

BRO. Wm. B. SELL of Mo., reports that contributions towards building their church are coming in very slowly. Brethren and sisters, will you permit the good cause to suffer for want of a little funds? Let every church do a little, and the littles put together will greatly help them to build their church. DO IT NOW.

CORRESPONDENCE, money list, and announcements crowded out, will appear next week.

WANTED.

A female apprentice to the printing business. She must have a good moral character, a liberal English education and a willingness to work. A member of the church, or one that will be interested in the cause for which we are laboring, will be preferred. A good and permanent sit will be given. Apply soon. Address

The Pilgrim,
James Creek,
Huntingdon Co., Pa.

PERSONAL.

MICHAEL BESHOAR. Due us. 25 cts.

SAMUEL MURRAY. The postal order was received.

JOHN H. ULRICH, The money sent us was received, if not published it must have been overlooked.

JOS. ZAHN. Send for the job whatever you have been in the habit of paying.

JACOB M. MOHLER, There was a mistake in Vincent Holaday's address. That has been attended to—the Tracts are sent.

WM. H. ROBEY, your money for Hymn book did not reach us. We stand good for the safe arrival of books when the money is received but cannot well afford to send them when we receive no money. We have no books on hands now but will send you one when received if you inform us what kind you wish.

J. M. We do not keep Menno Simon's works for sale. It can be had by addressing John F. Funk & Bro., Elkhart, Ind. See advertisement on outside page. By a mistake part of the address was omitted and was not noticed in time for correction this week. The work is a good one and contains much interesting and instructive reading.

FOR DISTRIBUTION.—We have a lot of odd No's. which we will gladly send to any person who can distribute them to a good advantage. Send for a lot and distribute them. There are many who would take the PILGRIM to the end of the year if they would see it. Only 3 cents per number or 45 cents from the first of September.

THE ALDINE for September is a remarkably meritorious number, both as regards its artistic and literary attractions. "Moonlight on the Hudson," drawn by Paul Dixon, and engraved by *Bogert*, is a specimen of which lovers of American Art may well be proud. The scene appears to have been chosen just above the Highlands, probably between there and Poughkeepsie; and the artists have performed their respective parts with a harmony of feeling resulting in one of the most splendid and truthful effects that it has ever been our good fortune to see. The other full-page cut, "Wood Ducks," by Gilbert *Burling*, is a most charming glimpse of nature; and the loving care displayed in the minutest details of gorgeous plumage and profuse vegetation, stamps the draughtsman as an enthusiast peculiarly fitted for the subject. Those who were delighted with the noble Newfoundland Dog in the March number, will be equally pleased with Mr. Thayer's terrier "Playing Sick," and the companion in which the poor invalid is galvanized into life, asking "Who said Rats?" "Watering Cattle," by Peter Moran; "Little Emily," by John S. Davis; "Lais Corinthaica," after Holbein, with several smaller designs, go to make up what we feel justified in pronouncing one of the most remarkable issues of this most remarkable of all periodicals. The poetry and literature is as fresh and crisp as ever. For interest and ornament it will have no rival, when, at the close of the year, it is bound and laid upon the parlor or library table—it will indeed be a royal volume. Subscription (including Oil Chromo), $5.00. James Sutton & Co., Publishers, 58 Maiden Lane, New York.

When and Where the Day Begins.

As we travel eastward, the day begins earlier; near the equator starlight appears an hour earlier for each thousand miles going east. When it is sunrise in New York, the people of Europe have had sunlight for many hours, and the Californians are still in their beds dreaming. Evidently the day has a first beginning, and at the eastward. But how far and where? Who are the people who first see the light of Monday morning?

It is the sun which brings the day; where does he first bring Monday? If we could travel with him, we might find out. Let us suppose the case. We will take an early start: At sunrise, on Sabbath morning, with the sun just at the point of peeping over the horizon behind us. As we go, the people give us a sabbath greeting; we bring Sabbath with us to Pittsburg, St. Louis, Salt Lake, San Francisco, our faithful chronometer informs us that we have been on the tramp about five hours. But we started on Sabbath morning, and it is Sabbath morning still. We go on, still on Sabbath morning Will this Sabbath morning never end? The quiet Pacific knows very little of Sabbath or any other day, and our question scarcely receives an echo for reply. When we get to Yokohama, in Japan, or Shanghai, in China, we are told for the first time that Monday has come. Every where now we bring Monday, and in twenty four hours, by the chronometer, after starting, we are in New York again, and find the merchants taking down their shutters, and the Monday newspapers telling us what has happened during our absence.—*Scientific American.*

The Discovery of Coffee.

Toward the middle of the fifteenth century a poor Arab was traveling in Abyssinia, and finding himself weak and weary from fatigue, he stopped near a grove. Then, being in want of fuel to cook his rice, he cut down a tree which happened to be covered with dead berries. His meal being cooked and eaten, the traveller discovered that the half-burned berries were very fragrant. He collected a number of these, and, on crushing them with a stone, he found that their aroma increased to a great extent. While wondering at this, he accidentally let fall the substance in a can which contained his scanty supply of water. Lo, what a miracle! The almost putrid liquid was instantly purified. He brought it to his lips, it was fresh, agreeable, and in a moment after the traveler had so far recovered his strength and energy as to be able to resume his journey. The lucky Arab gathered as many berries as he could, and, having arrived at Arden, in Arabia, he informed the mufti of his discovery. The worthy divine was an inveterate opium smoker, who had been suffering for years from the influence of that poisonous drug. He tried an infusion of the roasted berries, and was so delighted at the recovery of his own vigor, that in gratitude to the tree he called it cahuah, which in Aradic signifies force. And that is the way in which coffee was discovered.

DIAMONDS.—It is reported that diamonds and other precious stones have been discovered in Arizona, and that a company has organized to work the new fields. From a statement in one the daily papers, it seems that even if diamonds prove to be as abundant as the reports indicate, the effect upon the market value of the brilliant stone will scarcely be appreciable. Before passing into the hands of the dealer, the diamond must be cut. and the number of persons capable of performing this delicate operation is small. In Amsterdam, where the business is more largely carried on than in any other part of the world, the diamond cutters have recently raised their price, and entered into a compact not to receive apprentices, or give instructions to others, not even to their own sons for three years. Diamond cutting is also done in London and by two houses in this country. Messrs. Tiffany & Co. and a Boston house, employ about a dozen men in this work. The diamond cutters have been overwhelmed with work for a long time, and the largest increase in the supply of the rough stones will not cause, therefore, a much greater number of diamonds to be thrown upon the market.

GOOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have enquired whether we keep them for sale, We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for sending them.

Conversion of St. Paul. By George Jarvis Geer, D. D. 12mo. fine edition, $1. Plain edition,75 cents.

Footprints of Life; or, Faith and Nature Reconciled.—A Poem in three parts. The Body. The Soul. The Deity. By Philip Harvey, M. D. $1.25.

Fruit Culture for the Million. A Hand book. being a Guide to the Cultivation and Management of Fruit Trees. Descriptions of the Best Varieties, and How to Propagate them. illustrated $1.00.

Hand-book for Home Improvement: comprising "How to Write," "How to Talk," How to Behave," and "How to do Business," in one vol. 2.25.

How to Live; Saving and Wasting, or Domestic Economy. By Solon Robinson. $1.50.

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MAIL. A. M.	ACCOM P. M.	STATIONS.		MAIL. P. M.	ACCOM A. M.
*le*8 20	LE6 00	Huntingdon,		AR5 25	AR9 10
8 28	6 06	Long Siding		5 17	9 00
8 45	6 19	McConnelstown		5 04	8 45
8 51	6 25	Pleasant Grove		4 58	8 39
9 05	6 37	Marklesburg		4 45	8 27
9 20	6 51	Coffee Run		4 33	8 11
9 27	6 58	Rough & Ready		4 26	8 40
9 39	7 10	Cove		4 12	7 5228
9 43	7 15	Fishers Summit		4 08	7 4810
10 03	7 35	Saxton	*le*	3 48	*le* 7 53
10 10	7 53		*ar*		*ar*7 46
10 27	8 10	Riddlesburg		3 30	6 30
10 34	8 17	Hopewell		3 22	6 12
10 51	8 35	Piper's Run		3 06	6 00
11 10	8 55	Tatesville		2 48	6 56
11 22	9 08	Bloody Run		2 33	6 50
11 26	9 12	Mount Dallas		2 29	5 46
11 32	9 19	Ashcom's Mills		2 22	5 42
11 36	9 23	Lutzville		2 18	5 36
11 40	9 27	Hartley's Mills		2 14	5
11 46	9 34	Jamesons		2 07	5
*r*11 22	*ar*9 40	Bedford		LE2 00	LE5 30

JOHN M'KILLIPS, Supt

SHOUP'S RUN BRANCH.

LE10 15	LE7 40	Saxton.	AR3 40	AR7 20
10 30	7 55	Coalmont.	3 25	7 05
10 35	8 00	Crawford.	3 20	7 00
AR10 45	AR8 10	Dudley	LE3 10	LE6 50
Bro'd Top City from Dudley 2 miles by stage.				

Time of Penna. R. R. Trains at Huntingdon.

EASTWARD.			WESTWARD.	
Hb'g Ac.	9 24	A. M	Cin. Ex.	2 19 A. M.
Mail	3 30	P. M	Pe'f Ex.	7 45 "
Cin. Ex.	6 55	"	Mail	5 40 P. M.
Phil. Ex	11 15	"	W. Pass.	11 52 A. M.

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VOL. 3. JAMES CREEK, PENNSYLVANIA, SEPTEMBER 3, 1872. NO. 36.

POETRY.

Selected by WM. S. JONES.

THE PENITENT.

"Father! at thy call I come,
In thy bosom there is room
For a guilty soul to hide,
Pressed with grief on every side.
Here I'll make my piteous moan,
Thou canst understand a groan;
Here my sins and sorrows tell,
What I feel thou knowest well.

Ah! how foolish I have been
To obey the voice of sin;
To forget thy love to me,
And to break my vows to thee.
Darkness fills my trembling soul,
Floods of sorrow o'er me roll;
Pity, Father! pity me!
All my hopes alone in thee.

But may such a wretch as I,
Self-condemned and doomed to die;
Ever hope to be forgiven,
And be smiled upon by Heaven?
May I round thee cling and twine,
Call myself a child of thine;
And presume to claim a part,
In a tender Father's heart?

Yes, I may, for I espy
Pity trickling from thine eye;
'Tis a Father's bowels move—
Move with pardon and with love.
Well I do remember too,
What his love hath deigned to do;
How He sent a Savior down,
All my follies to atone.

Has my Elder Brother died?
And is justice satisfied?
Why, O, why should I despair,
Of my Father's tender care?

ORIGINAL ESSAYS.

THE SON CALLETH THEE.

"Hath in these last days spoken unto us by his Son." Heb. 1:2.

After man had been under sin and condemnation for four thousand years, God remembered him in His mercy and revealed himself to us by His Son who left His position in heaven, was brought forth by the Virgin Mary, and grew up to manhood as other persons. When thirty years of age He came to His forerunner, John, and was baptized of him,—entered upon His prophetic mission and began to preach the Gospel of the Kingdom of God and say, "the time is fulfilled, the Kingdom of God is at hand, repent ye and believe the Gospel." This was truly good news to the children of men after being so long without hope in the world. "Darkness covered the land and gross darkness the people," but now light has sprung up, heaven is being revealed unto us, the Kingdom of God has come within our reach. Our wants were being revealed through the preaching of the Son of God. We were told to repent and come into His Kingdom. This will apply to us although eighteen hundred years after it was first revealed to man. Who of the readers of this article who have not yet entered into the fold of Christ, will be the first to say, I am tired of sin, I mean to enter the Kingdom of Christ, I mean to do it now? The promise is, "to-day if you hear his voice harden not your hearts." Sinner, if you reflect for but one moment what God has condescended to do for you, you will not live as you do. If God had not seen proper to make such provision for you, your lot would be in hell, where hope is a stranger and merey could not reach you. But God so loved the world that He gave His only begotten Son that whosoever would believe on Him need not perish but have everlasting life, which was His design and desire when He first created man; but through the commission of sin that design was frustrated and man wilfully deprived himself of that glorious inheritance. But now God has again opened up a new and living way whereby we may gain his favor, as our text says, "hath in these last days spoken unto us by his Son." What has he spoken to us? When summed up it is but this, "Fear God and keep his commandments," not with a slavish, but with a reverential fear, fear to offend such a kind and benevolent Father who was so kind as to bring life and immortality to light by the Gospel; open a door that we could enter into His Kingdom. Who would be unwilling, when Jesus says go down into the river Jordan, or any other river or stream of water, and there be cleansed of all unrighteousness and sin? He told us at least by example, for He told John, "for thus it becometh us to fulfill all righteousness." But the objecter will say, He was not baptized for the remission of sin. We will admit that, and will admit a little more, He was not baptized unto repentance. Have you thought of this? Why was He not? Answer, Because He had nothing to repent of, neither had He any sins to remit. Now I will ask you, have you anything to repent of? Have you any sins to remit? If you have, then repent and be baptized for the remission of your sins in accordance with the example of Christ, by being buried in the liquid grave, and make a good confession before God and what by-standing witnesses may be looking on. Then God will accept you and appoint you a place in His Kingdom, receive His favors and have a part in the first resurrection. On such the second death shall have no power.

He sent His ministers about
To preach the word of grace,
And to baptize the world throughout.
Who should His truth embrace

"We are embassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead be ye reconciled to God." Cor. 5:20. You can see the mission of the embassador which is the minister of God whose duty it is to hold forth the truths of God's word, and it will have the same bearing upon the hearer as though Christ was here in person to deliver the message to you. It was not consistent with His being that He should always remain in the flesh. He says: "It behooved Christ to suffer and to arise from the dead the third day, and that repentance and remission of sins should be preached among all nations, beginning at Jerusalem." Luke 24: 46, 47.

O how great and responsible the position of the embassador of Christ. If he betrays his trust, woe be unto him, for Paul says, "woe be unto me if I preach not the Gospel." When the pure Gospel is preached, then the burden will be resting on the hearer and the embassador will be free. These arrangements were all made for the good of man that a proper communication be kept up between us and God.

Now then, I will make a solemn appeal to all under whose notice this article may fall. Come out from among the sinful pleasures of the world, enter by the door into the Church militant, which is by faith, repentance and baptism. Become lively members of the Kingdom of grace, attend to all the ordinances of the house of God, no matter who may say this or that ordinance is not essential to your welfare. Turn a deaf ear to all such doctrine, for it cannot be spoken in truth; it only shows that he who does so sets up his judgment against the judgment of God, which is proof positive that he is not the embassador of Christ but a servant of the evil one whose reward will be according to his work. Flee from him as you would from an adder, for his words will poison you. I warn you, take heed unto yourselves and unto the doctrine, continue in them for in so doing thou shalt save thyself and them that hear thee.

GEORGE WORST.

NO NONESSENTIALS IN THE GOSPEL

That all the commandments and precepts of the gospel are essential to salvation, is a self evident fact that they are given by inspiration of the Most High, and it is unreasonable to say that He who is all wise would give a system of precepts, that He did not think was necessary for man to obey. But knowing the nature of man is sinful, He gave him a code of laws by which his obedience and love to God is made manifest. So it is the indispensable duty of man, in order to obtain salvation, to obey all His precepts, not accusing the Son of God of folly or imprudence, by saying that some of the things that are written in the Scriptures are nonessential ordinances. The ordinances of the House of God are all of great importance to the welfare of the human family, from the fact that circumcision is nothing and uncircumcision is nothing, but the keeping of the commandments of God, (1 Cor. 7:19) which is the same as to say that circumcision is not essential to salvation, but the keeping of the commandments of God

are essential, so we cannot see that there is any non essentials in the gospel. All things that are written therein, are for our benefit and instruction in the way of salvation. All things that are found therein are the words of eternal truth, which stand forever, and by which man is to be judged in the last day.

THOMAS OWENS.

For the Pilgrim.

PROFESSING CHRIST.

TO A YOUNG DISCIPLE.

To profess Christ is to confess our faith in Him, and "take up our cross and follow Him." Here is the power of the new life. It is not sufficient to say, as thousands do, "I believe in Christ," and then do not follow Him in all his appointed ways. They treat the Christian profession as a matter to be measured by human wisdom and fancy, and which may be appropriated to each individual according to his pleasure or desire; but it is abundantly evident from the teachings of our blessed Savior, as found in the sacred volume of the New Testament, that the principles of the Christian profession are not only God-given, but are fixed immutable, sealed by the blood of the immaculate and eternal Lamb of God, that "taketh away the sin of the world." How utterly vain that any one should think that the conditions of salvation may be changed to suit our own desire! When we stop short of a full compliance with God's plan of saving us, how can we hope for a full salvation? Nay, but we must render a full obedience, and complete service, an unreserved resignation to our "Father in heaven, and He will number us among His dear children, and at last give us a home in heaven. What a joyful thought! It is very consoling and comforting to know that there is a Christian organization on the face of the earth which accepts this glorious profession, this holy religion, as it was first delivered, and is still offered to all men. Heaven requires such an acceptance, for it is well-pleasing in the sight of the Lord; and blessed are they who thus accept it, make it the regulator of their conduct in life, and the hope of eternal life in the future state.

The Christian faith made is good faith according to the words of Jesus, and held faithfully unto the end, is the highest and most sublime manner of life that we can attain to in this disordered world. It is most noble and beautiful in all its relations. Christ, its author, is most noble in His holy and Divine Eternal character, and it is sin to think otherwise of Him. His cause is noble and holy, for He has sanctified it with His own blessed example, and aids and strengthens it with His own Holy Spirit. His commands are noble and gentle. His promises are sure and most exhilarating, giving the soul the sweetest consolation under trial, and a blessed hope of rest from all suffering, and joys evermore. Surely, the profession of that dear, ever-blessed name is forever full of beauty, admiration and nobility. All His works displayed to our vision above, beneath and around are replete with beauty, power and sublimity. All His providences will appear evident manifestations of His infinite wisdom, justice and mercy. Some admire most the acts and writings of human characters who have distinguished themselves as heroes, warriors, generals, statesmen, authors, poets and others; but these should be secondary. The disciple of our blessed Lord will find his greatest admiration and interest in recounting God's goodness and mercy toward him or her, and in viewing and investigating the writings and records of the holy apostles and evangelists. These are the new Scriptures—the Gospel Word—and here we will find subjects for our study and research. May these be your daily study and delight. If you feast on the food which the Holy Scriptures afford, your heart will be filled with the love of God, and will enjoy a sweet foretaste of the joy of the saints in the presence of the King in his beauty. If you feast on angels' food—"the bread of heaven"—angels will dine with you, What good and pure companions! They will walk with you, though unseen, and minister unto you even in this world. A glorious thought! The Word declares that the heirs of salvation have "ministering spirits"—angels. That disciple who daily renews his vows to God and his church, holds fast his profession of faith in Christ, and strive to live unspotted from the world has an angel of God to minister grace and comfort to him, who will deny? But not every one that says, "Lord, Lord," or that "names the name of Christ," has a ministering angel. Only the faithful, humble Christian. May you never insult your guardian angel, but so live that you may enjoy its holy companionship until you join the innumerable company around the dazzling throne of the "King of kings." The Lord says to thee: "Be thou faithful unto death, and I will give thee a crown of life." Precious promise.

For years you were a target for God's arrows of conviction, and you were wounded repeatedly in your strivings against the spirit of God, and His government. You were often reminded of your situation, and that you were not on the Lord's side, for God never designed that you should belong to the legions of satan's army. But now, God be praised, you have had courage to desert the bondage of the dark king, and join glorious ranks of the army of the Lord. You say you are "well satisfied," and that you "would not again resume your former position." This is a stanza of the new song that fills the mouth of every one that becomes a "new creature," and that tastes and sees that the Lord is good. Old things pass away, all things become new. O, how new! May you always walk in "newness of life." You say you "wonder at some of your associates how they can continue in sin." But this is the consequent experience of every disciple of Jesus, who denies self, "comes out from the world" which is "lying in wickedness," and follows Jesus in the way of holiness. As you live unto God, and search the Scriptures, you will observe many new things, more and more see the vanity of this world, and feel the necessity, power and beauty of a true, Christian profession.. You confess you "were blind, but now you see." You see as you never saw before. Those who live at ease in sin are blind. The "god of this world," in the Protean forms of fashion, pleasure or enticement, have blinded their eyes so much that they are not aware of the imminent danger they were in. Shall we not pray earnestly and frequently for them, that God may send powerful and effectual arrows of conviction into their hearts? We have reason to believe that they feel the claims of the Christian profession pressing upon their hearts, but they yield not. Perhaps one kind word of encouragement would greatly assist them in turning now to the Lord. Brother James, the Evangelist, says, "Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

The world always has made harsh remarks about Christian believers. Worldly persons ever have, more or less, persecuted and ridiculed those who forsake the vanity and foolishness of this world and who make an humble, self-denying profession of the religion of Jesus. Speaking of your laying aside or doffing the world's fashion, and donning the plain, simple apparel which becometh the children of God, it is no wonder that a young but gay friend should say, "I am surprised that L——would so throw herself away." It is surely a hard saying for one who also professes to be a Christian! If you should have offered your name for membership in a proud, popular church which practices the doctrines of John Calvin, with all the additional modifications of the nineteenth century, then it would not have been said "you have thrown yourself away." But inasmuch as you have renounced your sinful connections with the world, and taken your stand "as a light unto the world," therefore you have incurred the scoreful remark. The faith which you profess is the "faith once delivered to the saints," and stands as an everlasting foundation—the Truth of the Word of God. This faith is opposed and evil spoken of even by professed Christians, so that it is possible to profess Christ, and not be His, for if any one be Christ's, he will not speak against Christ's doctrine, or against such as would embrace that doctrine. You have embraced that faith and doctrine which is your salvation, and in doing so you have "thrown yourself away."

How truly did your Jesus say, "Deny thyself," and to do this would be to "throw thySELF away." If you have really and decidedly come out from among the world, and vowed unfailing allegiance to the "King of Kings," you have thrown your *self* away—denied your self. Your friend's contemptuous remark expresses a great truth in your favor, but she did not so intend it. Your faith will confront all opposition. You know in whom you have believed, and if faithful to His cause, you will finally triumph over the last enemy—Death, and join the joyous jubilant throng of saints above in singing the anthem of redeeming love, forever and ever.

D. B. MENTZER.

For the Pilgrim.

DREAMING OF GLORY.

BY F. M. SNYDER.

How pleasant it is to ever have our eyes fixed upon Jesus as He now dwells in a sphere of ineffable glory; surrounded as He is with all the grandeur and beauty of the holy Zion. Ah, look for a moment at that sainted father of yours. He quietly sinks further back into the old arm-chair. He has become weary of reading that large Bible of his; he can no longer hold it up; his palsied hands begin to ache; his trembling limbs grow tired; his eyes grow dim. That Book—blessed Book indeed—is handed you, and while you now read its sacred pages, he falls into an unconscious sleep; his half closed eyes are turned heaven-ward; he dreams of the beauty, of the glory of the celestial world—a world he had just been reading of a minute ago, in that Book which you now hold in your hands. As you look into his half-closed eyes, at his gray locks as they are carelessly tossed about in the playful breeze, and at his moistened brow as the cool sweat issues forth, you are made to wish, if you never wished before, that you were a Christian. Ah, could you but get a glimpse of the heavenly beauty he now beholds! His natur-

al eyes are only closed to this world of sorrow that he may see more clearly the bliss for which you sigh. How glad you should be that your father is a Christian! Instead of him awaking up only to scold and abuse you he will awake with a Heavenly smile in his face; tell you something of the happiness of the righteous and blessedness of old age without sin. He can tell you something of interest something of Heaven, of which he has been dreaming. Lo! he is already awake. Go to him now, take that palsied hand of his in yours, ask him how he enjoyed his rest and his very heart will beat for joy at the thought of answering a question, which answer should make you wish to share the joys he daily shares of and of which he anticipates sharing in the world to come.

Heaven's crystal waters with infants of paradise sitting on their healthful shores, for awhile plucking flowers that blossom never to fade, then singing their Maker's praise; Zion's golden streets with whole companies of angels clothed in spotless white, led by the holy prophets and apostles who were once immortal beings, aye, *sinners* like you. Jesus Christ the Son of the Most High and Rock of our salvation, in all His Kingly beauty and interceding loveliness; all this, and more than pen can describe, he tells you he has dreamed of. And think you he enjoyed such a rest sweetly? Would it now require any persistent effort on the part of your father whom you so dearly love and whom you could not entertain the idea for one single moment to be banished from forever, to get you to abandon every sin that degrades and every unhallowed pleasure which you have learned to love, and come to the cross of Him in whom alone is found mercy?

CONSOLATION IN DISTRESS.

A certain writer remarked that man has never yet been in a condition so pitiable but that he may imagine a state more distressing. Job was in deep distress, yet had he been denied the privilege of "scraping himself" with a potsherd, and of laying in ashes it would still have been worse. Again, consolation in times of distress is like a healing balm, and of this Job was the recipient. His three friends came and administered unto him the oil of consolation, and had he been deprived of this, his condition would have been still more pitiable. Thus, no matter how deep our distress may be, we may imagine still deeper distress.

This same writer gives expression to a thought that gives consolation not only to the distressed, but they may have additional comfort from the consideration that when they are at the bottom of the wheel of fortune, every revolution may lift them up, but cannot possibly depress them. There are those who are at the top, and while they may be trembling with fear lest they may be hurled into the chasm of misfortune beneath, those who are at the bottom can look up calmly and with hope that they, some day, may be impelled upward. But how many there are in this condition that never take this view of things and instead of trying to find something in the wreck of their happiness for which to feel grateful they are rather inclined to take the advice of the Patriarch's wife "Curse God and die." If we could view all that we have in this world as belonging to God, and not our own, our apparently straitened circumstances would not give us so much distress. In this world we have nothing. All that we have is only loaned to us and there is no reason why we should despair when God sees proper to loan us but a small portion of this world's good's. The fact that we own nothing seemed to give Job consolation when he was deprived of all his substance. "The Lord giveth and the Lord taketh away." There is none in this age of world that, like Job, are entirely destitute. We all have a little and we certainly should feel thankful for the use of it. We may have but little, but we should not imagine that the sun will ever remain obscured because it, apparently, ceases to shine now, or that it is dark in every man's house because the shutters are closed over our windows.

There are some persons too, who appear to imagine that the whole world is shrouded in darkness because there is a small cloud in the sky. We look at it, magnify its dimensions, and imagine its terrors until we lose all sight of the brightness that is beyond the limit of the cloud. Some small misfortune or distress absorbs all our attention and the blessings of heaven are forgotten. J. B. B.

ON THE SCRIPTURES.

An entertaining history or a striking description of some famous battle will challenge our attention, and cause us to light another candle, but a small portion of the Scriptures suffice us, yea, some are more taken with a well written romance than with all the interesting truths of the Word of God. This is a lamentation and shall be for a lamentation. Ah, how am I to blame that do not value this invaluable book, where the style is lofty, the images striking, the figures beautiful, the harmony conspicuous, the subjects of infinite moment, and the glory of God the scope of all. Here corruption and grace are portrayed, the struggles of the old and the new man set forth in an instructive light. Here are arrows that pierce the stubborn heart, and a balm of comfort for the bleeding soul. Here kings are taught how to reign, and princes how to judge, and here is an unerring directory for churches in their public, and Christians in their private capacities to walk by. This is the armor of Heaven from which I may be furnished with weapons for my spiritual warfare, for the sword of the spirit is the word of God. Like a kind comforter it stills my complaints, chases sorrows, cheers my sinking spirits, revives my hope, strengthens my faith, and sets me above the hurricanes of time. This feeds me with manna, not the manna of the wilderness of which all who ate are dead, but the Divine manna, preserved in the golden pot of the promise, laid up in the ark of the covenant of grace for all the chosen seed. "Surely thy words were found of me and I did eat them, thy words was the joy and rejoicing of my heart." This is the only food that can support the strength of the traveller heavenward. This makes my table so well furnished, and so richly spread in the presence of my foes. With this my cup overflows, and this is my daily allowance from the Kings table till the day I am admitted to sit at the table with the King. "The words of thy mouth are better to me than thousands of gold and silver, I rejoice at thy word, as one that finds great spoil."

Without this sacred book I should have no happiness here, no hope for futurity, for it is the christians charter for the glorious inheritance above. It is my directory in all conditions, at all times, in all difficulties, amidst all companies, and in all places. To be compelled to read a human composition again and again, would be intolerable, but to be debarred from reading the scriptures would be death! They are always savoury and refreshing to the spiritual taste. As the traveller drinks at the stream that attends him through the desert, as often as he is parched with thirst, and finds it always refreshing, these truths which at one time we read with a belief that they are Divine, came at another time when the spirit breathes on them with such power, that, in them we hear God talking with us, and our hearts burn within us. Here time is blinded and eternity brought forth, the world set in flames and the new creation formed. Here Heaven and earth talk together; God and man converses. Here conscience is accosted, thoughts discerned, and secrets brought to light. This is the light of Revelation that dispels the darkness of corrupt nature, shows me the world to come; at present, sets the judgment throne, sounds the trumpet, gathers the nations, passes the sentence, and brings in eternity; yea, from this sacred volume I may learn on what hand I shall stand, and what my sentence shall be in that tremendous day.

May I build for myself a dwelling in the word of promise which shall stand when the hail shall sweep away the refugees of lies. From this book will I choose my sons in the house of my pilgrimage, and will count myself happier with a few promises from it, than if possessed of sceptres, crowns and kingdoms. This is the window out at which the beloved looks, the lattice through which he shows himself till the day breaks and the shadows flee away. In a word this sacred word is the beauteous day star that gives the pleasant dawn till the sun himself arises and shines in the firmament of glory.

A. PILGRIM.

POWER OF LOVE.—Suppose some cold morning you should go into a neighbor's house and find him busy at work on his windows, scratching away, and should ask him what he was up to, and he should reply, "Why I am trying to remove the frost, but as fast as I get it off of one square it comes on another," would you not say "Why man, let your windows alone, and kindle your fire, and the frost will come off?" And have you not seen people who try to break off their bad habits, one after another, without avail? Well, they are like the man who tried to scratch the frost from off his windows. Let the fire of the love of God and men, kindled at the altar of prayer, burn in their hearts and bad habits will soon melt away.

Lines on the Death of an Only Child.

To Brother Samuel and Katie Rieat.

Pure as the snow drop in its bloom,
Dear Harry passed away,
Into the dark and silent tomb,
His little form to lay.

Ere sin could blight or sorrow fade,
Death came with friendly care—
The opening bud to heaven conveyed,
And bade it blossom there.

Then Father, Mother, tread the way,
That leads to joys on high.
Then, when shall close life's weary day,
You'll meet your child above the sky.

Think of your babe as beckoning you
To that bright world above;
Though now he's hid from mortal view,
His spirit pleads for you in love.

A little angel hovering near
From midst the cherub band,
Perchance to you he loved so dear,
To call you to that happy land.

Be particular in the choice of your companions; they should be spiritual, holy, self denying believers; if they are not, they will injure you by their spirit and example.

God promises you all you want, and invites you to come and receive it as you want.

ENERGY ADDED TO FAITH.

The right balance of the Christian graces, that no one grace shall be dwarfed or perverted by the unscriptural development of others, is greatly to be desired, especially in our day, when piety takes on such different modes of manifestation. Entire symmetry of Christian character, in which each grace holds its true place and all exhibit a proportionate completeness, is a rare attainment, and as difficult as rare. As an aid to this end is the Scriptural injunction, "Add to your faith virtue."

Faith is the foundation of true Christian character. It is as essential as the corner stone to a material structure; and this because by it we are brought into union with Christ, and secure the indwelling of the Holy Spirit. Without this living union, "the fruits of the spirit" can have no development, as they have no starting point: with it all the benefits of Christ's redemptive work may in time become ours.

This faith is the corner stone of the Christian edifice in the heart of every true believer, is far more than a mere intellectual assent to the truth relating to Christ; it joins with this assent of the understanding a hearty embracing of Christ in all his offices as just what the sinful man needs; and casts itself upon him as its only and all sufficient Savior. Such a faith subordinates the whole being—will, affections, and active powers—to the will of Christ. It makes the realities of the eternal world present verities, and leads the Christian to act as "seeing the Invisible." It sinks the world, with its motives and claims and pleasures, into their due insignificancy, and gives spiritual and divine things their proper prominence. On such a basis Christian character may be builded; out of such a symmetrical cluster of graces may spring and bloom and mature.

Yet faith without works is dead. More abstract trust in God, however absorbing and profound, is of little avail, and may be perverted by the yet unsanctified nature into a blind and dreamy mysticism. Hence says the precept, "Add to your faith virtue," that manly energy which will go forth in active work for Christ.

"Action, not thought, is being's highest end;"

and he that will follow Christ must, like Him, go about and do good. God is ever active, and in world-making and world governing "worketh hitherto." Christ incarnate was ceaseless in his activities; the early disciples rested not in the diffusion of his salvation, nor should any believer now fail to work in his Vineyard. The addition of this manly energy to a living faith is essential to the beginning of a symmetrical Christian character.

THE MULTITUDE OF OUR MERCIES.

If the ungrateful man were asked to count up his great mercies, he would mention two or three things, and fancy he had completed the catalogue. The most of us, in ordinary moods, would not require a ream of letter paper to write out what we carelessly conceive to be a comprehensive and extended list; but when the eye is clear, with a few briny tears, straightway it sees a hundred objects which it observed not before. To the soul chastened by divine correction, mercies swarm and teem where aforetime there seemed but few.

Take note of this, reader; I jot it down while I am newly escaped from the chamber of affliction, and the impression is fresh on me; it is a great mercy to be able to change sides when lying in bed. Did I see you smile? I meant no pleasantry, but intended to write a sober, serious sentence. Did you ever try to turn, and find yourself quite helpless? Did others lift you, and by their kindness reveal to you the miserable fact that they must lift you back again at once into the old position? for, bad as it was, it is preferable to any other! Do not smile again, but listen while I add—it is a great mercy to get one hour's sleep at night. You go to bed and never reckon upon opening your eyes again until your seven or eight hours are over; but some know what it is, night after night, to long for slumber and find it not. Oh, how sweet an hour's sleep when it has interposed between long stretches of pain, like a span of heaven's blue between the masses of thunder-cloud! We bless God more for those dear moments of repose than for whole weeks of prosperity.

What folly it is, however, to put down a few of these benefits selected from so many more! It is as though we would catalogue the cattle on a thousand hills, or enumerate the waves of the ocean. The tender love which chastises us, the gentle kindness which bruises us, the fond affection which crushes us to the ground—these do not so readily recount; yet is there as much divine love in a smart as in a sweet, as great a depth of tenderness in buffeting as in consoling. We must count our crosses, disease and pains, if we would number our blessings?—*Earnest Worker.*

ONLY THE BRIGHT HOURS.—On a Spanish sun-dial is written, "I mark only the bright hours." This is wise. There is more sunshine than shade, more bright than dark hours to be remembered. The trials and sorrows of life are not sent to shroud us in mourning, but for our instruction and spiritual growth, and usefulness. The temper and dispositions of the heart, as well as the growth and capacity of the mental powers, depend much upon the trials and disappointments of life. The Christian should not murmur and repine at his lot, but with confident trust in God's goodness and wisdom, regard every trial, however severe, as a stepping-stone to usefulness here and brighter joys above.

Youth's Department.

A BEAUTIFUL HYMN.

There is a spot to me most dear
  Than native vale or mountain;
A spot for which affections tear
  Springs grateful from its fountain.
'Tis not where kindred souls abound,
  Though that is almost heaven—
But where I first my Saviour found,
  And felt my sins forgiven.

Hard was my toil to reach the shore,
  Long toss'd upon the ocean—
Above me was the thunder's roar—
  Beneath, the waves' commotion.
Darkly the pall of night was thrown
  Around me faint with terror,
In that dark hour around my grave,
  Ascend for years of error!

Sinking and panting as for breath;
  I knew not help was near me,
And cried, "O, save me, Lord, from death,
  Immortal Jesus, hear me."
Then quick as thought I felt Him mine,
  My Saviour stood before me—
I saw His brightness round me shine,
  And shouted "Glory, Glory!"

O, sacred hour, O hallowed spot,
  Where joy Divine first found me—
Wherever falls my distant lot,
  My heart shall linger round thee—
And when from earth I rise to soar
  Up to my home in heaven,
Down will I cast my eyes once more
  Where I was first forgiven.

LOST.

Outside a Bristol coffee-shop, on a cool drizzling morning in November, stood a ragged, dirty young fellow. He shivered as the raw, damp wind moaned around him, finding out every hole in his scanty clothes, and fluttering his rags. His bare feet, covered with fragments of shoes, were blue and pinched. Passengers hurried to and fro without a glance at the miserable object. The swing-doors of the coffee shop opened and shut, letting out the fragrance and warmth within. The young man, as he stood by the door, scanned wistfully every face as it came out and went in. Let us scan his face. Dirty it is, pale and pinched; but it is no common face, it tells a sad and eloquent tale to him who read it aright. That high, broad forehead, sunken eye, finely cut nose, with that thick, coarse lip and jaw, tell of good birth and high intellect, degraded and clouded by vice and dissipation. Here is a jewel—which, cut and polished, would be fit for the crown of the King of glory—trodden under foot in the mire of a Bristol street.

The swing-door of the coffee shop again opened, and a benevolent looking man, buttoning his great-coat across his chest, came out into the rain. Here was the sort of face for which the lad had looked in vain among the shrewd, sharp business faces which had passed before him.

"Give me a half-penny, please, sir; and I'll repeat any chapter in the Gospel which you please to name; I'm starving."

The gentleman addressed stopped short, and gazed at the speaker. The living reality, of which you have read the picture, shivering and wretched, stood before him; and, as he took in the youth's probable history, a tear stood in his eye.

"You can repeat any chapter in the Gospels, eh? Well, repeat to me the 14th of St. John." Every word was repeated correctly. "Now the 27th of St. Matthew." The wondrous story of the crucifixion came from the boy's lips like a lesson learned long ago.

"Young man," said the kind voice, as the gentleman's hand was laid, despite rags and dirt, upon the youth's shoulder, "Come in here with me; I do not want to give you a penny for those two chapters; for I know where that penny will go; come here."

He led him into that coffee shop which had seemed so like a palace to him as he stood in the cold rain. The guests drew back, and eyed the strange customer from a distance; but his benefactor led him on to the most distant corner of the room, and motioning him to a chair, and calling for coffee and bread and butter, he sat down before him. The lad's ravenous appetite proved that he had not broken his fast for many a long hour.

When he had finished his breakfast, he looked up with a warm glow to his benefactor. "Thank you, sir; this is far better than the penny; but you must let me do something else for my breakfast, sir; I haven't earned it." But as he looked around at the respectable customers, who looked scandalized at a beggar, in his rags and dirt venturing among them, he timidly said: "Please let me go, sir, I am not fit to be here; it isn't right that I should sit down with you."

"My lad," was the kind answer, "I did not bring you here to give you a cup of coffee and then turn you adrift upon the streets. I want to help you. I want—oh! God grant it—to save you. You don't look as if you had many friends in the world. Tell me your story; and if you are to be saved from this life, by God's grace I'll pledge myself to be the man to save you. Only tell me truly who you are, and how you came here."

"Sir," said a low, earnest voice, very different from the beggar's whine, "you know, I can see, something of my story. I was born a gentleman, the son of a clergyman. I can see the pretty vicarage now, covered with ivy and roses, and the green lawn on which I played, a happy child, with my little brothers and sisters. I can see the old school, and the faces of my school fellows, and then, and then'—he broke down, covered his face with his hands, and sobbed aloud—"all is darkness and misery."

"What then?" said his questioner, kindly, "after the happy school-days, what then?"

He dried his eyes: "I went to college, sir, the first boy in the school, proudly thinking that I should carry all before me. I fell in with clever, but wicked companions. I was soon to be found at wine parties, and to be seen giving wine parties in return, I'm sure you guess the rest of my story, sir. I took to drinking freely and while intoxicated committed an action that closed the college gates against me. What could I do? Home I would not go after what had happened. I tried one kind of work and then another, my taste for drink getting stronger and stronger as I sank lower; and now, sir, no one will employ me. My character, my respectability, my health and strength gone, all that is left is my memory: if I read a chapter or a verse, I can repeat it. That memory, sir, which placed me at the head of the school, would have given me high honors at the university, and might have led

me to a high position in life; it might have been my greatest blessing; but now, while it is my daily bread, it is my greatest curse. I remember too well every little incident in my past life. Ah! sir, it is the drink that has done it; it has dragged me down from my position in life to be a ragged beggar, it has broken my parents' hearts, it has bound me so tight in its chains that I don't believe that I could burst through them if I would; and it will land me in hell. Now, sir, you know my story, please to let me go, you can't help me; I don't want to be raised up in life again, I'm a wreck and am content now to be so."

The listener's eyes filled with tears as he looked on what was indeed a wreck of humanity—the young life before him a hopeless ruin. "Dear friend," said he, "say what you will, I cannot go from this house and forget you. You may call yourself the devil's castaway; but it is the devil's castaways whom Jesus came to seek and to save. Hear the words of infinite love, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." You tell me you have fallen from your station in life; but the spirit of God will set you with princes. Ask God's pardon through the blood of a crucified Redeemer, and then do as one of old did—arise and go to your father."

"Never!" almost shrieked the unhappy young man; "I have sworn never to cross my father's threshold again, and I never will. Good day, sir, you mean kindly, but it's too late for me." A hasty step, the swingdoor closed, and when, a moment after, he who would have rescued the perishing one stood in the street, the tall, thin form had disappeared.

Once again, think of that Bristol coffee house, the pattering rain, and the thin dripping, shivering form that stood outside. Now look for one moment on another scene. It is the very same hour, and the same rain is falling; but it is on the soft grass and damp leaves, instead of the black mud of Bristol streets. A silver-haired old man, kindly and venerable, is glancing over the *Times*. The fire burns brightly, and is reflected from the silver on the table; the urn hisses cheerily. Two girls are gazing out on the fast-fading glories of their flower garden, and watching the rooks as they wheel around the tower of the old church. The paper is laid down with a sigh, and the chair wheeled to the table.

"Any clue to poor Robert?" whispered an elderly lady, laying her hand on his arm; "I pray, day and night, that God will restore us our poor, lost boy."

"No certain clue yet," answered the father, "and yet there is hope. He has been traced to Bristol and lost there. God grant that our wanderer may be given to us again, before we lie down with sorrow in the grave. And as to the poison which has ruined our lad, while I have breath I will use it in entreating all the precious souls in the parish to cast it from them—to give up this cursed drink; for oh! wife, it has caused more broken hearts, it has filled more empty graves, it has peopled hell more, than all the other sins which stain the earth put together."

CORRESPONDENCE

NEWS FROM THE UNION CHURCH.

MARSHALL CO. IND.

Dear and respected brethren, sisters and readers of the PILGRIM:—I do feel to give you some church news, and hope in so doing the members will not think that I wish to boast. God forbid, but I do feel to rejoice in God my Savior, that He has stood by us since we have been organized here in Marshall, Stark, Pulaski, and part of Fulton county's. Though we have organized a new district from ours that is prospering very well, we have over two hundred members yet after giving some forty to the new district. We have been laboring here for fifteen years, and the good Lord, I do believe, has been with us, but as long as we had to preach in schoolhouses and could not accommodate our neighbors and friends, we had not such good success, we gathered a few here and there. In the Spring of 1871, we counseled our members whether we had not better build a church-house, so we got the consent of our members and commenced early in the Spring of 1871 and did the best we could, as we were poor; but we wished to build a house for the Lord, and we believe the Lord blessed us, for we sometimes thought we would have to give it up; but if we would stop a little, or stand still, we would see the salvation of the Lord, and took courage. We did not need to put slab benches in the house, though our seats are not painted, but are good and comfortable, and we have a very good house for which we thank God our Heavenly Father, who is the giver of all good. We owe some four hundred dollars yet, but oh how thankful we are since we had our first meeting, which was about the 18th of November '71. Since that time we have received into the church from one to eight at a time until we got eighty-two, seventy-four by baptism, six by letter, and two that were expelled all in eight months and a half. Thank the Lord for it, and we have applications for baptism at our next meeting, again. Our neighbors and neighbors children are very favorable to us and attend meeting very well, and as I was very much opposed to Sabbath schools, our neighbors and their children, and some of our dear members who were brought up in Sabbath schools requested of the church to organize one, and knowing that our neighbors took a great interest in helping to build our house, I give way and laid it before the church, and got a unanimous voice for Sabbath school. But they should be entirely controlled by members, and good order be kept and not allow pride or anything that is contrary to the Bible. We have the best of order, and our friends who do not make any profession of religion conduct themselves as well as the members of the church, and all the dear children are so attentive and orderly, and hearing so much reading in the Bible I have been asked more questions by them since our Sabbath school commenced, which is only a few months, than I was asked in two years before. Dear brethren, I do believe if our Sabbath schools are conducted as they should be, it will be a very good thing to bring many souls to God. Dear members, go with your children and teach them before you go and when at school, and I believe that those who live will see that our rising generation will not so easily be deceived. I was opposed to Sabbath schools because I knew nothing about them, but judged them from those picnics and celebrations which were their abuses, but dear members we should not be opposed to anything that is good because it is abused by some, but let us take hold of them and manage them according to the gospel.

Since we have our Sabbath school, we have nearly all the congregation to bow with us at our meetings which before many would not do. I think we have as good young people in our country as in any I ever saw. Since our Sabbath school was first organized they come in orderly and go away orderly. Oh, may the good Lord bless them all is my prayer. I must say that our young members appear to be in good earnest. O, let us all be engaged for them, and try to keep them united and never try to divide or sow discord among them. My love to all our dear brethren and sisters.

JOHN KNISLEY.

HOLLIDAYSBURG, PA. }
Aug. 14th, 1872. }

Dear Pilgrim: Thrice welcome messenger to our fireside! from whose well-filled pages we learn from dear brethren and sisters that the ark of God is still moving, and many precious souls are being enlightened by the glad tidings of salvation. Doubtless some of the dear brethren and sisters will be interested to hear from this, the Duncansville branch of the church. On Sabbath, July 28th, we had the pleasure of meeting with, as it were, a handful of God's creation at Altoona, Pa.; heard a very interesting and profitable sermon by Bro. G. Myers, from Matt. 28: 19, 20. "Go ye, &c." For some time our brethren and sisters have been trying to accommodate those of our brethren and sisters who reside in Altoona with services, where it was the privilege to hold meetings, preaching mostly at the brethren's houses. The above named sermon was delivered in a new building erected for a United Brethren Meetinghouse, but not occupied by them. This was the first sermon preached in the house. We were informed that the house is for sale, and we rather think on reasonable terms. We think if the brethren would make a little effort we might purchase the building. We talked to Bro. Myers upon the subject that we feared the brethren are too timid about letting their light shine in cities and towns. It will be very surprising to some to learn that to my knowledge, or my parents, there never was a sermon preached in Hollidaysburg by the brethren. Would not some brother have a desire to deliver the first sermon there? We are well aware that here, as well as elsewhere, there are many souls desiring the bread of life. Brethren feed the hungry souls, and great shall be your reward in heaven. Last Saturday, Aug. 10th, we had a pleasant visit from Brother and sister Quinn from Tyrone, Pa. On Sabbath morn, we repaired to the church, near Duncansville, to receive the ebbings of God's love. We were somewhat detained in the morn at home by very sudden illness of my father. He had a violent attack of cramp and cholera morbus. We never witnessed one in more intense agony. Every possible effort was made for his relief, the physician was summoned who considered him dangerous, but up to this time is convalescent. Sermon by Bro. Quinn from Matt. 7: 21, 22. This has been the first opportunity to our recollection of hearing Bro. Quinn preach. We think our bro. did the text justice in pointing out the way of salvation to poor benighted souls. We felt so very sad, however, at the time, about the sufferings of our father. After services an appointment was made for our church council to be held Saturday, August 31st, at which the time will be appointed for our Fall lovefeast. We trust that no envy, malice, or ill-will will exist, but that all will be brought to peace and harmony, that we may be prepared to all surround the table of the Lord and partake of the broken body and shed blood of our Redeemer. "Brethren, be of one mind." Due notice will be given of the time of our Lovefeast if decided to hold one. "Brethren pray for us."

Your sister with the hope of heaven. E. R. STIFLER.

Dear brother Editor: I sometimes say just what I think and will now write what comes into my mind. If anything is worth a little room in our PILGRIM you may publish it. If not, lay it aside and give room for those who are better prepared to write than I am.

On last Sabbath morning, as I live near the meeting house, I was looking for some of the ministering brethren to pass to know who would be to do the preaching. Soon two of the young brethren came who, as yet, had not much practice in the ministry. The one stopped in with me and seemed rather discouraged at the task before them. While going up, one of them requested me to have in readiness a good piece of music. I promised to do the best I could. The meeting was opened by singing 668 hymn. We had really very good music, some would have thought it very good.

I have, right here, a word. If we wish our children to learn to read we must send them to school and have them taught. Just so with singing. If we wish our children to be good singers we must either teach them or send them to singing schools. When I was young singing was held in school houses, but now, by other denominations, they are held in their churches. To one of these schools a number of the brethren's children went, but it was soon said, "what business have they in our houses? They have houses of their own." We therefore commenced a singing in one of our own houses, but this was soon objected to and it was stopped. Some thought it was opening a door for the enemy. Can it be brethren, that we are opening a door to the enemy in singing those beautiful melodies which are as bread on our way to Zion? Brethren, let us have school in our churches and thus give our children a chance to learn to sing. Let the parents take an interest in them by attending and seeing that there is good order maintained and we will soon find that there will be a new interest in our meetings, and a much better attendance by the young. I never heard any say they did not like good singing. We have as good material as other churches, why not have as good singing? If we were to make use of as much music as old David it would take considerable teaching, but as I am a poor writer I will leave it for those who are better qualified. Brethren let us hear from you.

DANIEL DIEHL.

Henrietta, Pa.

REPORT OF OUR VISIT TO FULTON AUGUST 22, 1872.

Brother George W. Brumbaugh and myself started in the morning of the 9th of August, 1872, took dinner at brother H. Hershberger's, took supper at brother John C. Calhoun's; had meeting in the Brush Creek M. H. Stayed all night with brother Nathan Welsh.

10th, Had meeting 9:30 A. M. at the same place, baptized one. Went across Sidling Hill, had meeting that evening at S. H. near brother Alpheus Mallott's, stayed all night there.

11th, Meeting 8 A. M. and 4 P. M. at the same place.

12th, Went to brother Calvin Mallott's, had meeting there at 10 A. M. and also in the evening. Were urged by friend J. Hull to spend part of the afternoon with him, had a friendly discussion on the formula and position in Baptism. He believing in one action and supine position, though agrees with us in feetwashing, Lord's Supper, as a separate institution from the bread and wine, and salutation of the kiss. After supper were requested by his father, Joseph, to have a season of prayer, as he and his wife, being feeble, could not attend the meeting that evening.

13th, Went to friend Isaac Barnhard who seems to be a warm friend to the Brethren, with his whole family, had meeting in the forenoon and evening at Daniel's S. H.

14th, S. Barnhard, wife and daughter conducted us to Aaron Hess' S. H. had two meetings there, they stayed with us till after the evening meeting Hope the Lord will bless them for their kindness and speedily bring them into the "Church of the living God whose pillar and ground is the truth." Stopped by request at friend Morgan Hill's for dinner, then went to friend Aaron Hess', where we stayed all night. At these last three places the Brethren never preached before, and our friends had many questions to ask concerning our church, as they have heard many strange things believed by the Dunkards, such as we never heard before.

15th, Meeting at Needmire S. H. 10 A. M. and evening, stayed all night with brother John Lake.

16th, Went to Cross Road S. H. Meeting forenoon and evening, stayed with brother Jonas Mallott, who with his wife and daughter came lately to the Brethren, being zealous for the cause and showed us much kindness.

17th, Went to brother Absalom Mallott, had meeting two times in his barn. Visited brother J. Lake and J. Malott, Esq. whose wife and mother-in-law are members, took supper there but stayed that night where we had the meeting.

18th, being Sunday, had meeting at 9 A. *M.*, which closed our labors in that vicinity. Sung in conclusion, "My dearest friends in bonds of love," Took an affectionate, farewell attended withmany tears, from the brethren, sisters and dear friends, who followed us and attended the most of these meetings, recommended to God and request of earnest prayer for one another. Went that afternoon with brother Kline as our leader 10 miles to his house where we had meeting at 4 that evening. Spent the night there.

19th, Visited friend Fisher by the request of his daughter whose mother is in delicate health, had a season of prayer with the family, then crossed Sidling Hill and Rays Hill to Bedford Co., Pa. Came to brother Simon Richey's in Rays Cove at 2 P. M. 14 miles. As by some misunderstanding, there was no appointment, they concluded to have meeting in their S. H. near by. He sent his boys and girls round the neighborhood and got a nice congregation and had a very good meeting. Next morning, 20th, G. W. Brumbaugh left me, as he thought his presence was required at home, took dinner with friend David Kerns whose wife is a sister and much afflicted with Rheumatism, went to sister McDanneld, had meeting that evening in the German Reformed church, large meeting and good attendance. This closed our labors.

21st, Went home, found the family well. Met with kindness everywhere. Had 21 meetings, traveled about 90 miles, and besides, had much private preaching. Hope many good impressions were made, and may God bless our weak efforts.

LEONARD FURRY.

New Enterprise, Pa.

ALLENTOWN PA., }
Aug. 25th '72. }

Brethren Editors of the Pilgrim: — Being alone this beautiful Sabbath evening I thought of improving my time by writing a few lines to you, and if you think them worthy a place in the columns of the PILGRIM, all right, if not, it must be good also.

The welcome visitor, the PILGRIM, is still cheering us with its weekly visits, lightning up our home and casting sad gloom away. In reading the many excellent articles composed by the brethren and sisters, I as a babe in Christ am greatly strengthened, spiritually, to press more earnestly Zionward, to run the race set before us, to fight the fight and to come out conqueror.

At our late Lovefeast, the first I ever enjoyed, having been buried with Christ in baptism the 28th of January last, and risen with Him to walk in newness of life, I enjoyed very much. I could not but help feeling for my youthful acquaintances that are yet out of the ark of safety. I could not refrain from wishing that I had given myself to God long before this time. If those yet out of the ark of safety could only for one moment, feel or taste the enjoyment there is in associating with God's people, and obeying His commands, many of the unconverted would wake themselves up and enlist under the banner of King Jesus, and thus find rest unto their souls.

In looking over lost humanity, and seeing the actions in life, I cannot but help exclaiming with the poet:

"The road that many travel,
Is not the road for me;
It leads to death and sorrow,
In it I would not be.
But there is a road that leads to God,
'Tis marked by Christs' most precious blood;
The passage there is free,
O that's the road for me."

That the God of all grace might bless us and help us to be burning and shinging lights, and also to keep all His commandments that we may have a right to the tree of life, and enter in through the gates into the city, is the prayer of your young brother in the Lord.

H. F. ROSENBERGER.

CHAMPAIGN COUNTY, ILLINOIS;

Kind Reader: We are pleased to inform you that the good cause is still moving on with us. At the present time our little band of faithful members seems to be in great hopes of successes, and are making strong and repeated efforts to enlarge the borders of Zion. Since our last Communion meeting, which was held in June, we have received six into the church by baptism,—three sisters and three brethren, and we still have good prospects of other additions soon.

Health has not been so good during the season. Many deaths have occurred during the summer; mostly children. We have been called upon to preach three funerals during the last five days. The last one was today—a child aged 7 month; the prettiest little infant we have seen in a long while. How beautiful must heaven be adorned with such harmless jewels. It is worth all the trials one is called to endure, just to have the pleasure of seeing heaven, and how much more beautiful it will be to dwell there forever. We retired to the "city of the dead," and interred the little one in a little house, where it must dwell alone. And when our life shall end we must dwell there, each one in his own house, with no one to care for him but his Maker.

J. H. MOORE.

Urbana, Ill.

AUTHORSHIP.

The following is from the pen of our literary antiquarian, Abram H. Cassel, and is intended for a correction of authorship of a curious play poster which we published sometime ago. This is right, as every author should have the honor or dishonor of fathering his own productions. In this connection, we will throw a hint to our contributors. Do not be guilty of literary theft by making use of other peoples productions and palming them off as your own. There is a corresponding relation between penmanship, orthography and composition that no observing editer can fail to see.

Dear Brother: — In the PILGRIM of August 13, I noticed the reprint of a very rare and curious Poster, there attributed to the Rev. Rowland Hill, which is a mistake. It was wirtten by the Rev. *John Wesley* of London in the year 1774, and a copy of it was sent by him to the King of England (George iii) which has ever since put a stop to the play called the "Day of Judgment" which was, about that time, performed in the London Theatres. I have a nice clean copy of the original in my collection, and while I don't suppose that any of your readers have ever seen it, a short description of it may be interesting to some at least. The size of it is 18 by 27 inches, surrounded by an ornamental border one inch wide. Inside the border is a very striking engraving or panoramic illustration of scenes connected with the Resurrection and the Judgment 9 by 12 inches; along the right hand margin are 98 references to prove texts in the Bible. The whole is in a large bold type and printed in so impressive a manner that no one can behold it without feelings of awe.

Announcements.

LOVEFEASTS.

DUNNINGS CREEK, Bedford co., Pa., Oct. 12th at 4 o'clock, p. m.

RIVER FALLS Church, Pierce co., Wis. Sept. 7th, 10 o'clock, a. m.

CONEMAUGH Church, Cambria co., Pa., Sept. 13, at 4 o'clock, p. m.

BLACK RIVER Congregation, Medina co., Ohio, Oct. 9th.

LOST CREEK, Juniata co., Pa., Oct 10th, at 1 o'clock, p. m.

BELL CREEK Church, Dodge co., Neb., September 21st.

Waddam's Grove, Stephenson county, Ill., Oct. 12th and 13th.

Meadow Branch, Md., Saturday October 12th. Commencing at half past 1 o'clock p. m.

Sam's Creek, Md., Tuesday, October 15th, commencing at half past 1 o'clock p. m.

Salem Congregation Frederick Co., Va. Saturday and Sunday, 14th and 15th of September. Commencing at 1 o'clock p. m

At the house of Daniel Glicks, Andrew co., Mo., October 5th, commencing at 4 o'clock, p. m. Meeting will be continued if aid can be obtained. Address Daniel Glick, Flag Spring, or J. B. Bashor, Whitesville, Andrew co., Mo.

The brethren of Yellow Creek, Bedford co., Pa., will hold their Communion Meeting, Tuesday, October 15th, commencing at 4 o'clock, p. m. The usual invitation is given.

The brethren of Raccoon, Ind., have appointed their Communion Meeting on the 10th of Oct., and give a general invitation. Ladoga is the R. R. Station. Meeting 1¼ miles north-west of town. R. H. MILLER.

BELOVED BRETHREN: Please announce that the brethren composing the Hamilton Branch have agreed to hold their annual Lovefeast, at my residence, 4 miles north of Hamilton, Daviess co., Mo. Commencing at 2 o'clock on the 12th day of October next and continue over Sunday. We extend a general invitation to all the brethren and sisters, especially the ministering brethren. W. B. SELL.

BRO. BRUMBAUGH: Please inform the readers of your valuable paper, that we, the brethren and sisters of the Clarion district, intend to hold a Lovefeast on the 5th and 6th of October. A hearty invitation is extended, especially to the Ministering brethren. HENRY KLINE.

Dear Pilgrim: Please announce that there will be a Communion Meeting, the Lord willing, on the 17th of October, in the Howard Cougregation, 12 miles west of Kokomo, in Howard co., Ind., to which there is a hearty invitation given, especially to ministering brethren. Those coming by railway will find conveyance to the place of meeting if they are at Kokomo on the day previous. H. HAMILTON.

Dear Pilgrim: — Please inform your readers that we, the brethren of the church of Okaw, Piatt county, Ill., intend, the Lord willing, to hold our communion meeting on Wednesday, the 9th of October 1872, commencing at 10 o'clock a. m. The usual invitation given. By order of the church.

JACOB P. REPLOGLE.

Dear Brother:—Please announce that we, the brethren of Bethel church in Holt Co., Mo., propose holding a communion meeting on the 14th and 15th of September, if the Lord will, commencing at 4 o'clock p. m. An earoest invitation is extended to all the brethren and sisters in other arms of the church of the surrounding counties and States. We want to be strongly reinforced by the ministering brethren at our meeting. Come along brethren, we will be happy to see all that can come. By order of the church.

A. J. CORRELL.

District Meeting.

Southern Ill., in the Ottercreek Church at the Pleasant Hill Meetinghouse, 3 miles south-west of Virdin, Macoupin co., Monday, Oct. 14th. A Communion Meeting at the same place on Saturday before.

CHANGE OF ADDRESS.

Those wishing to correspond with me will please notice that my present address is

Orangeville,
Stephenson Co., Ill.

ENOCH ERY.

DIED.

METZGAR.—On Aug 23d, 1872, in North Woodbury township, Mary, wife of Geo. Metzgar, and daughter of Adam and Julian Kensinger, aged 17 years, 4 months and 29 days.

MILLER. — Near Pattonville, Aug. 5th, 1872, Ella May, daughter of Bro. Henry H. and sister Christiana Miller, aged 7 years, 12 days. Funeral by the brethren.

MONEY LIST.

S. J. Garber	75
Jesse Conner	54
George Kinny	2 00
P. H. Kurtz	1.25
Jacob M. Mohler	50
E. Umbaugh	5.00
Joseph Rittenhouse	2.25
Michael Beshoar	4.00

The Weekly Pilgrim.

JAMES CREEK, PA., Sept. 3rd, 1872.

ATTENTION—PLEASE.

We have a project in view which we expect to be for the interest and special benefit of every PILGRIM reader. To make our enterprise as complete as possible, we kindly ask our readers to comply with the following requests:

1st. We want the name and address of every minister in the brotherhood that has not heretofore been published.

2d. All those who have changed their post office since the beginning of the year will please give their present address. Also all those who have been elected during the present year.

3rd. We desire the time and place of holding all the District Meetings that will be held during the spring of 1873. If the time is not determined give us the name of the Congregation, county and State in which it will be held.

4th. If any of the churches have a programme of their local meeting for 1873, we will be pleased to have it. If there are none prepared, do it at once, and send it to us. It would be quite an advantage to the congregations and those who wish to visit them.

5th. A few papers of standing interest, biographies or anything sufficiently practical and of general importance to justify a standing publicity will be gladly received for our use. Also a few unobjectionable business cards and advertisements will be accepted on reasonable terms.

Now brethren these requests are made for the churches general good and we *do hope and pray* that some brother or sister in every church of the brotherhood will give us the desired information at once.

LET US EDUCATE.

A desire has been expressed that all interested in education among the Brethren, meet and deliberate on some method for establishing a school for educating Brethren's children; and as a necessity for such an institution has long been felt by many among us, it is now high time for us to move in the right direction.

It is improbable that a fair attendance could be obtained at any one place, but we may send delegates to represent us. Let all interested in the subject meet by districts and appoint delegates to meet at a common centre point to deliberate on the best method of organizing and establishing an institution of learning among us, and select a place for location. If we can not meet to appoint delegates before our district meetings in the Spring, let us try to meet then and without fail attend to this business. We wish to hear from the Brethren through our periodicals and by letter, in regard to this matter. Discuss it freely and get it before the minds of the Brethren.

If we intend to do anything, let us do it now. Why delay?

O. W. MILLER.

Warsaw, Ind.

That there is a growing desire and necessity for more education among the Brethren is evident to every candid and observing mind. When we say education we mean education, nothing more—nothing less, without reference whatever to any occupation of life. Education is so much abused that some of our brethren have become prejudiced against it on this account, and when it is spoken of, or the subject of schools introduced, they cannot see anything but "Educating for the ministry."

In giving our sentiments on this subject, we intend to be honest and wish to be understood, therefore *we* say that education is no more, nor *less* for the education of ministers than it is for the farmer, mechanic, physician or merchant. If a brother wishes to be a farmer, education will assist him in cultivating and fertilizing his soil, in procuring the proper implements and sowing his seed in such a time and manner as to produce the greatest results from the least possible amount of labor. Just so in any other calling, and especially so if called to the ministry. Many brethren called to this responsible position have, Jonah like, taken the ship–for Tarshish for want of this very necessary qualification. It is true that we have an honored host of brethren of limited education who have achieved mighty victories on the Lord's side, but this does not prove that those brethren with their holy zeal, might not have accomplished still more with the advantages of a good, liberal education. There are perhaps seventy-five per cent. of our ministers lament an insufficiency of education. Now, brethren, how are we to remedy this? Most certainly by educating our children, thus qualifying them to fill any honorable position or calling in life. Then, if we must educate our children, which we all admit to some extent, and as our common schools are not, in all cases, sufficient to meet the wants, the question very properly arises, where and by whom shall they be educated? With a body that clings so devotedly to Bible principles as we do, this should be no question, no matter how nocectarian the institutions of learning may be. To prefer to send our children to other schools in preference to our own, is to close our eyes to everything that is reasonable and in harmony with the spirit that so honorably characterizes the Brethren.

Now, Brethren, the issue is before us and the time for decision has arrived. Our children will be educated and it remains for us to decide whether we will send them out to sectarian schools and thus have them indoctrinated with the popular religion of the day with all its attendant follies and corruptions, or whether we will get at it and build up schools of our own where can be taught, in connection with a good education, the humble principles of the Kingdom of Jesus? We have been, to a great extent, the former, and many indulgent parents are now reaping the fruit in tears. The brethren have made an effort, and how far they have succeeded, their present patronage will show. Their beginnings may have been faulty, and undoubtedly were, but if we all had put our shoulder to the wheel, these errors could have been wiped out and a permanent basis founded.

In the above call we have no special interest, but lay it before our readers for consideration and will be glad to hear the conclusions on either side, but try and avoid extreme views. We have given our feeling briefly, fairly and squarely and give others the same liberty, hoping that by the grace of God the discordant elements on this important subject may speedily be harmonized and our whole strength and influence be cast on the side of truth and for the upbuilding of our Zion.

Brethren, when we get on this subject we scarcely know when to stop. We were just now thinking if all our dear ministering brethren had a good edueation what a bulwark of strength it might be to us with the whole truth on our side! Do not think by this that we undervalue inspiration It should be remembered that inspiration is not intended to create, but to "bring to our remembrance." Therefore we must fill our own vessels and God will tell us how to use it. Knowledge is not religion but religion is knowledge.

A STRICT SECT.

The recent annual meeting of German Baptists, in this country, commonly called "Dunkards," decided that as "instrumental music is of the world, and not of the true Church of God, members had better not engage in teaching it in public schools or elsewhere;" that "it is not advisable for brethren to engage in the banking business;" and that "a brother who suffers himself to be elected to the legislative assembly as a representative of the people, and to serve in it, cannot be retained as a member of the Church."—*New York Observer.*

Some of our decisions may seem unduly strict, especially when unaccompanied with the reasons on which our conclusions are based. No doubt the query has been raised, from whence did the Brethren learn that "instrumental music is of the world. That musical instruments do not drop down from heaven is very evident, neither do chairs, lounges, looking glasses and carriages. If we seek divine authority for any of them, the weight of evidence would be in favor of instruments—but this is not what we intended saying We are made sorry that all these little questions are brought up to our Annual Conference and there, placed upon the Minutes, from whence they are sent, broad cast, over the world, some of which reflect no very great honor to the Church. The time has truly come that whatsoever is done in secret shall be proclaimed from the house tops, and it becomes us, as being wise, to take note of these things lest our light be darkness.

He that gathereth in summer is a wise son; but he that sleepeth in harvest is a son that causeth shame.

GENERAL INTELLIGENCE.

SMOKING VALLEY, in Oregon, has a boiling spring at which meat and vegetables are cooked with facility.

A PETRIFIED fish, eight feet long and six feet in girth, was lately found in Kansas, and a petrified turtle was found forty feet under ground a few days ago in Iowa.

TWENTY ONE thousand immigrants principally from Germany, England and Ireland, were landed at the port of New York during the month of July.

THE Delaware peach crop this year is estimated at 1,500,000 baskets, about half as many as last year. The quality of the fruit, however, will be much finer than usual.

MR. George H. Brewster, of Boston, is said to be the possessor of a copy of the New Testament which is undoubtedly the oldest book in America. It was printed in London in 1503, eleven years after the discovery of America, and 117 years before the landing of the pilgrim fathers. The book is of quarto form, three inches thick and ten inches long, the marginal notes and comments being printed in large, coarse Roman letters, while the chapters are of Old English type. It is supposed to have been used by the puritan fathers at Plymouth.

IT is stated that careful experiments show that a piece of cotton cloth smeared with boiled linseed oil and placed in a chest filled with paper and rags, although kept in a cold room, will be charred in eight days. Cotton rags smeared with paint and thrown among shavings will also catch fire. These facts show the necessity of great care in throwing and putting away rags, particularly when covered with oil or other substances of a like nature.

SILENT endurance appeals to us from beast and bird. Prof. Sillimon, the younger, tells of his capture of a wild bird upon one of the islands of the Pacific. The forests were deep and dark, and the birds, never having learned to fear man, were so wild that they were perfectly tame. *He* selected a white one of lustrous plumage, and breaking its feathers, pressed his little lancet down toward its heart. The bird quivered and its soft eye looked into his, as a drop of blood stood upon its snowy breast. Not a motion, not a noise, and for the moment he turned away, overcome by his feelings. Had it screamed or fought, he would have pierced its breast without care. It was silent endurance that touched him.

THE PEACH CROP.—One of the peculiarities of this crop is that it never pays well when the yield is abundant. The perishable nature of the product necessitates a quick sale, and when the supply is large it often sells at a sacrifice. But when the crop is lighter the fruit is generally better, will bear longer transportation, and will command a better price. The present season the crop in some sections is a failure, and in all is less than an average. Hence the supply will be limited, and, as the fruit is good, the fortunate owners of full orchards will have a profitable harvest. Already we hear of many who have sold their fruit, delivered at boat or cars, for 70 to 90 cents, and the prospect promises even better prices. Owing to the uncertainty of the Baltimore and Philadelphia markets, many growers wagon their many miles to reach railroad connection, where they can ship fruit directly to New York, and unless Baltimore and Philadelphia dealers deal more liberally than in the past, they will probably find the supply much less than the demand.—*Cecil Democrat.*

GOOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have enquired whether we keep them for sale, We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for sending them.

Conversion of St. Paul. By George Jarvis Geer, D. D. 12mo. fine edition, $1. Plain edition, 75 cents.

Footprints of Life; or, Faith and Nature Reconciled.—A Poem in three parts. The Body. The Soul. The Deity. By Philip Harvey, M. D. $1.25.

Fruit Culture for the Million. A Hand book. being a Guide to the Cultivation and Management of Fruit Trees. Descriptions of the Best Varieties, and How to Propagate them. illustrated $1.00.

Hand-book for Home Improvement: comprising "How to Write," "How to Talk," How to Behave," and "How to do Business," in one vol. 2.25.

How to Live; Saving and Wasting, or Domestic Economy. By Solon Robinson. $1.50.

Life at Home; or, The Family and its Members. Husbands, Wives, Parents, Children, Brothers, Sisters, Employers and Employed, etc. By Rev. William Aikman, D. D. A work which should be found in every family. $1.50. Extra gilt, $2.00.

Man and Woman: Considered in their Relations to each Other and to the World. By Henry C. Pedder. 12mo, Fancy cloth. Price $1.00.

Man, in Genesis and in Geology; or, the Biblical Account of Man's Creation, tested by Scientific Theories of his Origin and Antiquity. By Joseph P. Thompson, D. D., LL.D. One vol. 12mo, $1.00.

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A female apprentice to the printing business. She must have a good moral character, a liberal English education and a willingness to work. A member of the church, or one that will be interested in the cause for which we are laboring, will be preferred. A good and permanent sit will be given Apply soon. Address

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SALEM COLLEGE.

The Fall term of Salem College will open for the reception of any number of students from all parts on the 4th of September, 1872. Ample accommodations and thorough instruction will be given all students who connect themselves with this College. Good board can be had in good families at $2.50 to $3.00 per week or students can board themselves in clubs at $1.25 to $1.50 per week as numbers have done with the consent of the faculty. Special care will be given students who are far from home.

For Catalogues, Scholarships and full particulars address

SALEM COLLEGE,
July 22, '72. Bourbon, Ind.

Educational.

The second year of Pleasant Hill College, Warsaw, Ind., will begin Sept. 4th, 1872, in which a thoroughly practical education will be given in Academic and Collegiate studies. Brethren's children are expected to attend our weekly religious meetings. Ladies and gentlemen admitted on equal footing.

D. W. MILLER, President.
July 9–tf. Warsaw, Ind.

TRACTS.

"ANXIOUS BENCH RELIGION EXAMINIED," BY ELDER J. S. FLORY. A SYNOPSIS OF CONTEETS. An address to the reader: The peculiarities that attend this type of religion. The feelings there experienced not imaginary but real. The key that unlocks the wonderful mystery. The causes by which feelings are excited. How the momentary feelings called "Experimental religion" are brought about, and then concludes by giving that form of doctrine as taught by Jesus Christ and recorded by his faithful witnesses.

COUNTERFEIT DETECTER
or
BAPTISM—MUCH IN LITTLE.

This work is now ready for distribution, and the importance of the subject will speak for it a large demand. It is a short treatise on baptism in tract form intended for general distribution, and is set forth in such a plain and logical manner that a wayfaring man though a fool, cannot err therein. Either of the above tracts sent postpaid on the following terms: Two copies, 10 cts, 10 copies 40 cents, 25 copies 70 cents, 50 copies $1.00, 100 copies $1.50.

1870 1872

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Trine Immersion.

A discussion on Trine Immersion, by letter between Elder B. F. Moomaw and Dr J. J. Jackson, to which is annexed a Treatise on the Lord's Supper, and on the necessity, character and evidences of the new birth, also a dialogue on the doctrine of non-resistance, by Elder B. F. Moomaw. Single copy 50 cents.

HUNTINGDON & BROAD TOP RAIL ROAD

Summer Arrangement.

On an after Tuesday, June 4, 1872, Passenger trains will arrive and depart as follows:

Trains from Huntingdon South.				*Trains from Bedford moving North.*	
MAIL. A. M.	ACCOM P. M.	STATIONS.		MAIL. P. M.	ACCOM A. M.
*le*S 20	LE6 00	Huntingdon,		AD5 25	AR9 10
8 28	6 06	Long Siding		5 17	9 03
8 45	6 19	McConnelstown		5 04	8 45
8 51	6 25	Pleasant Grove		4 58	8 39
9 05	6 37	Marklesburg		4 45	8 27
9 20	6 51	Coffee Run		4 33	8 11
9 27	6 58	Rough & Ready		4 26	8 40
9 39	7 10	Cove		4 12	7 52
9 43	7 15	Fishers Summit		4 08	7 48
10 03	7 35	Saxton		3 48	*le* 7 53
10 10	7 53				*ar*7 46
10 27	8 10	Riddlesburg		3 30	6 30
10 34	8 17	Hopewell		3 22	6 12
10 51	8 35	Piper's Run		3 06	6 00
11 10	8 55	Tatesville		2 48	6 56
11 22	9 08	Bloody Run		2 33	6 50
11 26	9 12	Mount Dallas		2 29	5 46
11 32	9 19	Ashcom's Mills		2 22	5 42
11 36	9 23	Lutzville		2 18	5 36
11 40	9 27	Hartley's Mills		2 14	5
11 46	9 34	Jamesons		2 07	5
*r*11 22	*ar*9 40	Bedford		LE2 00	LE5 30

JOHN M'KILLIPS, Supt

SHOUP'S RUN BRANCH.

LE10 25	LE7 40	Saxton.	AR3 40	AR7 20
10 30	7 55	Coalmont.	3 25	7 05
10 35	8 00	Crawford.	3 20	7 00
AR10 45	AR8 10	Dudley	LE3 10	LE6 50

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Time of Penna. R. R. Trains at Huntingdon.

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Cin. Ex.	6 55	"	Mail	5 40 P. M.
Phil. Ex	11 15	"	W. Pass.	11 52 A. M.

THE PILGRIM,

Published by J. B. Brumbaugh, & Co.

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CORRESPONDING EDITORS.

D. P. Sayler, Double Pipe Creek, Md.

Leonard Furry, New Enterprise, Pa.

The *Pilgrim* is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of *love* and *liberty*, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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James Creek,
Huntingdon county Pa.

Berkly Pilgrim.

"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 3. JAMES CREEK, PENNSYLVANIA, SEPTEMBER 10, 1872. NO. 37.

POETRY.

UP AND DOING.

Up and doing, little Christian,
Up and doing while 'tis day;
Do the work your Master gives you,
Do not loiter by the way;
For we all have work before us,
You, dear child, as well as I;
Let us seek to learn our duty,
And perform it cheerfully.

Up and doing, little Christian,
Gentle be, and ever kind;
Helpful to the loving mother,
E'en her slightest wishes mind.
Let the little children love you
For your care and pleasant play;
And the feeble and the weakly,
Help them by your kindly way.

Patience, patience, little Christian.
No cross look nor angry word;
Follow Him who died to save you,
Follow Jesus Christ, our Lord.
Help the suffering and the needy,
Help the poor whom Jesus loves;
Tell the sinner of the Saviour
Who still lives to bless above.

Pray, then, pray, then, little Christian;
Never, never cease to pray;
Pray for pardon, pray for blessing,
Pray for guidance day by day.
Render thanks for all the mercies
Which our Father sends to thee;
Most of all for the dear Saviour
Who once died on Calvary.

Up and doing, little Christian,
Trust not to thyself alone,
But work out your own salvation
Through the grace of God's dear Son.
Jesus loves you, little Christian,
Turn not from his love away,
But go forth and do his bidding;
Up and doing, while 'tis dry.

SECRET PRAYER.

But when thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy father, which is in secret, and thy father which seeth in secret shall reward thee openly." Math. 6 : 6.

The Pharisees were accustomed to pray standing in the synagogue, and in the corners of the streets, that they might be seen of men. "Verily I say unto you, they have their reward." The disciples were warned against this practice, and a practice quite the reverse to it was recommended, "But when thou prayest, enter into thy closet, and when thou hast shut thy door," &c. What is meant here by the figure which Christ employs? It appears to me that He uses the closet here to represent any secret place. To give the figure its application we would say, it teaches us to select a place for private devotion, secure from all intrusion, as if alone in the world and in the immediate presence of God, pour out our heart's sincere desires, making known our every want to Him who seeth in secret, and you may and will find to your heart and soul's greatest delight, that the great and blessed promise is sure,—"shall reward thee openly." Our Savior, in language most emphatic, has enjoined upon us this duty. Let us then contemplate its importance. When midnight spread its gloom over Judah, why was our Savior found a lonely wanderer in its most unfrequented wilds? The Scripture tells us it was His custom to retire to those solitudes for private, secret devotions. Is it not important that a duty should be fulfilled which is enjoined by the Savior's lips, and enforced by a Savior's example?

Secret prayer, the prayer of retirement, the communion of the soul with God, when that soul is withdrawn as far as possible from every external influence. The example of pious men in all ages of the world show the importance of secret prayer. Read the biography of any eminent Christian, and you will find that it is in secret prayer that their strength has been obtained. I will give a few examples from the Bible as having a bearing upon the subject under consideration. In the case of the patriarch Jacob, we have a most beautiful illustration not only of secret prayer, but also of the wonderful power and efficacy of a living and saving faith. "And Jacob was alone; and there wrested a man with him until the breaking of the day." Jacob having hold of him, and with superhuman strength and wisdom perceiving his majesty and power to bless him, would not let go his hold until he received his heart's desire. It is said that "he prevailed not against him," but Jacob prevailed. Gen. 32. This is figurative of the redemption purchased by Christ, through which, Paul says, "we are more than conquerors, through him that loved us.

"Shall reward thee openly." We find that Jacob was doubly rewarded, inwardly by being blessed and receiving a new and prevailing name, Israel, and outwardly, by being enabled to overcome all obstacles and meeting his enemy, Esau, peaceably. Daniel retired to his chamber three times a day for prayer, with the window open looking towards Jerusalem, and he was amply rewarded openly. We have also the case of Hannah, "Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard," but the Lord heard and answered her prayer, in giving her Samuel, the good and obedient prophet. "Peter went up upon the housetop, a retired place, to pray, about the sixth hour." He went there to commune with God, not as did the Pharisees, "to be heard and seen of men," and while there "he fell into a trance, and saw heaven opened," and it was revealed to Peter "openly" "that God is no respector of persons; but in every nation he that feareth him and worketh righteousness is acceptable with him." Secret prayer, the most abundantly blessed of all, is that which our Savior enjoins upon every believer, and if more generally practiced we would enjoy more of that peace of which the world knows nothing. That calm, serene, holy quietude and complacency of spirit which is so necessa- for the perfection of the saints. We would have more brotherly love; more love for the benighted souls of the impenitent; less affection for the treasures of the world which rust doth corrupt and thieves break through and steal. We would have little disposition to speak evil of one another, and talk loosely and disrespectfully of each other; we would have more desire for spiritual conversation. It would be very important to devote stated times to secret prayer. We would not say how often, that must be decided by the wants and circumstances of each one. We cannot pray too often if we pray right. The converted heart deplores its want of spirituality; it longs for a nearer approach to the divine virtues and graces of the heavenly Parent, which can only be secured by constant application to the inexhaustible fountain, and that application made in secret. While family, social and public prayer is proper, and has the promise that "where two or three are gathered together in my name, there am I in the midst of them," yet there may not be that degree of individual assurance and value that belongs to secret prayer. In public devotion there may be dangerous temptations awaiting us, such as to be heard and applauded by men. &c. In private we are alone with God, and a feeling of our individual responsibility to Him, and of our great unworthiness and imperfection, takes possession of us, which is so necessary to make our intercourse profitable to us. These exercises are appropriate anywhere that secludes us from observation, while we are commanded to "watch and pray lest ye enter into temptation;" "watch and pray, for ye know not in what hour the bridegroom cometh;" "pray everywhere lifting up holy hands without wrath or doubting;" ask, cease not to ask and it shall be given you, ask anything in the name of Jesus, and if it is God's will you will get it. God is never weary of gratifying His dear Son and showing the greatness of His love to Him, and till He is weary of Him and ceases to love Him, He shall never be weary of loving, hearing, and heaping favors on them that ask, however unworthy. Hear what the unjust Judge saith, "I will grant the request of this woman lest by her continual coming she weary me." Our merciful Father is not wearied with our pleadings. Instead of weariness, He entreats us to ask Him for all things that we need, and He is ready and willing for Jesus' sake to accept our petitions.

D. NEGLEY.

"Show me the man you honor: I know by that symptom, better than by any other, what kind of a man you yourself are. For you show me there what your ideal of manhood is; what kind of a man you long inexpressibly to be.—*Carlyle.*

DO YOU OBSERVE THE LORD'S DAY?

The following was sent us for publication by I. J. Blickenstaff who thinks it contains some good ideas. After reading it we came to the same conclusion and therefore give it to our readers with the hope that it may accomplish some good in calling the attention of our many readers to the necessity of remembering the Sabbath day to keep it holy.—Eds.

When Christians were few in number, and scattered abroad in heathen countries, there was one mark by which they were known. It was this: they kept the Lord's day—the first day of the week, according to Jewish reckoning—in a religious manner. On that day the first Christians met together to worship God, and to be instructed in the knowledge of the gospel. Hence we are informed by an historian who lived fifteen hundred years ago, (Eusebius,) that it was usual, if any were in doubt of a man's religion, to put this question to him, "Do you observe the Lord's day?" And the answer was often most decided—"I am a Christian; I cannot neglect it." This question was enough to test the character of a man, and to show whether he was a believer or an idolater.

And the same thing is a sure sign now. If a man *truly* bears the Christian name, he keeps the Lord's day. He feels it to be not only his duty to God, but to himself and his family. He cannot slight it, or do without it. He must have rest from labor. It is his birthright as a man; it is his privilege as a Christian. He is willing to work for six days in the week, but he requires one day to refresh his body, and attend to the interests of his soul. All men, however, do not feel thus. It is a lamentable fact that thousands do not value the boon of a day of rest; they either neglect or pervert it. Will *you*, reader, for a few minutes consider its claims?

God, who has a right to regulate the use and employment of our time, has commanded one day out of every seven to be set apart from worldly labor. He only gave us six working days in a week; no man has a claim to more. All, therefore, may labor during six days, because God has so ordered; and all have a right to rest one day in seven, because it is their duty to obey Him. He made this appointment in wisdom and love; for he never orders anything without a good reason, and a kind purpose to be attained by it. The appointment and sanctifying of one day in seven as a day of holy rest, was made at the creation, and was afterward repeated to the Jews. It belongs to all times, places and persons; for "the Sabbath was made for *man*." If it were given to him when he was innocent, and when labor was not a burden, how much more necessary is it now that he is weak and wicked, and earns his "bread by the sweat of his brow?" This season of rest is called, under the gospel, THE LORD'S DAY; not only because it is the portion of time which God calls his own, to be employed in his service, and for his glory; but, more particularly, because on this day our Lord and Savior rose from the dead. It is sometimes called the Sabbath, which means "rest," as it is the season to seek rest from earthly labor and care, both for the body and the mind.

But the claims of the Lord's day, though founded on *revelation*, or what the Bible teaches with authority, are also in full agreement with our *nature*, or what we feel we want. We need rest for the BODY. As sleep is necessary every day of life, so the rest of the Lord's day is needful every week. It is found by experience, as a general result, that where there is no such rest as the weekly Sabbath, the health and strength of a man will decline, and life will sooner come to an end. "Men," says a physician, "who labor but six days in a week, will be more healthy, and live longer, than those who labor seven; and they will do more work, and do it in a better manner."

"The Sabbath," says another physician, "holds the same relation to the week as night does to the day. It is mercifully interposed as a break to labor; a day when the cares and anxieties of life, so far as they relate to the mind and the body, should be laid aside, that man may recruit his strength, and renew his exhausted powers. Unnecessary labor on the Sabbath is a physical sin—a transgression of a physical law, to which a penalty is attached that cannot be evaded. Whoever tramples on the Sabbath, making it a day of toil instead of a day of rest, is living too fast, and will sooner come to the end of his life."—*Dr. Alden.*

There are many, however, who admit the necessity of rest from business, but who give the time thus gained to pleasure-seeking. They say that it is the only day when the working-man can breathe the fresh air, or enjoy a trip by water or land, to see the beauties of creation and admire the works of art. Now, it may be right and desirable that all should have some time for these purposes; but it must not be Sabbath time. We must not ourselves break a plain command, or make others break it, under the plea that it is to secure recreation or health. These must be sought at other times. But there are higher interests than those of the body: the noblest part of man is his SOUL, and for its good especially the Sabbath has been appointed. Six days in the week we are in the midst of the cares and duties of the present life, and are liable to forget that we are to live forever in another world. How needful is it then, that at certain times we should dismiss from our minds the factory, the fields, and even domestic affairs, that we may consider what we are, where we are, and whither we are going! Yet more, that which gives to the day of rest its highest value, is its connection with the gospel. Then we are called to pause in our worldly toil, that we may hear that proclamation of mercy, "God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life." In the quiet and rest of this holy day we may the better listen to the voice of a Father saying to his prodigal children, "Come now, and let us reason together: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Then, too, a Savior declares his love in dying for our sins on the cross, while he invites us in those heart-cheering words: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Consider, if you have lived twenty years in the world, more than a thousand Sabbaths have been spent. If forty years, more than two thousand. If sixty, more than three thousand, or nearly nine years of life. Consider, too, these days of rest and spiritual profit are rapidly coming to a close. Your last will soon be gone; and what then? If you have improved them by a sincere worship of God and belief of the truth as it is in Jesus, you will be saved; if you have neglected the blessings of the Sabbath and of salvation, you will be lost! In this solemn view of the subject, you may be willing to attend to a few plain and practical hints on

THE PROPER WAY TO SPEND THE SABBATH.

1. Prepare for it. Make all your purchases and marketings as early on Saturday as possible. Arrange all domestic duties, so that when the day of rest dawns there may be no hurry or confusion in your house.

2. Enter on the day under a sense of the value of Sabbath hours, and with a desire to improve them. Let the reading of the Holy Bible and prayer engage your earliest attention.

3. Refrain from all business. If you are a shopkeeper, let it be well understood among your customers that you do not, under any pretense, serve on a Sunday. If a master, put no temptation before your men to work on that day; rather in every way discourage and oppose it.

4. Refuse all parties of pleasure, and excursions by rail, horse, or steamboat; find your truest pleasure in serving the Lord. There are other seasons when healthful recreation may be lawfully and rightly enjoyed.

5. Attend public worship with your family. It is written, "Ye shall keep my Sabbath and reverence my sanctuary." Join in the prayers devoutly, in the praises gratefully, and listen to the preaching of the gospel with self-application.

6. Be careful to go to a place of worship where the truth of God, as revealed in his word, is faithfully preached. Through his gracious providence there are few places in our highly favored country where this cannot be attained.

7. If a parent, keep your children out of the streets; send them to Sunday school, or hear them at home read a chapter in the Bible. If they are grown up, use all your influence to lead them to honor this day, and go with you to the house of God.

8. Avoid the newspaper entirely on the Lord's day. Politics, police-office reports, and worldly news and conversation in general, do not agree with thoughts and feelings suited to the day.

9. Seek the spiritual good of others. The Sabbath rest is not in idleness. If you have the opportunity, let some portion of the day be employed in visiting the sick, relieving the distressed, teaching the young, or in other works of Christian love.

For the Pilgrim.

THE GOODNESS OF GOD.

We cannot look in any direction where the Creator's love does not smile around us. In Him we live, move and have our being, and all that we possess flows entirely from the exhaustless source of His bounty.

From the first moment of our existence, His guardian arm surrounded us, and at this present moment, we are the objects of His providential care. Justly is the earth said to be full of the goodness of the Lord.

It is God's air we breathe and God's sun that enlightens us. The grateful vicissitudes of day and night, the revolutions of the seasons, marked by the regular return of summer and winter, seed time and harvest, are all appointed by His unerring wisdom. It is His pencil which paints the flower, and His fragrance which it exhales. Wherever there is life, there is some degree of happiness. There are enjoyments suited to the different powers of feeling, and earth, and air and water are, with magnificent liberality, made to teem with life.

Let these striking displays of creating goodness call forth, on our part, responsive love, gratitude and veneration. One who has raised us up to behold the light of day and to enjoy all the comforts which this world presents. Let our heart send forth a perpetual hymn of praise, evening and morning. Let us celebrate Him who maketh the morning and evening to rejoice over our heads, who openeth His hand and satisfieth the desire of every living thing.

How graciously has our Creator,

through His goodness, manifested Himself to us through a crucified Redeemer? How gracious indeed the care with which He has provided a remedy for our spiritual wants and an answer for those longings and fears which look beyond our present state of existence. Cannot we obey Him in all His calls? What you do, do in the fear of the Lord. His blessings change not with the rolling years. When the believer thinks of them, his heart becomes heavy, it overflows with deep emotion. Call upon the Lord then, He has been merciful with you.

Sinners, He has been waiting to the last moment. "How often would I have gathered you even as a hen gathers her chickens under her wings, but ye would not." Now perhaps He sees fit to cut you down by the cold monster death. Come unto Him before it is forever too late.

D. G. LINT.

Somerset, Pa.

A SWEETLY SOLEMN THOUGHT.

These beautiful lines have been forcibly presented to my mind. In them there is solemnity that should cause the wanderings of the mind to be concentrated to each day of our lives, as the poet would have us to understand.

"A sweetly solemn thought
Comes to me o'er and o'er,
To-day I'm nearer to my home
Than e'er I've been before."

O may these lines be ever present in the minds of us who are traveling home to God, in the way the fathers trod. The thought comes to us, to-day we are nearer to our home than e'er we've been before. A truthful saying indeed, and shall we have another? To-day is ours but to-morrow is not.

Then dear brethren and sisters, let us at all times be on the watch lest at any time we should enter into temptation. A solemn thought that by to-morrow we may be called home to give an account of the deeds done in the body. We cannot live too close to God, as each day we are one day nearer to our home, so we should make that much of an advance in the good work and cause of Christ. We should feel that each day brings us one day nearer to our God, that when the last day on earth comes, we can go with Him to our eternal rest at the right hand of God, and be forever at home with the bright angels around the dazzling throne of God.

A sorrowful solemn thought, one that makes my very heart pain to think of you, poor sinner, who are at variance with God. He is sure to conquer, a battle ne'er has lost. Have you ever thought that to-day you are one day nearer to your home? What do you call your home? There is a home for you as well as for the saint. Do you mean to stay on this earth or go to the place, a home prepared for the devil and his angels, that is, the home prepared for those who are at variance with God.

O sinner think of to-day as being your last. Evidently one day will be the last, and it the Lord only knows. Then inculcate a feeling with the poet,

"Feel as if now my feet
Were slipping o'er the brink,
For I may now be nearer,
Much nearer than I think."

A. H. GOOD.

For the Pilgrim.

THE KINGDOM OF PEACE.

It is recorded in the Scriptures that when our Savior was about to depart from a village of the Samaritans that would not receive Him, two of the disciples asked their Lord, if they should command fire to come down from Heaven and consume them as Elias did, and He turned and rebuked them and said: "Ye know not what manner of spirit ye are of, for the Son of man is not come to destroy lives but to save them."

How plainly does it here appear that the followers of the Lord Jesus Christ, under the gospel dispensation, are not allowed to do many things which were done by the most holy and upright under the Old Testament dispensation. They were now to be translated into a new and more spiritual kingdom than they had hitherto been acquainted with. No revenge, no resentment nor violence was to be employed in support of this kingdom, but it was to be a kingdom of peace and righteousness, where the followers of the Prince of Peace beat their swords into plough shares and their spears into pruning hooks and learn war no more. A kingdom wherein the followers of the meek and lowly Jesus are to be possessed of the same spirit with their Lord and Master and walk as He also walked. Such a religion gives no sanction to war and bloodshed as most of the pretended guides and teachers in christendom have induced the people to believe, which circumstance, if there was nothing else, sufficiently proves that the ministers of antichrist are now numerous in the world.

The design of the gospel was not only to put an end to wars, but it was also intended to subdue the inordinate passions of men, so that there should be nothing to hurt or destroy in all the Holy Mount. To attain to this condition, self must be denied and the cross be taken up. A religion without self-denial is like the religion of too many at this time, is a religion of man's invention, and not that Divine religion preached by Jesus Christ, which teaches men that denying ungodliness and worldly lust, they should live soberly, righteously and godly in this present world. But the greater part of the ministers of this day, instead of inculcating this doctrine of self-denial and holy living, suffer their hearers to indulge in unholy and worldly desires, countenance them in all their pride, extravagance and folly of conduct, dress and equipage, and require no other self-denial or mortification of spirit, no other mark of their being transformed in their affections from the present evil world or of being a branch of the true vine Christ Jesus, than merely a conformity to the outward rites of ceremonial worship, and such is the delusive security of many, and such the darkness in which they are enveloped, that all reproof is lost upon them, and hints upon reform only excite ill will, or are treated with disdain.

A PILGRIM.

REST FOR THE WEARY.

"God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

Blessed assurance: "God shall wipe away all tears from their eyes." Oh, ye whose cheek are bathed with the fountains of the heart, whose eyes are heavy with much weeping, look up through your tears; hear the sweet promise coming to your ears from the mouth of His angel, all your tears are to be wiped away, and by His hand.

When our Saviour had endured temptation and sorrow, when almost sinking beneath the weight of His burden, angels came and ministered unto Him. But *God Himself* shall wipe away all tears from thine eyes. Oh! saddened, earth-weary mortal, a little while and tears shall be unknown to thee.

Are you weeping because a loved one has been taken from your embrace? Has death snatched a cherished treasure from your heart, leaving it lacerated and bleeding—every fibre quivering with an agony of grief? Oh! be comforted, for "there shall be no more death." And though the grim spectre now stands between you and the idol of your earthly affections, he shall not be admitted to that tranquil abode; he has only power to wound us while we dwell within the boundaries of his domain. When you have passed beyond, all tears shall be wiped away from your eyes, and death shall no longer stand between you and the dear objects of your love.

Weary sufferer tossing restlessly upon thy couch of pain and languishing, counting the moments as they drag slowly by, looking forward eagerly to each to-morrow, and when it has come, finding yourself disappointed because it brings no relief—there is for you a balm of consolation. Listen! "neither shall there be any more pain." How you have thought, have wondered, and speculated upon the imagined moment, when you might be free from the pain which haunts even your sleeping hours; how you have tried to force memory to recall the time when you did not know this misery; you find little in looking back; if you look forward unto to morrow, or next week, or next month, you can see no prospect of relief. But oh! it has been decreed by one who is able to accomplish all things, that there is a place where pain is forever unknown! Ah, then, take courage, poor suffering one; every pang shortens the time of your suffering, soon, ah! how soon you little know, you will be free from all pain, your tears of sorrow shall have been all wiped away, and you shall be rejoicing with thousands who have, like you, been freed from pain, sorrow and tears.

F. S. C.

FAMILY GOVERNMENT.

The great difficulty in family government arises from the fact that few parents ever learn to govern themselves. It was said of old that "he who ruleth his own spirit is greater than he who taketh a city." The fact is, that the ruling of his own spirit is about the last accomplishment ever arrived at by mortal man; and the remark is equally true to mortal women. Hence, the government of children is poor enough, as a general thing. In fact, it is, in the many cases, no government at all, but simply the venting of some father's or mother's, or teacher's spite upon a child that has done something to stir up the evil passions of one's nature. Some say that the more they punish their children, the worse they seem to grow. That may very well be, if parents punish them because they are annoyed or angered at something they have done. A parent should never punish a child when he is the least bit "put out" with it, or for any reason whatever except the highest good of the child itself.

WORKING CHEAP.—"What does satan pay you for swearing?" asked one gentleman of another. "He don't pay me anything," was the reply. "Well, you work cheap, to lay aside the character of a gentleman; to inflict so much pain on your friends and civil people to suffer; and lastly to risking your own precious soul—and all for nothing. You certainly do work cheap—very cheap, indeed."

BEAUTIFUL REMARK.—A pious cottager residing in the midst of a long and dreary heath was asked by a visitor, "Are you not sometimes afraid in your lonely situation, especially in the winter?" He replied, "O, no! for Faith shuts the door at night and Mercy opens it in the morning."

FAMILY WORSHIP.

As the fruit of the harvest is connected with the sowing of the husbandman; or, more aptly, as the heritage of the child is connected with the wisdom and industry of the parent, so are the immortal destinies of the children connected with family worship. If you train up a child in the way he should go, the Word of God is pledged that when he is old he will not depart from it. And what kind of home training is more in keeping with the way of God's commands, and which tells more effectually upon the present and future interests of the child than when the father, the mother or elder brother, like the patriarchal priest of old, ministers at the home altar? When he opens the Bible, and lets God speak words of admonition for daily duties and consolation for life's troubles, or words of caution against worldly or hellish snares, and of encouragement to a life of holiness; when the family priest offers prayer, and thus speaks to God for himself and his; raises them in the arms of faith to the throne of grace, with all their sins and temptations and cares, that they may have daily pardon, deliverance and salvation, and, if possible, with united heart and voice, praise the Lord for family mercies in the use of psalms and hymns and spiritual songs. This gives cheerfulness and encouragement to family worship—too often a dull heavy task for the child. It will prepare him all the better for the duties of the day, and there is no means so effectual to mitigate the cares and sorrows accumulated during the day as the evening offering of praise; it tends to recall our mercies, which always outnumber our afflictions.

Yes, this most important part of family training cannot be dispensed with. When the child is to be fitted for its immortal destinies, its spiritual heritage is *linked* to the home altar. He may go astray as he leaves the parental fireside, and as he is driven to and fro by temptation's storms, but the remembrance of that altar, the forms of father and mother and loving sisters all supplicating God in his behalf, and the remembrance of its godly lessons, he bears within the tempest tossed soul, will afford him an anchorage, and will enable him sometime to reach the haven of salvation. When he is old, he will not depart from the way of righteousness in which he there was trained. This has been the actual experience of many a prodigal son.

On the other hand, how many have been swallowed by the billows of temptation and worldliness, or wrecked upon the shoals of infidelity for want of this heaven-derived anchorage? You may train the child's mind to the extent of its capacity, and leave it a rich intellectual heritage, and you may train it for the race of worldly gain, and besides, endow it with inexhaustible riches; but left without this *religious heritage*, and you have *defrauded* that child! It is true, you have done your best for it as one that is to have no destiny for this world alone, but for its immortal, its higher destiny, you have made no provision, and your intelligent, affluent son or daughter, so far as the parent's training goes, may sink a spiritual bankrupt into the prison house of irredeemable despair! "Pour out Thy fury upon the families that call not on Thy name!" No wonder this retribution, when so much evil to God and mankind must result from a neglect of the duty.

Where there is no family worship, soon there will be no family religion; instead of the fire of the altar being kept burning from generation to generation, that fire may die out in the generation that now is, and "Ichabod" will be written upon that altar—the glory of God is departed. The sons and daughters, going forth to form new families, will, most likely neglect the altar, and possibly deny the God of their fathers, and family apostacy be the sad consequences. Thus fountains will be opened everywhere, which, instead of sending forth streams to make glad the city of our God, will deluge the land with spiritual corruption, which is a stench in the nostrils of a holy God, and to man they prove most fatal. Why the frequent dissolution of the conjugal ties; the alarming domestic infidelity; the increase of crime; the rapid social disintegration; our nation filling with elements which, like the rumbling within the volcano, threaten to overwhelm us with destruction? I will not say that the source of all this can be traced to the altarless households of the generations now ending; but when I remember the history of Israel, and of other and more recent nations, I am authorized in saying that the social corruptions of the times would be far less, had family religion abounded in this generation as it did abound in the former generation. "Pour out Thy fury upon" whom? The full record of inspiration is, "Upon the *heathen* that know Thee not, and upon the *families* that call not upon thy name." Here God himself places side by side the neglecters of this duty and the *heathen* who know not God! Oh, if God did pour out his wrath upon Nebuchadnezzar and upon all the heathen, what will be the doom of those families, in this age of Christian light and priviliges, who call not on the Lord? Surely it will be more tolerable for Sodom and Gomorrah in the day of judgment than for such families! Therefore, let the altar burn daily in every family, and like Joshua, let every father say, "As for me and my house, we will serve the Lord."

Like some lightning rod, which averts the stroke of terrible clouds from your dwelling, so the ascending prayer and praise of the altar will save you and yours from the wrath of God. It will strengthen the bond of family affection; it will aid in family government, and it will afford a constant foretaste of heaven—for heaven is a family and its service holy communion and praise.—*Christian Observer.*

A Poor Rich Man.

Daniel Dancer was a noted old miser. He did not value money for its worth, but simply as something to hoard up and feast his eyes upon. Though possessing an income of many thousands of pounds a year, he lived in the most wretched manner.

He wandered about every morning over the common in search of any old scraps he could possibly turn to account,—bits of old iron, paper, locks of wool from the hedges, old bones (which he took home, and first carefully picked, then gave to his dog.) He delighted in mouldy crusts, and fragments from the table, but had such a horror of "extravagance," that he could hardly be induced to eat a good joint of meat, even when it was given to him. Though owning very fine timber-land, he would pick up his fuel, bit by bit, from under his neighbors' hedges, and even when he had gathered a great store of it, would lie in bed all a winter's day to save it. He had chests full of good clothing in his house, but would never wear it. He kept his rags about him by old sacking, bound with rojes of hay. With these he covered his stockings in cold weather, giving him a most distressed appearance. He patched his old shoes so often, that they at last came to be almost shapeless bundles of leather on his feet.

His old house was so wretched, that no carpenter would dare set about trying to repair it after his death. A large tree had actually grown up inside, and pushed its top through the roof. It was found, however, to be very rich within. Large bowls of guineas were found hid about in various places, sometimes buried in the kitchen, or filled into chinks about the chimney; while rolls of bank notes were stuffed into the covers of old chair-backs. In the stable, however, were found the richest stores, a large sum of money being hidden there among heaps of rubbish. Very likely there were other valuables which never came to light.

All his life this poor rich man was heaping up his hoards, only to go away at last and leave his idols. He had no treasure laid up in Heaven. For seventy-six years he has been in eternity; and, oh, how unavailing his regrets over his wasted life! How worthless his bowls of guineas look to him now! How much more blessed the lot of those who send their treasure on before them in the shape of good works and alms-deeds!

Never begin to feel this passion of avarice; it is like nursing a viper in your bosom. Never save your pennies just because they are money, but because they will buy something useful. —*Early Days.*

Energy.

Give me the man of energy! The man who stirs about and keeps things alive about him. The man who is at his post by time in the morning prepared for business, and willing to toil and meet the difficulties that arise in his path during the day. He who is energetic is always found enterprising, and if he cannot find one thing to do he can another; he does not wait Micawber-like, for something to turn up, but creates something, and whatever may be his defects or shortcomings in other respects, energy and enterprise will cover them all, and he will be respected and appreciated by the community in which he lives.

On the other hand take away the indolent, dilatory, trifling man, who spends the best part of the day in bed, and then repair to his business not fully aroused, spends part of his day perusing the papers and loitering around, then starts out to transact business, and returns in an hour exhausted. Procrastination is his bane and a continual putting off, which, when the day closes, ends in nothing accomplished. Idleness is the root of all evil, and has done more to ruin the human family than any other vice.

THE TRUE GREEN OLD AGE.—We know not a more beautiful spectacle in the world than an old man who has gone with honor through all its storms and conquests, and who retains to the last this freshness of feeling that adorned youth. This is the true green old age; this makes a southern winter of declining years, in which the sunlight warms, though the hearts have gone. Such are ever welcome to the young—and sympathy unites, while wisdom guides. There is this distinction between respect and veneration; the latter has always in it something of love.

A CHEERFUL VIEW OF THINGS.—"How dismal you look!" said a Bucket to his companion, as they were going to the well.

"Ah!" replied the other. "I was reflecting on the uselessness of our being filled: for, let us go away ever so full, we always come back empty."

"Dear me! How strange to look at it in that way," said the other Bucket. "Now I enjoy the thought that, however empty we come, we always go away full. Only look at it in that light, and you'll be as cheerful as I am."

Youth's Department.

HE CALLETH THEE

Go and tell Jesus all thy sin,
Try not to hide thy shame within;
Go and tell Jesus all thy fears,
Trust thou his love—He knows thy tears!

Go and tell Jesus thou art lost;
Think of the price thy ransom cost,
Think of his cross, think of his prayer,
Hear his kind voice—do not despair.

Go and tell Jesus how thy heart
Shrinks from his glance, which like a dart
Pierces its depths, fills thee with fear;
Go and tell Jesus, He will hear!

Li-ten! He calls—He calls for thee:
"Weeping soul, come nearer to me;"
Rise to thy feet, lift up thy head,
See the dear Lord, whose look you dread.

How canst thou doubt thy waiting Lord?
Where is thy faith in Jesus' word?
O, cease to wound that loving breast,
Where all thy hopes of life must rest!

—*The Christian Banner.*

A SAD PICTURE.

To-day I saw a quite young man, just passing from his boyhood years, *drunk*, with a bottle of whiskey in his pocket. To me it was a sad picture indeed, to see a young man entering upon an active life with such a mark, and with such prospects for a life of misery and wretchedness here, and worse in eternity. I say prospects, for let me tell you dear children and youth who read the PILGRIM, he that yields to the influence of strong drink so far as to drink at the bar, and then put the poison in his pocket for the purpose of feeding his morbid appetite regardless of consequences, is on the road to ruin and almost beyond reach; his prospects seem to me gloomy indeed, unless by some mighty power he can break the iron chain that is drawing tighter and tighter around him. I imagine as I look back upon his young life, I see a bright boy upon whom a dear mother lavished her love and care, and a father looked upon with a hopeful heart, but in a way I know not, the wily tempter found a way to the appetite of that boy. It may have been by the mother, with her own hand handing to her darling boy a *brandy peach*, or by the father giving the sugar in the bottom of the toddy glass, or by a friend putting the poison cup to his lips and then to the lips of this boy; but let that be as it may, one thing is certain by some means and somewhere he took the *first drink*. And that first drink has done a bad work, for it is certain had he never taken the first drink he never would have taken the second, and he would to-day have been a sober man, but alas! he now, I fear, is following along in the wake of a numerous throng that is treading the broad and sure road that leads to ruin—ruin of character, ruin of intellect, ruin of self-respect, ruin of *body* and ruin of SOUL. In the name of all that is good and lovely let me entreat you dear reader, to beware of the "FIRST DRINK." Never touch the demon and you are safe and secure from his iron grasp. No other course is safe; the occasional dram-drinker is not sure he will not fill a drunkard's grave, and go to a drunkard's hell!

I knew a man who in his youth felt the drawings of that "spiritual" demon alcohol, and by a determined effort broke the spell and was made free, and for twenty years has stood aloof from the monster curse. If there is one that read these lines who feels they are not free from the drawings of this "strong man" we would warn you to draw back before it is too late! Make one determined effort to place your feet on *tetotalism* ground, *be a man*, and stand there and you are safe, though intemperate legions howl, reproach and blaspheme, you are safe,—though the fires of a drunken world seathe around you, you are safe, and though devils lure thousands to the "pit" of blackness and darkness you are safe from that evil. Let your motto be "Touch not, taste not, handle not" the unclean thing. May God help all our dear young readers to keep themselves "unspotted" from this monster giant who blackens character and soul.

J. S. FLORY.

Joe's Enemy.

"It's my dreadful temper. I try to cure it. I think I have, and then it breaks out worse than ever. O, mother! what shall I do? what shall I do?" cried poor Joe in despair.

"Watch and pray, dear: never get tired of trying; and never think it is impossible to conquer your faults," said Mrs. March, drawing the rough head to her shoulder and kissing the wet cheek so tenderly that Joe cried harder than ever.

"You don't know, you can't guess how bad it is! It seems as if I could do anything when I'm in a passion; I get so savage I could hurt any one and enjoy it. I'm afraid I shall do something dreadful some time, and spoil my life, and make everybody hate me. O, mother, help me, do help me!"

"I will, my child, I will. Don't cry so bitterly, but remember this day and resolve with all your soul that you will never know another like it. Joe, dear, we all have our temptations, some far greater than others, and it often takes us all our lives to conquer them. You think your temper is the worst in the world; but mine used to be just like it."

"Yours, mother? Why, you are never angry," and for a moment, Joe forgot remorse in surprise.

"I've been trying to for forty years, and have only succeeded in controlling it. I am angry nearly every day of my life, Joe; but I have learned not to show it; and I still hope to learn not to feel it though it may take me another forty years to do so."

The patience and the humility of the face she loved so well was a better lesson to Joe than the wisest lecture the sharpest reproof. She felt comforted at once by the sympathy and confidence given her—the knowledge that her mother had a fault like hers, and strengthened her resolution to cure it; though forty years seemed rather a long time to watch and pray, to a girl of fifteen.

"My child, the troubles and temptations of your life are beginning, and may be many; but you can overcome and outlive them all, if you learn to feel the strength and tenderness of your Heavenly Father as you do that of your earthly one. The more you love and trust him, the nearer you will feel to him, and the less you will depend on human power and wisdom. His love and care can never be taken from you, but may become the source of lifelong peace, happiness, and strength. Believe this heartily, and go to God with all your little cares and hopes and sins and sorrows, as freely and confidently as you come to your mother."—*From "Little Women."*

CORRESPONDENCE

A Reporter is wanted from every Church in the brotherhood to send us Church news, Obituaries, Announcements or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our invitation is not personal but general—please respond to our call.

A LARGER PAPER WANTED.

Dear Brother:—We are pleased to learn that you manifest a willingness to enlarge your excellent paper, if the brethren think it proper to support you in the extra expense which such a change will necessarily incur; and you also manifest a desire to know the minds of the subscribers respecting the same. This grants us the liberty of expressing our views, which you may take for what they are worth. We had thought of thus writing you respecting this matter, but have deferred it until the present, and we hope you will not consider us meddling in your business, when we express ourselves at some length, and with a degree of precision in giving you our views.

We are of the opinion that your paper is entirely too small to contain sufficient matter, in quantity and variety to meet the wants of the Brotherhood in general. It is good, what there is of it, but then it is entirely too small, and it is therefore necessary that other papers be taken to procure a regular supply of useful reading matter.

The most of your readers desire some of our, as well as other national affairs; the general and leading movements in the world with some account of scientific discoveries, explorations, historical researches and the news in general, which to procure, they are driven to the necessity of taking papers the contents of which are scarcely fit for the mature minds, let alone children. In addition to this we want the general religious news of the Brotherhood, in short, the readers want to know just what is going on among the Brethren. Hence, we will suggest a few items agreeable with our understanding of the wants of the Brotherhood.

1 The PILGRIM ought to be at least as large as the "American Christian Review," and *good* paper.

2 The body of the type should be the same as it is.

3 One entire page should be printed in Pica, for the benefit of the aged readers. This would afford them much pleasure.

4 One entire page should be printed in *Great primer*, for the benefit of children. Of all the styles of type there is none that pleases children so well as this. They even think more of it than pictures. So much is it admired by them that some Sunday School papers are appearing in this type. Such type as this would, in the estimation of many, increase the value of your paper very much, and I am one of them.

5 Never publish an article unless it contains a *heading* which appropriately expresses the nature of the subject of which the article treats. This important matter is too much neglected by many editors.

6 Never place more than one or two *long* articles on the same page. Long articles, like long sermons, ought to be few and far between.

7 Spare no pains to procure a number of good contributors to your paper, even if at some cost. Writing, like everything else, is a business and requires time, and is always somewhat expensive to the writer. Good writers cannot always prepare matter for the press, just when they have nothing else to do, nor is it proper that they should devote too much time and money to the preparation of public matter, for which they receive not even so much as the expenses, when their time and money are otherwise lawfully required to support their families. Those who devote their time to writing, prepare matter with little difficulty, while others regard it as a laborious task.

8 Let the price of such a paper be what you may think proper; we should think about $2 00

9 Publish quite a lot of them, and let your agents be actively engaged in distributing them everywhere and procuring subscribers.

Now brother Brumbaugh, we are not running your paper, and of course should not dictate too freely, but at the same time you wish to know the wants of your readers, hence you have before you a piece of our mind, and if it will not assist you any, it certainly can do you no harm.

We are highly pleased with your paper, and shall labor to send you all the subscribers for the coming Vol. that we can possibly secure.

A READER OF THE PILGRIM.

NOTES OF TRAVEL.

On the 29th of June in company with Bro. C. Masters we set out on a trip to labor for the Lord and for the welfare of souls. At 10 a. m., had meeting at Bro. John Martins, at 4 p. m. at Hutchison's School House. All night at friend M. Hutchisons, next day went to Lick Creek Meeting-house, Summers co. At this place our appointment and that of a Methodist circuit rider were at the same hour, we gave way to him and heard a man preach that we are saved by faith *alone*, notwithstanding James says, "By works a man is justified, *and not by faith only!*" Preaching in the afternoon to a large and attentive congregation. All night with friend S. Martin.

Next day went to school-house near Meadow Bluff. Meeting in the afternooo. All night with brother I. Richardson. Two meetings next day at the same place, dined at brother Hibb's; all night at brother John Forren's. Much interest was manifested at the meetings.

Next day, July 3rd, meeting at the Blue Sulphur Springs. Notwithstanding it was in the height of harvest, there was a large turn out. Two added to the church by baptism. I immediately set out to attend an appointment for afternoon at Brown's school-house. Brother Masters had gone on to same point in the morning to attend a meeting at 11 o'clock. He had a crowded house and good attention. Owing to having missed the road, I was behind time, but found a crowded house waiting patiently, and who listened attentively to the word preached. All night with friend Brown.

July 4th. Meeting at Dickenson meeting-house. Home with sister Masters. Owing to my severe labors, I was quite fatigued and unwell; so I tarried with our dear sisters and the kind family until next day, when we returned to our home and found all well. Thanks to God for his goodness, and thanks to all the dear brethren, sisters and friends for their kindness.

July 27th. Took the train at the Falls of Kanawha, and went to Charleston, the capital of our State. Took dinner and supper with sister M. and Allen Haws. Meeting at night in the city, home with brother I. Starkey, who, next morning, took me in his conveyance to Two mile school house. Good turn-out and good attention. Back again to Bro. Starkey's. Meeting in the city at 4 p. m. Home with friend Fitzgerald. At night went to hear a United Brethren preacher hold forth at the court-house. All night with friend Allen Haws.

Next day brother Starkey took me to Rose Valley school-house. Meeting a. m. Home with brother Perry, who took me at night to a school-house, several miles farther down the river. Good congregation and attention. Home with friend C. D. Ferguson, where I was kindly entertained for the night. Next morning brother Starkey took me back to Rose Valley school-house. After service, one was willing to be "buried with Christ in baptism;" so she was immersed beneath the waves of the great Kanawha; and, coming up straightway out of the water, thanked and praised God with exceeding joy. After taking some refreshments brother Perry took me to Coal's Mouth, where I expected to meet one to convey me further on; but my letter had failed to go in time, so I had to foot about 4 miles up Coal river to friend S. H. Meadows, where I was kindly received and cared for.

Next morning set out afoot and went to friend H. Belcher's. By the kindness and perseverance of Mrs. Belcher and others I succeeded in getting a horse to ride to brother Fisher's, who I found at home, and tarried with him and family until next morning, when he let me have a horse to ride to Lincoln county, meeting at 4 p. m. All night at brother W. L. Stower's. Next day at 9 a. m. met at Sand Run school-house, with the members of the church, to whom we gave a kind exhortation and admonition to steadfastness. Public preaching at 11 o'clock, one precious young soul added to the fold by baptism. Meeting again at same place at 4 p. m., after which we took the parting hand from dear ones, and had an expression from some that they intended soon to unite with the church. Kindly entertained for the night at the house of friend J. S. Miles.

Next day, in company with Bro. Stowers and sister Mary Christian, returned to Bro. Fisher's, Putnam co., Meeting in a pleasant grove, near his house, at 4 p. m. Took supper at Mrs. Alford's. Meeting at night in school-house near by. Returned to brother A. P. Fisher's. Next day, (Sunday), at 11 o'clock, meeting at Elizabeth meeting-house; large turn-out. Home with sister and friend Akin. Just after dinner went to the home of a sick friend, who had requested meeting at his house. Found a good congregation. Preached to them and then set out to attend my appointment at the Falls of Coal at early candle light. Found a good congregation, and preached the third sermon for the day. Home with friend Meadow's.

Next morning on foot went to Coals Mouth, or as it is now called St. Albans; and at 10 a. m. took the train for Charleston. Took dinner with brother Starky, and tarried until evening. Took supper with sister Haws and thence to the train, and on to the Falls of Kanawha, where I found my son awaiting me with conveyance. Arrived at home August 9th, found all well. In the section of country I visited there is a great demand for the true doctrine to be preached. At some points after preaching there were not less than 9 or more applicants for preaching. In the depths of my soul I was made to exclaim, Lord, what shall I do? Precious souls, begging for the bread of life and none to carry it to them! May the Lord send more laborers into this field is my prayer.

J. S. FLORY.

UPTON, PA. }
August 27th, 1872. }

Beloved Brethren:—After being silent by way of writing for the PILGRIM for a considerable time, I this day, have come to the conclusion to pen a few lines for your worthy paper.

I have tried to be a careful reader of the PILGRIM for nearly two years, and have came to the conclusion the brethren are trying their utmost to spread the Gospel in this humble way. Now to the subject I thought of giving a few ideas in regard to the Supper that our blessed Savior instituted the same night he instituted Feet-washing and the Communion. As far as I know, we, the Brethren, are the only people that believe in the Lord's Supper, all others believing, or at least preaching and practicing that the Communion of the bread and wine is the Lord's Supper. We are prepared to prove, by the Gospel, that there stands in connection, three distinct and separate things, namely: Feet-washing, the Lord's Supper and the Communion. It has been so often proven from the Gospel, by the Brethren that I at this time do not intend to spend much time in proving it again, but, by the help of God wish to show to all who may read this article that what we are blamed for by perhaps almost all persuasions of professional Christians, certainly must be a great mistake on their part, that is, that we eat the Jewish passover, or that the Savior gave the example for so doing on that doleful night. Now in the first place, I will prove that the Savior was no more under the law at the time he instituted Feet-washing, the Lord's Supper and the Communion. He teaches us that he came not to destroy the law and the prophets, but to fulfil them and he did so by being subject to them until about the age of thirty. Then he commenced opening the new way and the first start of that way was when he came to John the forerunner and desired baptism at his hand and accordingly was baptized by John in the river Jordan, for we read, "the law and the prophets were until John, since that time, the kingdom of God is preached and every man presseth into it." Luke 16: 16, and also we read in the 1st chapter of Mark, "the beginning of the Gospel of Jesus Christ the Son of God." The apostle Paul also says, "the law was our schoolmaster to bring us to Christ," but after faith has come we are no longer under a schoolmaster. Now, from the above named Scriptures and many more that might be named, it seems very plain that the Savior could no more eat a Jewish passover after he opened his christian ministry. It seems very strange that we, the professors of the different denominations cannot see eye to eye upon these plain portions of the word of the Lord. God knows my prayer has often been the same that the blessed Savior prayed for in his high priestly prayer, "that all might be one as him and the Father were one;" and this will only come to pass when we agree to take Jesus as the man of our counsel and his word as the rule of our practice. With these solemn thoughts resting upon the mind, I will give this article over for the perusal of the candid reader, hoping that it may at least do some good, feeling very much interested in behalf of souls, especially such that come close in practice and have expressed a desire to me that the little difference might be wiped away. Now I will say in conclusion, give us your hand and Jesus your heart, and we will lay one hand on the Gospel and say amen to every command as therein taught.

GEORGE MOURER.

Dear Pilgrim:—I will give a little church news which may be of some interest to your many readers.

Quite a new era has dawned on the Limestone Church, Tenn. The brethren met for public worship on the 23rd of July and continued the meeting until the 25th, at which time eight precious souls were made willing to take the yoke of Jesus and learn of him. They had an election deacons, when the lot fell for upon the following brethren: Emanuel Klepper, John pence and John Browning. May they be faithful to their calling and help to gather many sheaves into the Father's Kingdom. We were made glad to see the church move onward.—Brethren, let our watch word be onward and upward.

Yours in Christ.

F. W. DOVE.

Jonesboro, Tenn.

Announcements.

LOVEFEASTS.

DUNNINGS CREEK, Bedford co., Pa., Oct. 19th at 4 o'clock, p. m.

RIVER FALLS Church, Pierce co., Wis. Sept. 7th, 10 o'clock, a. m.

CONEMAUGH Church, Cambria co., Pa., Sept. 13, at 4 o'clock, p. m.

BLACK RIVER Congregation, Medina co., Ohio, Oct. 9th.

LOST CREEK, Juniata co., Pa., Oct 16th, at 1 o'clock, p. m.

Bell CREEK Church, Dodge co., Neb., September 21st.

Waddam's Grove, Stephenson county, Ill., Oct. 12th and 13th.

Meadow Branch, Md., Saturday October 12th. Commencing at half past 1 o'clock p. m.

Sam's Creek, Md., Tuesday, October 15th, commencing at half past 1 o'clock p. m.

Hamilton Branch, 4 miles North of Hamiltoo, Daviess Co., Mo., Oct. 12th 2 o'clock p. m. To continue over Sunday.

Clarian Church, Clarian Co., Pa., Oct. 5th and 6th.

Howard Congregation, Howard Co., Ind, Oct. 17th. Those coming by railway will find conveyance at Kokomo on the day previous.

Okaw Church, Piatt Co., Ill., Oct 9th, at at 10 o'clock a. m.

Bethel church, Holt Co., Mo., September 14th, 15th, at 4 o'clock p. m.

Clover Creek, Blair Co., Pa., Oct. 17th; 18th, at 4 p. m.

Salem Congregation Frederick Co., Va. Saturday and Sunday, 14th and 15th of September. Commencing at 1 o'clock p. m

At the house of Daniel Glicks, Andrew co., Mo., October 5th, commencing at 4 o'clock, p. m. Meeting will be continued if aid can be obtained. Address Daniel Glick, Flag Spring, or J. B. Bashor, Whitesville, Andrew co., Mo.

The brethren of Yellow Creek, Bedford co., Pa., will hold their Communion Meeting, Tuesday, October 15th, commencing at 4 o'clock, p. m. The usual invitation is given.

The brethren of Raccoon, Ind., have appointed their Communion Meeting on the 10th of Oct., and give a general invitation. Ladoga is the R. R. Station. Meeting 1¼ miles north-west of town. R. H. MILLER.

Dear Pilgrim:—Please announce that the Brethren at Brownville Washing county, Md., will hold their Lovefeast on the 5th and 6th of October, commencing at 10 o'clock.

Brownsville is immediately on the railroad from Hagerstown to Hapersferry. Can be approached from Hagerstown, 6.30 a. m. 12 m. 5 p. m. From the south, 7 a. m. 12 m. 1.30 p. m. We would be pleased to have brethren and sisters with us, especially ministering brethren. E. SLIFER.

Dear Brethren :—Please announce in the PILGRIM that, the Lord willing, we intend to have our Lovefeast in the Dryvalley Meeting house Mifflin co, Pa., commencing at 1 o'clock P. M. Preaching next day until noon. We give an invitation to all who may have a desire to be with us, especially to the ministering brethren. JACOB MOHLER

Dear Brethren: Please announce through the PILGRIM, that we, the brethren of East Nimishillen Congregation, Stark co, Ohio, intend, the Lord willing, to hold a Lovefeast in our Meeting-house on Saturday the 28th day of September, beginning in the forenoon, as usual, and continuing the next day. A hearty invitation is given to all, especially to the ministering brethren.

HENRY BRUMBAUGH.

District Meeting.

Southern Ill., in the Ottercreek Church at the Pleasant Hill Meetinghouse, 3 miles south-west of Virdin, Macoupin co., Monday, Oct. 14th. A Communion Meeting at the same place on Saturday before.

DIED.

BECHENBAUGH.—In the lower Miami Church, Montgomery Co., Ohio, August 20th, sister Catharine Bechenbaugh, aged 66 years, 4 months and 18 days.

She was afflicted for about five years when death came and relieved her of her sufferings. Funeral services by the brethren from Revelations 14 : 12, 13.

DANIEL BOCK.

SIMPSON.—In the Limestone Congregation, Washington Co., Tenn., July 16th, 1872, Barbara Simpson, aged about 66 years.

She was a daughter of Benjamin *Bashor* who moved from Pa. to Va. when his children were small, and at this place he died. Through course of time the remaining part of the family removed to Tenn. where they have a large connection, also in Mifflin Co. Pa. and Mo. F. W. DOVE.

Dear brethren :—Enclosed you will find a notice of the death of my brother Solomon. The notice was clipped from the Shelby *Republican*, published in Shelbyville, Ind., where the deceased resided for the last five years, and for the benefit of his many friends in the different states I would like you to publish the same in the PILGRIM.

Brother Solomon had not attached himself to any church but was a warm friend of the Brethren. He lived a strictly moral life, being very charitable and kind to the poor and afflicted. Was an active and successful business man, a man of great purity of character in his private and public walks of life; of positive, noble and generous impulses; a warm friend, kind husband and parent, thus possessing many natural attributes of a good Christian. We will also learn a lesson from his early taking off in the full vigor of manhood and usefulness. Be ye also ready.

D. R. SAYLER.

DEATH OE SOLOMON J. SAYLER.

The loss by death of any citizen, if he be honest and industrious is more or less felt by every community; but when one suddenly passes off the stage of action into the cold embrace of death, who has walked outside the beaten track of Self, and devoted his energies to the improvement of the community in which he lives, all keenly feel his loss—all are mourners! Eminently such an one was Solomon J. Sayler We speak in no wise dispairingly of our many enterprising citizens when we affirm that, for the short time Mr. Sayler was a citizen of this county he excelled all others in his labors for the development and improvement of the resources of our county and city. It is not surprising, then that, when the solemn news on last Saturday morning passed from citizen to citizen, Solomon J. Sayler was no more, it cast a gloom over our entire community.

Solomon J. Sayler was born in Fredrick county Maryland, July 14th, 1833, and died August 16th, 1872, aged 39 years 1 month and 2 days. He removed from his native State to Montgomery county, Ohio, where he was married, and for several years conducted his business at Little York in that State. He removed to Shelbyville on the 19th day of August, 1867—just five years prior to placing his remains in the city cemetery. For several months past M. Sayler has been suffering from severe attacks of sick headache, with which he was frequently prostrated for days at a time. He had been advised by his friends to withdraw from active business for a time, and devote his attention to his health, and we believe had arranged to undergo a regular course of treatment. He was chosen last Spring the chairman of the Republican County Central Committee, and resigned his position some four weeks ago because he felt that the state of his health would not permit him to take the active part that his sense of duty would demand of him if he remained at the head of the Committee.

Just one week before his death he was taken down with an attack of the Flux, and so severe and rapidly did the disease fasten itself upon him, that all the skill and remedies of his physicians proved of no avail. Only a few hours before his death, after being told by his physician that his life could not be saved, he sent for his friend, Mr. Blessing, and instructed him in detail as to what disposition he desired should be made of his business affairs after which he spoke words of comfort and cheer to his family and friends, and then sank peacefully to rest.

His funeral took place at the Presbyterian Church on last Monday, at 2 o'clock P. M., Revs. Sluter and Dolph officiating. There was a large concourse of citizens in attendance, and a universal heartfelt sympathy was manifested toward his bereaved wife and children, thus suddenly deprived of a loving and devoted husband and father.

The Weekly Pilgrim.

JAMES CREEK, PA., Sept. 10th, 1872.

LOSS OF THE METIS.

On Thursday night, August 30th this noble vessel left New York with 104 passengers and 52 officers and deck hands, all no doubt without the least apprehension of fear as she was strongly built at a cost of $225,000, but with man there is no sure refuge. Soon the rain commenced falling in torrents and the waves in fury were lashed against the fatal vessel. Onward she made her way through midnight darkness while the unconscious crew were undisturbedly sleeping in their rooms. About 4 o'clock in the morning there was a sudden crash and the Metis shook and trembled in every joint—there was a collision. The Nettie Cushing in the midst of darknes and the storm had struck her and shivered the lower part into splinters, and then came the panic such as can be felt but not described.

The following we clip from the *Sun*.

Meantime the passengers, frightened from their slumbers, had congregated in the cabin. The scene was one of horror and confusion. There were men, women and children in the throng, and the shrieks pun outcries of the wrecked ones were horrible. There were many instances of bravery among the ladies, as there was of abject cowardice among the men. Some ran frantically about tearing their hair and uttering useless lamentations. Others, more wise, devoted themselves to the one duty of the hour, the preparation for the struggle before them in the dark, surging waters. The Steward busied himself in fastening on the life preservers and trying to calm the fears of the more excited.

The mattresses in the staterooms of the Metis were made in such a manner as to serve as buoys, and a large stock of cork preservers were on board. Every passenger was soon fitted out for a possible solitary voyage on the black waters. Then they all huddled aft and waited orders. The boats were filled and launched. The ship was sinking fast at 5 o'clock. The waters were closing over her lower decks, and the waves dashed over her hurricane deck and pilot house. Capt. Burron remained on the ship with Capt. S. G. Gallup, one of the detectors of the company, until the last boat had left. Then seizing a spar they threw themselves into the water and trusted to fate for deliverance.

The hull and engines of the Metis went down very soon after the passengers had left. The furious breaking of the waves over the hurricane deck washed it from the hull. It broke up and was tossed upon the waves furnishing support for many a person who was struggling in the water. The life boats proved but frail barks on the raging billows, They were tossed about like chips upon the angry sea. To guide them was an utter impossibility and ehey drifted helplessly about, no one knowing in what direction until morning broke and revealed to the shipwrecked passengers the low, sandy point which stretches out to the east of Stonington, and is known as Watch Hill. Even then it was almost impossible to reach the Point as the sea ran high and the gale had moderated but very little.

The morning dawned upon a terrible but grandly impressive scene. The waters were covered with the *debris* of the wreck. Bales of cotton, boxes of fruit, spars, and fragments of the steamer were tossed about in utter confusion The four life, boats, with their precious freight, were far apart, and rising and falling with the waves. They were not as full as when they were launched, Many were washed overboard.

Floating about among the spars and boxes were the bodies of men and women, some clinging to pieces of the wreck, others riding on the billows with nothing but their preservers as buoys. On the beach at Watch Hill a large crowd had collected to witness the terrible scene of destruction. The beach was strewn with dead bodies and fragments of the wreck. Nearly every wave as it rolled up cast some token of the dire destruction upon the sand, and then receded only to return with a fresh burden.

The vessel was provided with life preservers for all, but some were so selfish in this trying hour that they took charge of two and three and left others without any. The number of the lost is not fully ascertained but is supposed to be over seventy.—How uncertain are human expectations.

A LAST CALL

We for the last time, call the attention of our readers to our request. Part of our work will go to press in a short time, therefore those who have not yet responded and wish to, will please do so at once. We would be much pleased to have a few short biographies of some of our ministering brethren. They should consist of something like the following: When and where born, when united with the church, when and where elected to the ministry, his success and abilities. The name of the church or churches over which he presided and where and when he died. In connection with these facts might be given incidents connected with his ministerial duties,

The present ministerial list is not nearly so complete as it should be. Many are not on it, while others have been changed. These should be corrected at once, also all those who intend changing for the coming year should report their address for 1874. Now brethren please attend to this last notice. No matter who does it, but let us have NOW the name and address of every brother elected to the ministry within the last twelve months, also all changes. By obliging us you will oblige yourselves in getting a complete list and much other information of standing usefulness

MORE NAMES—MORE NEWS.

Some of our agents are still at work and are doing good service by introducing the PILGRIM into new families, and it does us good to know that we are giving very general satisfaction. This we attribute mainly to the timely aid of our many friends in supplying us with church news and other interesting matter. That is right brethren and sisters. If you expect to hear from other churches they expect the same of yours. If none report, none can read, if all report *all* may read, and as all love to read church news, every church should report something. Please think of this, and give it a trial and we will give you a feast of good things. The time of Communions is now here and we expects some goodly reports. Please do not disappoint us.

AHEAD OF TIME.

On account of being ahead of time in going to press, we will lose several mails of matter that would otherhave appeared this week. This will account for the none appearance of notices received too late for insertion

IN SEASON.

A number of good and interesting essays will be in season just now. Please send them along, but remember that we must have the name of the writer, but will be withheld if so requested unless of a personal character.

BRO. G. S. RINKER, of Va., wishes us to say: if any Ministering brethren intend being with them at their Communion Meeting they will please inform them on what day they will come, so that they can meet them at the station with conveyances. Stop off at Newtown Station and enquire for Bro. Daniel Baker who lives one mile from town and at the Meetinghouse.

ADDRESS WANTED.—We are sending a PILGRIM to Henry Adams. Oak Grove, Perry co., Pa., but it is returned, there being no such office. Some one will please give us his proper address as the paper is paid for and he should have it.

GENERAL INTELLIGENCE.

The potato crop around Alton, Ill., is unsurpassed.

A new Geyser is reported to have sprung up in Iceland.

Mowing machines of American manufacture are used in Mecklenburg, Germany.

The hair on a camel weighs ten pounds and sells for more than a hundred dollars.

A chicken farm, embracing seventy-five acres, is in successful operation near Philadelphia.

During the month of June 64,820 acres of land were sold in Washington Territory.

A field in Tulure Co., Cal., of 400 acres, which had never been fenced or irragated, yielded 15,089 bushels of grain this year.

The fruit crop of England this year is the smallest ever remembered. The *Gardeners' Magazine* says the peach-wall is as bare as the apple orchard; there are very few plums and cherries, while pears are thinly sprinkled. The cause of the dearth is the cold weather which prevailed during March and April.

Some curious statistics about small birds have recently been laid before the House of Commons. The thrush is said to work from 2:40 in the morning until 9:30 in the evening, or nineteen hours. During this time he feeds his young 206 times. Blackbirds work seventeen hours. The male feeds the young 44 times, and the female 55 times per day. The industrious titmouse manages to spread 417 meals a day before its voracious offspring. According to one naturalist, their food consists largely of caterpillars.

FREAKS OF LIGHTNING. — The storm of Tuesday evening, the 13th, did great damage in southern Connecticut. Many houses and barns were struck. At the house of Lester Woodford, in the Old Farms district, occurred one of the most remarkable escapes on record. The lightning entered the room where a boy lay in bed, tearing both sheets on the bed into fragments, and scorching one badly, but leaving the boy uninjured! Wild with fear, he ran down stairs, entirely naked, being unable to recollect whether he had taken off his night shirt himself, or whether the lightning had done it for him.

During one of the thunder storms the same week, the house of Bennet Holmes, in Cheshire, was struck by lightning. The fluid passed into the sitting room where were four persons. After moving a table some two feet, turning a plate on the table bottom up, throwing a lamp to the floor and killing a cat in the room, the current passed into a closet where it created sad havoc with milk pans and stone jugs, after which it passed off through the cellar.

During a heavy shower at South Deerfield, Mass., Mrs. A. L. Fish was sitting with one foot upon a stool when a flash came, tearing off one of her shoes and demolishing the stool, yet leaving the lady herself uninjured. No damage was done to the house, and where the fluid entered and how it made its exit is a mystery.

When the house of John G. Whittier, the poet, was struck, the electric fluid passed down the central chimney until it reached the roof, where, owing to some defect in the rod, or its incapacity of carrying so great a volume of fluid, it left the conductor, tore off splinters from the roof timbers, and, perforating the wall just above a window in the lower story, entered the room, tearing the curtains and destroying a mirror etc. Mr. Whittier was standing in the threshold of the library, and was struck down by the violent shocks but soon recovered, although he is still suffering somewhat from the effects of the concussion. The damage to the house was not great.

GOOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have enquired whether we keep them for sale. We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for sending them.

Conversion of St. Paul. By George Jarvis Geer, D. D. 12mo. fine edition, $1. Plain edition, 75 cents.

Footprints of Life; or, Faith and Nature Reconciled.—A Poem in three parts. The Body. The Soul. The Deity. By Philip Harvey, M. D. $1.25.

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How to Live; Saving and Wasting, or Domestic Economy. By Solon Robinson. $1.50.

Life at Home; or, The Family and its Members. Husbands, Wives, Parents, Children, Brothers, Sisters, Employers and Employed, etc. By Rev. William Aikman, D. D. A work which should be found in every family. $1.50. Extra gilt, $2.00.

Man and Woman: Considered in their Relations to each Other and to the World. By Henry C. Pedder. 12mo, Fancy cloth Price $1.00.

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Single German,	post paid	50
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SALEM COLLEGE.

The Fall term of Salem College will open for the reception of any number of students from all parts on the 4th of September, 1872. Ample accommodations and thorough instruction will be given all students who connect themselves with this College. Good board can be had in good families at $2.50 to $3.00 per week or students can board themselves in clubs at $1.25 to $1.50 per week as numbers have done with the consent of the faculty. Special care will be given students who are far from home.

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July 22, '72. *Bourbon*, Ind.

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O. W. MILLER, President.
July 9–tf. Warsaw, Ind.

TRACTS.

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This work is now ready for distribution, and the importance of the subject will speak for it a large demand. It is a short treatise on baptism in tract form intended for general distribution, and is set forth in such a plain and logical manner that a wayfaring man though a fool, cannot err therein. Either of the above tracts sent postpaid on the following terms: Two copies, 10 cts, 10 copies 40 cents, 25 copies 70 cents, 50 copies $1.00, 100 copies $1.50.

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On an after Tuesday, June 4, 1872, Passenger trains will arrive and depart as follows:

Trains from Huntingdon South. — *Trains from Bedford moving North.*

MAIL. A. M.	ACCOM P. M.	STATIONS.	MAIL. P. M.	ACCOM A. M.
*lc*8 20	LE6 00	Huntingdon,	AR5 25	AR9 10
8 28	6 06	Long Siding	5 17	9 00
8 45	6 19	McConnelstown	5 04	8 45
8 51	6 25	Pleasant Grove	4 58	8 39
9 05	6 37	Marklesburg	4 45	8 27
9 20	6 51	Coffee Run	4 33	8 11
9 27	6 58	Rough & Ready	4 26	8 40
9 39	7 10	Cove	4 12	7 52
9 43	7 15	Fishers Summit	4 08	7 48
10 03	7 35	Saxton *lc*	3 48	7 53
10 10	7 53	Saxton *ar*		7 46
10 27	8 10	Riddlesburg	3 30	6 30
10 34	8 17	Hopewell	3 22	6 12
10 51	8 35	Piper's Run	3 06	6 00
11 10	8 55	Tatesville	2 48	5 56
11 22	9 08	Bloody Run	2 33	6 50
11 26	9 12	Mount Dallas	2 29	5 46
11 32	9 19	Ashcom's Mills	2 22	5 42
11 36	9 23	Lutzville	2 18	5 36
11 40	9 27	Hartley's Mills	2 14	5
11 46	9 34	Jamesons	2 07	5
*r*11 22	*ar*9 40	Bedford	LE2 00	LE5 30

JOHN M'KILLIPS, Supt

SHOUP'S RUN BRANCH.

LE10 15	LE7 40	Saxton.	AR3 40	AR7 20
10 30	7 55	Coalmont.	3 25	7 05
10 35	8 00	Crawford.	3 20	7 00
AR10 45	AR8 10	Dudley	LE3 10	LE0 50
Bro'd Top City from Dudley 2 miles by stage.				

Time of Penna. R. R. Trains at Huntingdon.

EASTWARD.			WESTWARD.	
Hlb'g Ae.	9 24	A. M	Cin. Ex.	2 19 A. M.
Mail	3 30	P. M	Pe'f Ex.	7 45 "
Cin. Ex.	6 55	"	Mail	5 40 P. M
Phil. Ex	11 15	"	W. Pass.	11 52 A. M.

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The *Pilgrim* is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of *love* and *liberty*, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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VOL. 3. JAMES CREEK, PENNSYLVANIA, SEPTEMBER 17, 1872. NO. 38

POETRY

WHEN IS THE TIME TO DIE?

I asked the glad and active child
Whose hands were filled with flowers,
Whose silvery laugh rang free and wild
Among the vine-wreathed bowers—
I crossed her sunny path and cried,
"When is the time to die?"
"Not yet! not yet!" the child replied,
And swiftly bounded by.

I asked a maiden: back she threw
The tresses of her hair;
Grief's traces o'er her cheeks I knew,
Like pearls they glistened there;
A flush passed o'er her lily brow,
I heard her spirit sigh;
"Not now," she cried, "oh, no, not now,
Youth is no time to die!"

I asked a mother, as she pressed
Her first born in her arms,
As gently on her tender breast
She hushed her child's alarms;
In quivering tones her answer came,
Her eyes were dim with tears;
"My child his mother's life must claim
For many, many years."

I questioned one in manhood's prime,
Of proud and fearless air;
His brow was furrowed not by time,
Nor dimmed by woe or care.
In angry accents he replied,
And flashed with scorn his eye;
"Talk not to me of death," he cried,
"For only age should die."

I questioned age; for him the tomb
Had long been all prepared;
But Death, who withers youth and bloom
This man of years had spared.
Once more his nature's dying fire
Flashed high, as thus he cried,
"Life, only life, is my desire!"
Then gasped and groaned and died.

I asked a Christian: "Answer thou,
When is the hour of death?"
A holy calm was on his brow,
And peaceful was his breath;
Serenely o'er his features shone
A smile, a light divine;
He spake the language of his soul—
"My Maker's time is mine!"

—*American Messenger.*

ORIGINAL ESSAYS.

WHAT IS SIN?

This may seem to be rather a common-place question, yet there are thousands wish to know this very thing every day. Inspiration is pretty plain where it says, "Sin is a violation of law," and a very rational conclusion is, that where there is no law there is no sin. But the query may be, what is that law which to violate is sin? I answer, Nature's law which is God's law, or God's law which is Nature's law. "I understand you to mean, says one, that everything we do that is in harmony with the laws of Nature is right because they are God's law." Exactly, that is what I mean. In the creation, God made the heavens and the earth, and every living thing. These were all made according to fixed laws and embodied divine principles, and God said they were good. For the special benefit of man, is given a divine law, not to annul anything which was given, but help them carry it out. By a violation of this law, man fell and sin entered into the world, yet the heavens continued as they were. The sun continued to make it day and the moon and stars to beautify the heavens at night. Everything continued to carry out those principles which were and are as fixed as the everlasting hills, except man, poor man alone slipped from his original sphere and became the first and great violator of heaven's law. Since then, all the ills and pains measurably are the result, either directly or indirectly, of the violation of law. These troubles may run back to the third and fourth generation, yet they have a cause and are traceable somewhere.

The law of salvation and redemption is perfect and not only intended for our present, but also future good, —for good physically, morally and spiritually. Then sin is sin because it is destructive and deadening in its results. God has given us bodies which are for the indwelling of the soul, hence Paul says: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy." This body then, God has given us as an inviolable trust, and anything and everything that we do that has a tendency in any way to destroy it, is a violation of law, which is sin. Sin destroys and degrades, but religion regenerates and elevates. Intemperance is the grand basis of sin, while temperence is the foundation of holiness; The drunkard is debarred from heaven because of intemperance. This is a violation of law.

First, directly because it is destruction to the body and converts the man into a brute, and thus frustrates the design of God in His creation.

Second. Indirectly, from results. Drunkeness is not local in its work of destruction, but sheds its baneful influence all around, cursing and blighting everything upon which it falls. It wastes the Lord's money and robs it from dependant families, taking from them necessary food. This distresses the body. It robs them of facilities of education, which in turn, robs them of character and a means of gaining an honorable livlihood. This degrades them and leads them into the channels of temptation and vice and terminates their life in degredation and misery. Drunkeness then is grossly sinful because it is, and leads to a violation of law.

The same relative argument may be urged against pride or fashionable dressing. Dress is all right and proper in its place, so is beauty because it is one of the graspings of the soul, but it is the intemperate use of it that makes it sinful, when it causes directly or indirectly a violation of law.

It is a direct violation of law when it tends to injure our physical organization. Modern fashionable life does this in so many ways that I can only refer to the most prominent ones, and unfortunately these generally belong to the female class. The corset has long been the curse and blight of the female life, and thousands and millions have fallen its victim. What the cup has done to man, physically, the corset has done to woman. It is deceptive and tampers with its victim, and as with the drunkard, the cloven foot is concealed until the victim is within the net. It is self murder by inches, the cords are gently but gradually tightened and tightened until the waist becomes so compressed that almost every organ is displaced from its normal position, and the inevitable result is, decline of health, decline of life and a premature death. Medical men in their practice, and through their writings, have cried long and loud against this glaring evil, yet the mass, either ignorant of its nature, or indifferent to its results, continue the work of self-destruction with a zeal worthy of a better cause, and greatly pride in the wasp like waist as a chief beauty which really should be their disgrace, and in the estimation of every intelligent young man, should be their greatest objection, as it measurably disqualifies them to fill the normal functions of married life. This is a violation of law and therefore sinful.

Fashionable dressing is sinful directly because there is a waste of time in preparing it. Our time belongs to the Lord and should be devoted to His service, therefore wasting it in useless display is wasting the Lord's time. It is sinful because it is extravagant, and extravagance is a wasting of the Lord's money.

Indirectly, it is sinful because of its bearing on society. It places the standard of dress too high for the poor, yet to reach it, thousands have been tempted to commit the grossest of sins in order to obtain the means to gratify its demands. An evidence of this we have at our very doors. How many of our females labor and toil week in and week out simply to appear in style on the Sabbath, the very time that they should especially be attired in modest apparel as becometh holy women, and even a large percentage of this holy day is spent in preparing and changing the wardrobe. This is sinful, because their earnings instead of being devoted to the general good of the body and the cultivation of the mind, is spent for those things which are destructive in their tendancies and wean the affections from God by setting them on things below, but if devoting money honestly earned to extravagance is sin, how great must be the degree of that sin when it causes the young and virtuous female to sell her purity in order to obtain means to gratify this

craving vanity generated by the wealthy by pride in dress? We need but go to our large cities,—and sad to say, the curse is spreading into our smaller towns,—to see the thousands who have bartered away their womanhood, their morality and their prospects of heaven in order to get means to enable them to appear in first class society, but God will never suffer the guilty to go free and in consequence the haunts of wickedness is filled with wrecks of demoralized humanity that once bid fair to become bright and shining ornaments to society and the Church. Oh, how great is that sin of violation of law.

So I might go on to an indefinite length in showing that all sin is a violation of Nature's law, and on this account has God wisely legislated against them, thus making it doubly sinful to violate them. Marriage is right and the bed undefiled, but adultery and fornication is sinful because of attending results which inevitably end in a violation of law. Just then, as all sin is a violation of law and leads to degredation and misery, so righteousness is the obedience to law and leads to blessed and glorious results. Dear reader, in conclusion we wish you to understand that whatever you do that tends directly or indirectly to destroy life *is sin*. To sin or disobey is *to die*, but to obey is *to live*. The conclusion of the whole matter, says the wise man, is to fear God and keep His commandments. At some future time I may call the PILGRIM readers to this subject again. DIXIE.

THE SPIRIT OF CHRIST

In the last clause of the ninth verse of the eighth chapter of Paul's letter to to the Church at Rome we find this language: "Now if any man have not the spirit of Christ he is none of his," and according to the common laws of language, when there is a negative there must of necessity be an affirmative, hence we deduce from the text that "if any man have the spirit of Christ he is his," and by reading thus we have included in the meaning of this small passage of Scripture the present condition of every mature rational child of man, for it is an incontrovertible fact that all such are either in possession of the spirit of Christ or they are not, there being no neutral or middle position to occupy.

In view of the exceeding great and rich promises made to those who "have the spirit of Christ," and also in view of the bitter woes denounced against those who have not that spirit, it must be obvious to every thinking mind that the choice should always be made in favor of having that spirit in order to render available the accompanying promises, yet how often are we pained to see the children of men when they arrive at years of discretion willingly and we hope blindly choose that mode of life wherein the "Spirit of Christ can never be found, and continue, to an indefinite period of time, squandering their Lord's goods, the talents with which we are all endowed, that prolific source of enjoyment, and thus deprive their souls of that healthful nutriment received by and through sweet communion with the "Spirit of Christ;" and thus rob our Master of that honor and glory that will naturally accrue to his great name, if we live in accordance with the dictates of his spirit, and thus, if such a course of life be adhered to, do they pave for themselves a way that leads down, down, down, lower than the grave, and prepares them for a habitation in that lake of of fire prepared for the devil and his angels where their worm dieth not and the fire is not quenched, while if we, by persuing the legitimate course provided for us, do gain possession of that spirit, we have the promise of blessings rich and rare. "We have the promise of "the life that now is and that which is to come," and one in a certain place testifies, saying of those who have that spirit, "Now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him." Is there not great encouragement for the weary pilgrim in this language? When the cares of life oppress our mind, when sickness and pain make their inroads upon our tenaments of clay, when we feel old age with its many infirmities creeping upon us whitening our locks, furrowing our brow, dimming our sight, weakening our intellect and turning our tottering steps toward the tomb, how great the consolation if "his spirit beareth witness with our spirit that we are the children of God," for then we can say, "if this cup of suffering may not pass except I drink it, thy will, Oh, God, be done, knowing that the sting of death is gone, that the victory of the grave is destroyed, and knowing, too, that when we see our blessed Master we shall be like him, be pure, be holy, be good, be endowed with an intelligence not circumscribed by the limits of a world like this, be gifted with a mind unshackeled by carnality, but susceptible of that bliss enjoyed by the redeemed, in singing a song which the angels in heaven can never sing.

But we fear that persons are sometimes led astray by their teachers with regard to the manner of imbibing or receiving this spirit, and also with regard to its characteristics, for we all know that there are people who teach the doctrine that a man may be swearing, lying, gambling or committing any such sin, and believe, repent, receive forgiveness for his sins and the gift of the Holy Ghost, becoming a thorough christian, or as they use the language, as good as he ever can be all within an hour, or without moving out of the radius described by the altar railing of their fashionable meeting houses, or to be plainer yet, without going away from the Mourners Bench. And the doctrine is also taught that a person may be a christian or have the spirit of Christ and believe only a part of the command of God and reject part, or that they may have that spirit without strict moral purity, that it is necessary in order to defend the spirit of Christ, to have our minds stored with worldly knowledge so as to meet the devil with his own weapons, giving as an example that Moses was skilled in all the arts of the Egyptians and by virtue of that skill outdid the Egyptains at their own game, for which idea, however, they have failed to give proofs. Teaching too that a person may have that spirit and indulge in all the fashions, pleasures, and vanities of the world, and various other ideas and maxims that we consider incompatable with one having the spirit of Christ.

We believe that a person must proceed in this as in everything else pertaining to christianity, just as the law says, and on consulting the law the idea is received that there is a point at which it is proper to begin and then to proceed onward by degrees toward perfection according to our ability and the grace given unto us, and in proof of this we will offer the following Scriptures: Paul in writing his first letter to the Corinthians in the first part of the third chapter he says: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal even as unto babes in Christ. I have fed you with milk and not with meat; for hitherto ye were not able to bear it."

Then in his letter to the Hebrew brethren, 5: 13, 14, he says; "For every one that useth milk is unskillful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even to those who by reason of use have their senses exercised to discern good and evil." And our Savior also in speaking of the manner of proceeding of the kingdom in the heart he used this illustration, "first the blade, then the ear, then the full corn in the ear." Mark 4: 28.

From these passages of Scripture we think it plain that there is a beginning point and that point once found it is necessary for us to "press forward toward the mark of the prize of our high calling in Christ Jesus our Lord." Or as Paul to Ephesians 4: 13, says, "unto a perfect man, unto the measure of the stature of the fulness of Christ." And in order to make our understanding of this subject entirely plain will offer an illustration like this: When the proper period, in the age of a child, has arrived that its education should commence, we never undertake to crowd orthography, reading, writing, arithmetic, and the higher branches into the mind of a child within an hour, but we proceed more in accordance with reason and a due regard to the subject to be acted on, and object to be attained. We first teach a child the alphabet and when it has learned that, then to spell, and once that far, the child begins to recognize words that it has used and the use of the alphabet, and spelling begins to impress itself upon the mind of the child and a new interest seizes its mind, it will apply that small amount of knowledge to every object within its reach and when it begins to study the definitions of words it will recognize terms and words that it has heard others use but did not understand before this time and this gives a new impetus to the mind of the child. From this time on the mind develops more easily and with greater rapidity and is able to grasp the higher branches of education with greater readiness from having perfectly learned and properly applied these rudiments, and as a natural consequence it will retain them in the mind with greater tenacity from having found or realized the good effects resulting from the same, and the child is now prepared to press forward to the goal of an ambituous mind, viz: Educational perfection.

Now for the application, The beginning point in Christianity is faith, virtue, knowledge, temperance, patience, godliness and charity. Faith, then, being the initiative of Christianity presents at once the great importance attached to it from that fact that in order to insure success in the Christian life one must be very careful to have the foundation properly laid. And in view of the fact that there are more kinds of faith than one, we should be able to discern and imbibe that particular faith recommended by inspiration. The faith that proves its existence by the works it produces, the faith that scorns a doubt of God's word, the faith that induces an implicit confidence in the realization of the promises of God based upon a thorough obedience to his word; the faith that inculcates a Godly fear of those threats of punishment intended to be meted out to those who disobey or disregard the just commands of God, which faith

was manifested by Abraham and procured for him justification and the exalted title of "the Father of the faithful," which faith was manifested by Noah, by Enoch, by Isaac, by Jacob, by Lot by Moses, by David and by all those good old Patriarchs and Prophets who lived and died in the faith and have gone to reap their reward, which faith was also manifested by our blessed Savior, who, when tempted by Satan, invariably met his cunningly devised schemes to induce Jesus to renounce his allegiance to the God of Heaven, by a quotation from God's word; which faith enabled Paul and his brother Apostles to endure afflictions of every kind counting them but light compared to the glory held in reservation for them, and which faith we *must* have, my brethren and sisters, if we would be accounted worthy to obtain that kingdom prepared for those who love and faithfuly serve our Lord Jesus Christ.

To be Continued.

FASHIONABLE DRESSING AND ITS EFFECTS.

Bro. Brumbaugh:—The following we clip from the *Urbana Republican*, and was written by a gentleman who had just completed a trip through more than a half dozen States. What he saw is simply a specimen of the great transactions that will characterize a leading department of business to be settled at the bar of God, and we would that the ladies of the present age could form an appropriate conception of the ultimate consequences, which the fashionable dressing of the day is to produce.

"Pittsburg at last. When we had an hours rest and a chance to straighten out our stiffened limbs by walking around the smoky City, but smoky as it is, many ladies were out looking radiant and beautiful, dressed in the extreme of fashion, many of them having enough in value on their backs to set a young couple up in housekeeping or stock a small farm, and we cannot help but think that this desire to dress, to put all we have on our backs is one of the growing evils of our land. The rich can afford it and the poor knowing it to be the key which unlocks the golden gate to society will spend *all* they have to attain it, and only those women who have not the means to "dress" can appreciate the crushing might which society heaps upon this disability. If you are not able to "dress" you are treated with disrespect in the car, the boat, or at the public gathering, you are thrust aside to be laughed at, to be driven out of good society; to have your intelligence, your virtue, your character held as naught against silks and satins. It matters not whether this rule of society is right or wrong, the fact remains to blight and ruin. The lady of fashion thinks nothing of paying seventy-five dollars for making a dress, made up of thirty or forty yards of silk, costing from five to ten dollars a yard. These are the persons who rule the street, the car, the parlor, and we might say the churches. What can the poor girls who work for from four to ten dollars a week say to this array of facts?

The rich can be fashionable, but the poor cannot be by honest means. The poor shop girl looks upon a fifty dollar dress, and they are out of her reach, there is a gulf of forty dollar's between her and them,—between her and the attention and respect of society. Her virtue will build a bridge across the chasm, and she can cross over. She longs to lay aside the load of poverty and to receive the caress of society, and she sells herself to hell for dress. The first wrong step taken and she goes down, down, and there's no help for her.

This is not a fancy picture, but the experience of thousands who now fill the brothels and other dens of infamy in our land. This insane desire to "dress" is doing more toward ruining quiet happy homes than all other causes put together.'

Here is a chance for the would-be-reformers to take hold of a useful department and bring about a reform, not only beneficial to the American race, but a change that will save many a sensitive being from the torments of hell itself. Those who are crying so long and loud about "Women's Rights," can here find an extensive field for hard and needful work. You may talk of reforming the heathen, and bringing them under the control of the Christian religion; better talk of reforming the ladies of our country, and first bring them under the influence of our Master's teachings; it may be true that they who live where the light of the gospel sun has never shone, require religious illumination, but while this is the case, our women require discipline in the gospel order of dressing.

The fact that the present system of dressing is degrading our race, both physically and mentally, is a sufficient argument to set aside the fashions that are the means of leading so many to a premature grave, with spiritual cultivations as much incapacitated for the purities of Heaven, as the heathen who have never known their Creator's rules. Though such persons may rule the society of earth, yet that of Heaven is reserved to meet the wants of the poor and meek, who, though they may fail to shine in the fashionable society of the age, will be among the brightest luminaries that shall adorn the celestial camp.

The writer remarks, respecting these fashionable persons: "These are the persons who rule the street, the car, the parlor, and we might say the churches;" not only *might* say, but in fact, they *do* rule nine tenths of the churches of our land, bringing religion to the very feet of the devil himself, the sole author and finisher of fashions. The lady that dresses the finest, that wears the most costly array, and decorates herself with the most gold, and everything which the Scriptures condemn, is esteemed almost a saint, while that poor, meek, humble and plainly dressed sister, scarcely deserves notice among the religious classes. What others may think of such actions, dressed in the garb, we know not, but it simply portrays to our mind the glorious fact, that those whose poverty and Christian-like conduct have made it necessary for them to take the lowest seat in the estimation of those who rule society, will one day be called up higher, to take an honored station among the redeemed faithful.

Give us our chance for Heaven, in the person of a plainly dressed Christian, other things being equal, and we would not give it for all the fashions the world ever dreamed of; in short we want it to be understood, that all who desire a home in Heaven are called upon to divest themselves of all superfluity, and come out from the world and be ye a separate people. This thing of robing the Christian in the devil's garb, is not only a disgrace to Christianity, but at once shows the degredation to which the minds of people have sunk respecting pure religion. Good common sense, simple morality and economy itself, without one particle of divine revelation, ought to be sufficient to deter fallen humanity from such extreme folly. Nor are these evils confined to our silly ladies alone, but they are patronized by some of our most famous preachers, who never say one word against this growing evil, which in short is taking the place of all the religious vitality that formerly adorned the apostolic church.

BRETHREN, the charge is delivered to you to preach the GOSPEL, and how in the name of common sense, this can be done, and never once set forth, in Scriptural truth, 'the gospel order of plain dressing is a mystery to us. Delay not, but set to work, and not only reform the church, but the world. Let the heathen go for the present, we have more work in the line of reformation in dress, &c., at home than all the preachers in the land can perform during their lives.

J. H. MOORE.

Urbana, Ill.

A HORSE'S PETITION TO HIS DRIVER: Up the hill, whip me not; down the hill, hurry me not; in the stable, forget me not; of hay and corn, rob me not; of clean water, stint me not; with sponge and brush, neglect me not; of soft dry bed, deprive me not; if sick or cold, chill me not; with bit and reins, oh! jerk me not; and when you are angry, strike me not.—*Our Dumb Animals.*

COME UNTO ME.

This language is addressed to those who are laboring under their burden of sin, by one who loved them sufficiently to leave the blissful realms above and come into this sinful world to suffer bleed and die, and is now seated at the right hand of the magesty on High, and is calling in accents full of love, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

Dear young friends, will you heed the gracious call from Heaven, or will you say, "Go thy way for this time, when I have a convenient season I will call for thee? Do you ever expect to have a more convenient time to come to Jesus than the present, while you are young and in your prime? Do not flatter yourselves with the thought that you have time yet in years to come to attend to the salvation of your soul. We have an account of one that said, "Soul, thou hast much goods laid up for many years, take thine ease, eat drink and be merry," but mark the answer God gave unto him, "Thou fool, this night thy soul shall be required of thee." You have no assurance of your lives. To-day is all that is promised to you, to-morrow may find you in eternity, therefore, to-day if you hear His voice harden not your hearts. Oh! live for Him who died that you might have life, and that you might have it abundantly. Do not procrastinate your day of grace, but consecrate yourselves early to the service of Him who left the glory of Heaven, and became a man of sorrows and acquainted with grief, for your sakes, and purchased redemption for you with His own precious blood. What will you give in return for this amazing love? Will you not sacrifice the few sinful pleasures of this world, and live in such a way and manner that may qualify you for the courts of Heaven, a home in the many mansions which our Savior has gone to prepare?

Dear young brethren and sisters, let us not be discouraged, though we may have trials and persecutions. Let us look beyond this, knowing that these light afflictions which are but for a moment work for us a far more exceeding and eternal weight of glory, for if God be for us who can be against us? Let us rather rejoice that we are counted worthy to suffer temptations for the sake of Him who suffered for us. Let us try, by the help of the Lord, to be faithful, that when our days of pilgrimage are over, we may receive the crown of glory that fadeth not away reserved in Heaven for the faithful.

MARTHA TROXEL.

Nankin, Ohio.

Every man, rich or poor, ought to have some great absorbing purpose, some active engagements in which his energies are devoted. Duty, daily duty, not enjoyment—must be the aim of each life. No man has a right to live upon the fair earth, to breathe its fair air, to consume its food, to enjoy its beauties, producing nothing in return.

THE OLD LAND MARKS.

Remove not the ancient landmark which our fathers have set. Prov. 22: 28.

Unsettled boundary lines between neighbors lead to animosity and strife. In religion the consequences are still more fatal. Multitudes who live on the border between the church and the world, imagine that they are only on friendly terms with their neighbors, when, in reality, they are in the same spiritual kingdom with them. The world loves them because they are of the world. This is plainly declared by Christ, *If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you,* John 15: 19. By the world here is meant all unconverted persons. When men become Christians they become unlike the world. They have passed from the kingdom of darkness into the kingdom of light.

Their aim is different. Worldly men aim at securing the advantages of the world. They make this their study. Their energies are expended in gratifying their bodily appetites, or endeavoring to secure wealth, or fame, or pleasure. Real christians live for an object wholly different. Their aim is to please God. To lay up their treasures in heaven engages their thoughts, employs all their powers of body and mind, and nerves them up to ceaseless activity. They are not understood by the world. If they are men of talent, they are pronounced weak and foolish, because, as is alleged, they do not employ their talents to better advantage. No matter how sound they may appear to be in judgment, or how successful they may be in accomplishing whatever they undertake, the simple fact that they make the service of God the business of life, is taken as conclusive evidence of some concealed weakness of intellect. Though the times have changed, there is a boundary line between the church and the world that no one has the right to remove. That is their place. They have no business in the Church of Jesus Christ. That was made for a different class of persons altogether. Their spirit is different.

He whose claims are worldly, has, of necessity a worldly spirit. It cannot be otherwise. It is natural. He may be educated and polished: but under that refined air, pride and ambition and selfishness reign supreme. Strong winds cause the surface of a river to run up stream, but, underneath, the great body of water is making its way undisturbed toward the ocean. So, powerful influences may give to a selfish man the appearance of benevolence; a sinner the semblance of a saint, but his goodness is short-lived in its duration, and limited in its influence. The Ethiopian cannot change his skin, nor the leopard his spots.

The Christian is a man of meek and humble spirit. So far from seeking the honor that comes from men, he does not recieve it when freely offered. Flattery takes no hold upon him. He seeks the approbation of God, and with that he is satisfied.

There is a wide difference in the practice of the men of the world and true Christians. This results necessarily from the difference in their aims and spirit. If the trees are unlike in kind, there is an unlikeness in the fruit. Whether Christian act is an organized capacity or as individuals, they act unlike the world. The means employed to build up secular organizations should never be resorted to by the church, no matter how rapidly they might swell its numbers, or multiply its influence. It was not by selling pews, fostering pride, furnishing fine music, and glittering rhetorical displays, that the primitive church was multiplied, but *by walking in the fear of God and in the comfort of the Holy Ghost.*

In his methods of doing business, and in his private walk, the saint differs widely from the sinner. He does not act from impulse, but from a settled principle to do right. He has a due regard to the interests of others as well as his own. He is not only honest when honesty appears to be the best policy, but he is downright honest at all times.

His tastes have been changed—the theatre, the race course, the novel have no attractions for him. He drinks of the river of God's pleasure, and is happy in the assurance that his name is registered in the Lamb's Book of life.

Cursed is he that removeth the landmark between the church and the world. The line of demarkation was drawn distinctly by Jesus Chsist himself, and no body of ministers have any right to obliterate it in any of its parts. Let it stand out so plain that every one may readily know to which side he belongs.

Christ has no concord with Belial, however much Belial may desire it. No matter what overtures of peace Belial may make, the servants of Christ are not allowed to make peace on any other terms than those of unconditional surrender. They must in reality renounce the devil and all his works before they can be received into the ranks of Jesus Christ. Vice is always ready to associate with virtue. Gamblers and thieves would require no persuasion to consent to live on terms of friendly intercourse and social equality with honest citizens. Virtue is exclusive in its very nature. Christianity is the embodiment of virtue in its highest forms It cannot unite with the world without losing its distinctive character. It may retain its name, but its essential elements be gone.

Whosoever therefore will be a friend of the world is the enemy of God.—*Earnest Worker.*

WHAT CONSTITUTES A LIE.

That little word spelled L-I-E, is in very common use in these days in which we live. Men small and great, common men and uncommon men, large boys and little boys, frequently indulge in the use of this little, yet very insignificant word. But, often as it is used, it is a word that has a much wider range than is commonly allowed it. Now, to what is it applicable? Does it simply apply to the telling of something that has no foundation in truth, a fabrication gotten up and published by some mischievous or malicious person, for the purpose of injuring others, either in their business or character, of whose success or good name they are jealous? This seems to be the common way of applying it, and it is no doubt correct so far as it goes.

But does it go far enough. The man or woman who will maliciously fabricate and publish an unqualified falsehood, for any purpose, is certainly entitled to the name of liar, with all its honors and emoluments. And the influence of such persons as these is amply sufficient to keep strife and discord alive, if there were no other characters belonging to the same family to help them on with their noble work. Who is there that cannot call up cases of strife and discord, in families, churches and communities, readily traceable to the contemptible work of this class of falsifiers? and there are few, if any, communities that are exempt from their pernicious influence.

But, mean as this class of people are, or ruinous as their influence may be, they are not the only ones worthy of bearing the name of liar. The person who is asked by another for a simple statement of facts known to be in his possession, for the information of parties interested, and who states but half the facts, and thereby presents the matter in a false light, with the design to mislead and deceive said parties, is certainly no better than the man who tells an unqualified falsehood, for both had the same object in view, and the same end was reached in both cases namely, deception.

The person who meets you on the street and greets you with a smile, and takes your hand with a friendly grasp, and makes you believe by his friendly exterior that he is your friend and then in your absence acts as your enemy, is certainly but little better than a liar. It is true it is not called by that name in common parlance, but where is the difference? One utters a lie in words, the other acts it out and it has been truly said: "that actions speak louder than words." The person who mixes truth and falsehood together, and weaves it in such a nice, plausible way that it cannot easily be detected, and misleads public opinion in regard to others, and places his fellows in a false light before the world, is worse than the man who tells an outright falsehood, as there is no class of falsifiers whose stories are so hard to detect or upset as those who dose the public with lies sugar-coated with truth.

The man who utters falsehoods without any foundation in truth, is more easily detected. When the end is once found, the whole story can be easily unraveled. Not so with the more genteel liars; their stories are so interwoven with truth that it is extremely difficult to separate the one from the other, and it is often the case that persons have to bear the reproach for years, heaped upon them through the influence of this class of falsifiers. The person who tells an untruth for the purpose of deceiving or injuring others, is certainly bad enough. Those who keep back part of the truth for the purpose of deception are mean; but those who mix truth and falsehood together, using enough of truth to deceive and mislead, are worse in principle, and meaner in character, than either of the others.

UPHOLD YOUR OWN.—One of the principal papers of our State, after an experience extending almost a hundred years, says most sensibly: Does it ever for an instant occur to the business man that it is a solemn duty to support the local paper of his neighborhood? What is it but the well-conducted newspaper that makes his city or town? What constantly and gratuitously advertises it to the world as a place of interest and importance? What daily or weekly makes known to the whole earth the simple fact that such a place as where he strives to gain a livelihood has existence in the atlas? It is the local paper. Now, we venture to say that not the one-tenth part of the business people of any city in the country spend any money in the way of judicious advertising. True, they take the paper, but it is not because they feel any duty devolving upon them to afford it support. Their subscriptions are measurably of no account. If advertisements were not given by others, the papers would cease to live despite the prompt payment of subscribers. Show us a local paper well filled with live advertisements and we will at once take stock in the enterprise and business tact of the people who live where the journal is published. The outside world judges more of the place by the newspaper it publishes than from any other sign. It is therefore a matter of great moment that the local journal of the city, town and village should be well supported, for it, above all other things, contributes to the general prosperity.

GOOD, kind, true, holy words dropped in conversation may be little thought of, but they are like seeds of flower or beautiful tree falling by the wayside, borne by some bird afar, haply thereafter to fringe with beauty some barren mountain-side, or to make glad some lowly wilderness.

A soft answer turneth away wrath, but grievious words stir up anger.

Youth's Department.

WATCH, MOTHER.

Mother, watch the little feet
Climbing o'er the garden wall,
Bounding through the busy street,
Ranging cellar, shed and hall,
Never mind the moments lost;
Never mind the time it cost;
Little feet will go astray—
Guide them, mother, while you may.

Mother, watch the little hand
Plucking berries by the way,
Making houses in the sand,
Tossing up the fragrant hay;
Never dare the question ask,
"What to me the weary task?"
These same little hands may prove
Messengers of light and love.

Mother, watch the little tongue
Prattling eloquent and wild,
What is said and what is sung
By the joyous, happy child;
Watch the word while yet unspoken
Stop the vow before 'tis broken,
This same tongue may yet proclaim
Blessings in the Savior's name.

Mother, watch the little heart,
Beating soft and warm for you;
Wholesome lessons now impart,
Keep, oh! keep that young heart true.
Extricating every weed,
Sowing good and precious seed,
Harvest rich you then may see,
Ripe for eternity.

LET US ABIDE THE TIME.

Here we are again, but how very negligent we have become! The last time we wrote, we thought we were so closely attached to our young readers, and so interested in their welfare that we would devote a spare hour every week to our "Youth's Department," but time has robbed us of our intentions and in consequence, weeks and even months have passed since we formed those, we believe, good intentions.

Dear young friends, we need not tell you that we are living in a fast age, because the spirit of progress is so powerfully stamped upon every young mind that we can see it cropping out in almost every movement. This fast American notion planted, or rather born in us, may have many good qualities, but it undoubtedly has some evil tendancies and leads to bad ends.

In passing down the road the other evening, when within about a mile and a half of Huntingdon, our train or road was blockaded by a car that had been thrown off the track, which gave us about a half hour to wait and for observation. Soon we saw this restless disposition cropping out. Comments were abundant. Some called it a "slow go," others thought they had better encamp for the night, and others felt *sure* they would not get away any more that day. After an untold number of remarks, there was a general raid on the conductor; "How soon will the train start?" After having answered until he thought he was around, he began to feel as if he was *bored*, but still the queries continued to come; "how long"—"how long," until he became weary and filled their inquisitiveness with such answers as he thought adapted to the occasion. Impatience grew stronger and stronger until a move was made to get out and walk. This met a pretty general approval, but the possibility of the train starting soon and passing them by the way, became another question. At last an old and decrepit man with silvered locks and more impatience than prudence, thought to give the company an example of pluck by leading the way and "off he goes." He could not "abide the time." Soon the engine began to steam, puff and whistle, and "off she goes." By the time we made half the distance, we overtook the old man plodding along with staff in hand, sweating and blowing as if determined to out time us, but soon he was left in the rear, no doubt profiting by the lesson he had learned, that it is best to abide by the time.

How many of our young readers act just as simple as did the old man? If you ever expect to become good and wise, you must learn to wait on the train, or abide the time. This modern habit of jumping at conclosions is often dangerous and causes a doing over again, that which was only half done.

Patience is a quality or prineiple that generally leads to success. By patience, we mean a willingness to wait.

Little Eddie has a little pile of wood to chop. He calmly and quietly sits about the work, stroke after stroke is made without the least sign of impatience, and stick after stick is added to the, at first, small beginning, until it grows beautifully large, and the task disappears so fast that he almost wonders at his own success. He has learned a great lesson; "to abide the time."

Across the way lives impatient Bill. He has the same amount of wood to chop and the same time to do it in, but he is a *fast* boy. He first examines the work and then sits down and mourns over its greatness until the work should be half done, then commences the work with all possible haste in order to have it done in a *very* short time. His speed is rapid at first, but soon he tires, the strokes grow lighter and still lighter, until at last he is fagged, and the work is left unfinished. Now this is because he was not willing to abide the time. Had he, like Eddie, commenced the work at once and went about it patiently, he could have completed it just as easily as did Eddie. So it is in everything else we undertake to do. We must not try to force things or get a head of time. Time is just like a train, if we abide with it we get along nicely, even if we have to wait a little sometimes, but if we try to go ahead of it, we lose it, and always come out behind. We just now think of a narrative we read of in the Bible at one of our morning lessons. David, the king had a foolish son who wanted to be king but was not willing to abide his time, rebelled against his father and raised an army to destroy him, but in his impatience he displeased God and fell in the battle. Had he abided his time and waited until after his father's death, he would have been made king by virtue of his position. Like the old man, the train passed him and he was left to perish.

At this battle there we two men called runners, and they both wished to run and tell the king of the death of his son, but one of them was a fast young man and, like the old man, went ahead of the train. He had went before the conquered army and did not see the death of the king's son while the other one remained with the army and saw the whole affair. The fast young man wished to run but he had no tidings, therefore the captain told him that he should wait until another day, by that time he might have some tidings to hear, and commanned the one who had tidings to run. But the young man was *fast* and *must* run; finally he was allowed to run, and by being fleet of foot, he out ran the other and fell down at the kings feet, crying "all is well," but when he was asked, "is the young man safe?" he had no tidings. He saw a great tumult but did not know what it was. Soon the other came with tidings in his mouth and the fast young man was made stand aside because he had nothing to tell. If he had abided his time until the next day he might have learned some important news to take to the king and thus been honored before him.

From these circumstances we hope our young readers will learn an important lesson. Always abide your time and never undertake to do anything until you are prepared to do it well, and according to some system In this life we are all runners and have tidings to take to our King Jesus, but if we wish to have tidings to give, we must enter the Kings army and be present at all his battles, so that when we are called to run we may have tidings in our mouth, or in other words, we must abide the time and wait until the battle is over and the victory won.

A PROVERB ILLUSTRATED.

BY JOSEPH ALDEN, D. D.

To do justice and judgement is more acceptable to the Lord than sacrifice.—Prov. 21: 3.

"Is this a good article?" said a customer to Mr. Salsbury, a prosperous country merchant. "I am not a judge of it, and I must depend upon your recommendation."

"I hope you don't think I would knowingly sell you anything but a good article. I call it a good article, and I think I am a pretty good judge."

"You may cut me off twelve yards of it."

The cloth was cut off and delivered and paid for, and the customer left the store.

Mrs. Salsbury happened to be in the store when the sale was made. She thought that the fabric was not what it appeared to be, and was sorry to hear her husband say what he did respecting it.

"I was sorry to hear you recommend it so strongly," said Mrs. Salsbury. "I am very sure that there is some cotton in it."

"I bought it for a genuine article, and I must sell it as I buy it. I can't insure all the goods I buy and sell. I should soon be a poor man if I did. Besides, I did not recommend it strongly. I didn't say it was a good article, though I have no doubt it is as good as any he would be likely to find; I said I *called* it a good article. I didn't say I was a good judge; I said I believed I was a good judge. The truth is, my dear, that you don't understand the business of selling goods. It would be impossible to carry on business as you would have it carried on."

"I can't see that telling the exact truth would be out of the way in doing business."

"If I were to tell every customer exactly what I think of the goods, I should not be able to sell anything. There are certain business usages that business men must conform to."

"Suppose those usages conflict with the law of God?"

"They don't usually; of course when they do come in conflict, the law of God must be obeyed."

When Mrs. Salsbury had retired, her husband felt a little uneasy. He didn't seem to be quite satisfied with what he had done, and with the principles he had laid down.

His thoughts were, in a measure, diverted from the subject by the entrance of new customers.

When they had gone he thought of his subscription to the missionary cause; it was made on the previous Sabbath, but had not been paid. He resolved that as soon as he had closed the store he would call on the treasurer and double his subscription.

At 9 o'clock he closed the store, losing thereby the opportunity of selling some few articles, and called on the treasurer. "I have called to pay my subscription," said, he handing him double the amount that stood opposite his name.

"Did you intend to double your subscription?" asked the treasurer, he counted the money.

"Yes; I can't really afford to do it; but some sacrifices must be made, and I suppose I may as well make them as any one."

The treasurer was a very humble man, and was not in the habit of calling the motives of his brethren in question. He was glad to hear Mr. Salsbury make the remarks he did, and to receive the pecuniary proof of his sincerity.

If he he had known what had taken place at the store, and the causes which prompted Mr. Salsbury to double his subscription, he would, perhaps, have been reminded of the passage, "To do justice and judgment is more acceptable to the Lord than sacrifice." There is no such thing as atoning for our sins by special acts of sacrifice. Christ tells us that when we have done all, we have done only that which it is our duty to do.—*Christian Advocate.*

CORRESPONDENCE

A Reporter is wanted from every Church in the brotherhood to send us Church news, Obituaries, Announcements or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our invitation is not personal but general—please respond to our call.

Brethren of the Pilgrim:—When I stray "let the righteous smite me; it shall be a kindness, and let him reprove me, it shall be an excellent oil which shall not break my head." Your letter of the 7th inst., was received yesterday, reminding me in a gentle and Christian-like spirit of my omission of duty. But the gentle whisperings of the "still small voice" were sometimes in advance urging on to duty, and in some small degree to make amends to my dear brethren of James Creek. I confess to the trespass on your patience and kindness, and will hope to be more active in the near future.

Relative to business matters, I thought the draft on brother P. C. was honored as I heard nothing to the contrary, though I was disappointed in not seeing a notice of it in the PILGRIM. Enclosed find amount collected.

My apology for not communicating for "our paper" is found in the infirm state of my health. I have been very infirm this Summer, not too weak to write for our dear PILGRIM, but undue mental exercise was not favorable to the successful influence of the remedies used for my restoration.

For several years I have been threatened with dyspepsia, and this Summer it was about to resume a chronic form and I found it necessary to use vigorous measures to overcome it. For several months I was barely able to keep up our regular appointments, and at one time I thought it would be a duty to myself and the cause to suspend them altogether, until I could be sufficiently restored, to hope for permanent health. About that time my mother and brother went to "Our Home" in Dansville, New York, and through their advice and instruction, and the blessing of the Great Physician, I succeeded in turning the tide favorably and now I am improving rapidly.

We consider ourselves very unfortunate as a congregation, especially during the present season. Bro. Peter Crumpacker, our co-laborer, has been on a visit to his children in the West since the first of May, and our energetic and influential brother A. Crumpacker is still wholly unable to divide with me the arduous duties of the ministry. His infirmities are still severe, and the church suffers the loss of his services now when she is ill able to bear it. Brethren when it is well with you remember *us*.

We are cut off from the aid of the neighboring churches measurably by intervening mountains, and on every hand, the "Macedonian cry" comes to us "come and help us." But we cannot go. The weak and infirm state of our corps of laborers absolutely forbid. Our only hope is, through prayer, that God will aid us with the purpose and power to do and suffer for His holy cause.

Yours Truly,
D. C. MOOMAW.

CENTER VIEW, Mo., }
September 1, '72. }

Dear Pilgrim:—This beautiful Sabbath finds me at the stand to meet the request in part of a writer in No. 35, soliciting some one to give him a history of a religious sect calling themselves Congregational Brethren. This is a name that I am familiar with here in the West from hearsay, but not personally acquainted with what they practice, but this I do know, they come short of what I call Brethren.

This is the first time it came to my notice that they are our Brethren who have backslidden or fallen away, but if this be the case, it is what we may look for and more than this, knowing the spirit of some of that class so well. It appears from the reading of the piece before me, to be the intention of the writer to warn our brethren who contend for the single mode of feetwashing, to beware of that sect. From this they most practice that for one thing and since I have thought over the matter I and the writer will differ on that, I say that it is the very thing to try the church and sift out the chaff. Now here are my reasons for saying what I do. There are two small arms of our church that I know to be very contentious in many things and single mode is one of the principle things they talk about and they always commence by saying, they wish to fulfill the law to the letter. It is strange, yea, very strange, that many of those single mode brethren, whom I can call to mind are so strict for the letter of the law, or, in other words, doing and appearing just like the Savior did in that one thing and very slack in many others. For one thing, there are numbers of that class when it comes to the humble appearance of our Good Master, they loose sight of Him, such as wearing his hair of a medium length and parting it on top or centre of the head. Many of these brethren war against the decisions of Annual Meeting, and to my knowledge, teach for doctrine the commandments of men by saying to their members, "you need not be so precise in uniforming in the order of the Brethren as you are holy without it, and to the sisters, they can dispose of the covering if they don't feel like wearing it." Now this is my mind. Let all who wish to run upon an outside track, go where they tolerate this "elastic anyway religion," just as a man thinks so be it unto him, and there they can be at ease and do and act with the gaudy of the day, for as it is a new thing, they will go for number in place of order, and furthermore, I say in the concluding of these broken remarks, that a withdrawal to my mind, is preferable to a division. We want no corruption nor cisms among us and let all who wish, depart, go in peace.

Your unworthy brother,
JACOB CRUMPACKER.

There is such a thing as being over zealous, even in a good cause. We have no doubt but what Bro. Crumpacker has a goodly zeal for the "old or ancient landmark," but it is not good to be too radical in things that we have no direct, "thus saith the Lord for."

While we love and respect the order of the Brethren, we would not like to stigmatize others with teaching for doctrine, the commandments of men, and at the same time contend for parting the hair on the middle of the head as being of divine authority. This item of knowledge is gathered from profane history and no doubt is truth from the fact that he wore his hair after the manner of the Nazarenes and history tells us that this was the prevailing custom, but be this as it may, we should not preach it as Bible doctrine. This and the cut of the garment was adopted by the Brethren because, at the time, it was thought expedient, and we hold to it because we are not to follow the vain maxims of the world.

To attache all departures from the "order" to those brethren who are favorable to single mode in feetwashing is certainly a mistake, as some of our most humble, honest and zealous brethren hold that opinion and think they have good Bible authority for it. Therefore we are not so willing that they should depart for such petty differences of opinion. Far better, dear brethren, bear with each other a little and try and reconcile these difficulties. We are in favor of reconciliation. Christ came not to condemn but to save. When we enter the church of God, we become the Lamb's wife and by "departing in peace," and wedding another we become adulterers in the sight of God. No, dear brethren and sisters, let us not, for these little differences of opinion, destroy our baptismal covenant and thus be severed from the true vine stalk to die, eternally die. In laboring for peace and union, we need not sacrifice any principle of our holy religion, but we *must* sacrifice our own stubborn will. Then brethren let us labor, let us suffer and let us pray for Zion and the healing of her wounds. We desire the salvation of all men, and especially the household of faith. "Blessed are the peace makers, for they shall be called the children of God."

HOLLIDAYSBURG, PA., }
Sept. 10th, 1872. }

Dear Bro. Brumbaugh: In my last, I stated that August 31st was the day appointed for our church meeting, at which time a goodly number of the brethren and sisters assembled for the occasion, we trust in the fear of the Lord. Brethren J. W. Brumbaugh and D. M. Holsinger of Clover Creek, and bro. W. H. Quinn of Tyrone were present. We were not present at the commencement of the meeting, but the business transacted during our presence, we hope was done in God's fear, and that He smiled upon those of His children that were present. Two sisters were reclaimed. We do pray that since these dear sisters have again concluded to be lambs of Jesus fold, that they will try more perseveringly to be more than conquerors, and live faithful even unto the end of the world. The time appointed for our Communion season is Thursday and Friday, Sept. 19th and 20th commencing at 4 o'clock, p. m. Bro. H. R Holsinger, expects to be present on the occasion. We trust other dear brethren and sisters will also be present with us, and that we may have a blessed season of refreshment which may be remembered by us.

Your sister in Christ.
E. R. STIFLER.

Announcements.

LOVEFEASTS.

DUNNINGS CREEK, Bedford co., Pa., Oct. 19th at 4 o'clock, p. m.

RIVER FALLS Church, Pierce co., Wis. Sept. 7th, 10 o'clock, a. m.

CONEMAUGH Church, Cambria co., Pa., Sept. 13, at 4 o'clock, p. m.

BLACK RIVER Congregation, Medina co., Ohio, Oct. 9th.

LOST CREEK, Juniata co., Pa., Oct 16th, at 1 o'clock, p. m.

BELL CREEK Church, Dodge co., Neb., September 21st.

Waldam's Grove, Stephenson county, Ill., Oct. 12th and 13th.

Meadow Branch, Md., Saturday October 12th. Commencing at half past 1 o'clock p. m.

Sam's Creek, Md., Tuesday, October 15th, commencing at half past 1 o'clock p. m.

Hamilton Branch, 4 miles North of Hamilton, Daviess Co., Mo., Oct. 12th 2 o'clock p. m. To continue over Sunday.

Clarian Church, Clarian Co., Pa., Oct. 5th and 6th.

Howard Congregation, Howard Co., Ind, Oct. 17th. Those coming by railway will find conveyance at Kokomo on the day previous.

Okaw Church, Piatt Co., Ill., Oct 9th, at at 10 o'clock a. m.

Bethel church, Holt Co., Mo., September 14th, 15th, at 4 o'clock p. m.

Clover Creek, Blair Co., Pa., Oct. 17th; 18th, at 4 p. m.

Salem Congregation Frederick Co., Va. Saturday and Sunday, 14th and 15th of September. Commencing at 1 o'clock p. m

At the house of Daniel Glicks, Andrew co., Mo., October 5th, commencing at 4

o'clock, p. m. Meeting will be continued if aid can be obtained. Address Daniel Glick, Flag Spring, or J. B. Basbor, Whitesville, Andrew co., Mo.

The brethren of Yellow Creek, Bedford co., Pa., will hold their Communion Meeting, Tuesday, October 15th, commencing at 4 o'clock, p. m. The usual invitation is given.

The brethren of Raccoon, Ind., have appointed their Communion Meeting on the 10th of Oct., and give a general invitation. Ladogn is the R. R. Station. Meeting 14 miles north-west of town. R. H. Millea.

Dear Pilgrim:—Please aonounce that the Brethren at Brownville Washing county, Md., will hold their Lovefeast on the 5th and 6th of Octotober, commencing at 10 o'clock.

Brownsville is immediately on the railroad from Hagerstown to Hapersferry. Can be approached from Hagerstown, 6.30 a. m. 12 m. 5 p. m. From the south, 7 a. m. 12 m. 1.30 p. m. We would be pleased to have brethren and sisters with us, especially ministering brethren. E. Slifer.

Dear Brethren:—Please announce in the Pilgrim that, the Lord willing, we intend to have our Lovefeast in the Dryvalley Meeting house Mifflin co., Pa., Oct. 15, commencing at 1 o'clock P. M. Preaching next day until noon. We give an invitation to all who may have a desire to be with us, especially to the ministering brethren. Jacob Mohler

Dear Brethren: Please announce through the Pilgrim, that we, the brethren of East Nimishillen Congregation, Stark co, Ohio, intend, the Lord willing, to hold a Lovefeast in our Meeting-house on Saturday the 28th day of September, beginning in the forenoon, as usual, and continuing the next day. A hearty invitation is given to all, especially to the ministering brethren.

Henry Brumbaugh.

Beloved Brethren: —Please publish through the Pilgrim, that the Church at Falling Springs, Franklin county, Pa., intend, the Lord willing, to hold a Communion meeting at the Antrim Meeting-house, near Kauffman's Station, on Tuesday the 15th of October, commencing at 10 o'clock A. M. An invitation is given to all, and especially ministering brethren. David Bock.

Dear Brethren:—Please announce through the Pilgrim, that we have appointed our Communion meeting in the Salimony arm of the Church, Huntington Co., Ind., on the 25th of September, the Lord willing, to which is given a hearty invitation. Those coming on the railroad, will stop at Huntington the day before the meeting. Samuel Murray.

Bro. Henry:—Please announce in your paper that we expect to hold our Communion meeting on the 12th of October, the Lord willing, at the Hopewell Church, Woodcock Valley, Pa., to commence at 4 o'clock P. M., and meeting next day. The usual invitation is given, especially to ministering brethren.

Eld. Jacob Steel.

Dear Pilgrim:—The Brethren of Mansfield Co., Ohio. intend holding their Lovefeast on the 25th of Sept. 4 miles North of Mansfield, at the house of Samuel Martin.

Isaac Whisler.

Our Communion meeting will be held at the James Creek Church, Huntingdon Co., Pa., on Saturday, October 19th, services to continue over Sabbath. Pilgrims are cordially invited to be with us, especially those who labor in word and doctrine.

George Brumbaugh.

Beloved Brethren:—Please announce that we, the brethren of the Milmine Church, in Piatt county Ill., intend, the Lord willing, to hold a Lovefeast on the 17th of October, commencing at 10 o'clock A. M. Invitation is given to all, especially to ministering brethren. Those coming by railroad, will stop off at Milmine or Cerrogorda.

David Troxel.

If the Lord will, there will be a Lovefeast in the Antietum Congregation, at Welty's Meeting-house, Washington county, Md., on the 10th of October, commencing at 10 o'clock A. M. The usual invitation is given. Members desiring to be with us arriving at Hagerstown on the early or ferenoon trains, leaving at 2 o'clock on the Western Maryland Road, in 20 minutes will arrive at Smithsburg, 2 miles from the place of meeting.

Joseph F. Rohrer.

District Meeting.

Southern Ill., in the Ottercreek Church at the Pleasant Hill Meetinghouse, 3 miles south-west of Virdin, Macoupin co., Monday, Oct. 14th. A Communion Meeting at the same place on Saturday before.

DIED.

BECHTAL.—In the Clover Creek congregation, Blair county Pa., August 30th, '72, Little Dannie, son of brother Joseph and sister Julia Bechtal, aged 2 years, 3 months and 4 days. Funeral services by G. W. Brumbaugh of Clover Creek, and George Brumbaugh of James Creek.

The dear and loving little Dannie is no more, his prattling tones are hushed in death. No more will a fond mother feel the warm embrace or kiss the rosy cheek. Father too, will deeply feel the loss, and often miss the one that filled an important place in the family circle, but why repine at the Divine decree? He is only gone over the stream. God has laid the little treasure up for you—has taken the little lamb into His fold where he shall await your arrival once more to press the loving form and imprint the loving kiss. Then fond parents, weep not for you shall meet Dannie again in Heaven.

DOYLE.—Sister Catharine Doyle of the Montgomery congregation, was buried on Tuesday the 6th of August '72, aged 63 years. The congregation was addressed by the brethren from the subject of the happy resurrection of the saints, Thess. 4, 14-16.

She was a member of the Campbellite party for about 24 years, when about 7 years ago she became convinced that she could not follow her Lord and Master in that connection and united with the Brethren, and continued faithful with us 'till the hour of her deliverance. She was a sister of exemplary piety and virtue, and though poor in the goods of this world, she was rich in good works and secured for herself the esteem of all her acquintances.

A very large concourse of friends attended the funeral and burial services, testifying thus their sympathy and esteem for her virtues, and in behalf of the bereaved husband and children.

D. C. Moomaw.

EBY.—In the White Oak Church, Lancaster Co., Pa., August 27th, 1872, Barbara, daughter of brother Benjamin and sister Sybilla R. Eby, aged 2 months, and 14 days. Funeral services by John Oibble, David Garlach and Samuel Grabill, from Job, 14; 13.

Farewell my little Barbara,
Thou hast from sorrow gone.
And left parents and sisters,
Deeply thy loss to mourn.

I miss thee O, sweet Barbara,
But my loss is your great gain;
For this world is naught but trouble,
Temptation, toil and pain.

We will strive to meet thee,
When our Father's will is done;
And live with thee forever,
Round God's eternal throne.

Mother.

NICODEMAS.—September 9th, in North Woodbury township, Rose, infant daughter of Samuel and Mary Nicodemas, aged 15 days.

SHIFFLER.—September 6th, 1872, in Taylor township, Blair county Pa., Harriet, daughter of Samuel and Elizabeth Shiffler, aged 29 years, 10 monhts and 3 days.

The Weekly Pilgrim.

JAMES CREEK, PA., Sept. 17th, 1872.

Jos. Rittenhouse: John Beichler's Pilgrim is sent, Lovina Marsh's address changed and the money all right.

Mary Hoover: We are sorry to say the $1.25 was not received. The Pilgrim is now sent.

S. J. Garber: The mite is accepted and the Pilgrim sent.

D. B. M.: Yes, we did but it was returned by P. M., marked "not lifted." Perhaps he did not know it was sent.

Jacob Mohler: The list of appointments are intended for 1873. If you intend to run your appointments through the coming year we could make up your list showing the place and time of every appointment for the coming year That is the design, but unless we get a number more, we will not make the table.

Eld. Samuel Murray: We received the $1.25, also the postal order. All right.

CROWDED OUT.

Our regular editorial on account of other matter was crowded out this week, with some other copy intended for this week.

THE NEW ROUTE.

We wish to inform our travelling brethren from West to East or East to West, that by taking the Coonelsville road at Pittsburgh they can come right through by James Creek were we would be much pleased to have them stop or call at the Pilgrim Office. Those going from East to West will change cars at Huntingdon, and take the H. & B. T. R. R. This road is under improvement and will soon be as good as any other road in the State. After the 19th of this month, the Penna. Central cars will run through from Huntingdon to Cumberland.

IMPORTANT NOTICE.

The brethren and friends of the Montgomery Congregation who have subscribed for the Pilgrim and are in arrears, will please allow me to remind them that I am desirous to forward all dues to the office, and am ready at any time to wait on them.

Yours as ever,

D. C. Moomaw.

Elder J. S. Flory, says: In church matters we are still making some progress—some additions lately by baptism. Our Communion meetings are as follows: Near Meadow Bluff, Greenbriar county, September 14th and 15th, in this county, Fayette, at sister Master's, 16th and 17th, at our Meeting-house, 19th and 20th.

We call attention to farm for sale in our columns this week. We learn bro. Frantz has been unfortunate during the last few years and is so involved that he must sell his farm at a great sacrifice. It can be bought of him privately for *ten dollars* per acre and probably something less. Any one wanting such a property had better go and see it.

Important Notice.

We want some one in every church in the brotherhood to send us the name and address of every minister in their respective churches *who are not taking the* Pilgrim, (those that are taking it we have.) As a compensation for this information, we will send free to every one that reports, a splendidly gotten up Pilgrim Almanac containing everything belonging to a first class Almanac, with quite a number of biographies of prominent ministering brethren never before written, also other important church information with an improved "Ministerial Record" different from anything ever published. We make this demand for the sake of peace and to avoid giving offence, and hope that some one, in every church, will respond at once. Also if there are any ministers who have been elected within the last year not yet reported, send us their names and address. In every address please give the county. We want this information as soon as we can possibly get it. Address

H. B. Brumbaugh
James Creek,
Huntingdon Co., Pa.

MONEY LIST.

B. B. Brumbaugh	$1.60
Abraham Hess	2.50
Annie Deibl	1.00
A. C. Neff	.60
Emma Rohrer	5.00
Allen Boyer	4.65
C. H. Walker	12.75
Thomas Owens	1.00
Noah Flora	.80
J. S. Flory	2.50
Dr. P. Fahrney's Bros. & Co.	20.50
D. C. Moomaw	5.00
E. R. Stifler	1.40

GENERAL INTELLIGENCE.

One flash of lightning killed thirty-two sheep during a recent thunder storm at Barnwell, S. C.

The net profits of the Etna Iron works, at Rome, Ga., is four hundred and twenty five dollars a day.

Twenty springs of clear cold water have been found near Waterloo, Ala., in the space of a square mile.

Among the remarkable mineral discoveries recently made are the Jolpin lead mines, in Jasper county Missouri.

A new stock law is about to go into effect in Illinois, under which no domestic animals will be allowed to run at large.

A man in Howard county, Kansas, is growing what he calls Japanese wheat, very much resembling millet or Hungarian grass. It yields several tons to the acre, and is said to be excellent food for cattle and horses. It is already from five to six feet high.

Iron Rails.

The exports of iron rails from Great Britain for the month ending July 31 were 84,563 tons; of this amount 41,805 tons were to this country—nearly one half of the total export. For the seven months of the calender year the total exports of iron rails have amounted to 532,305 tons, of which 300,316 tons were to this coontry, against a total export of 564,472 tons to same time last year, and an export to this country of 287,169 tons.

How to Quit Tobacco.

The best thing to hold in the mouth is a mouthful of cold water, renewed every few minutes. It will take away the craving for tobacco quicker than anything else, and is wholly unobjectionable. A pine stick is the best of anything to chew, but the objection to that, and to anything that is chewed, is that it over-exercises and weakens the salivary glands. In quitting the use of tobacco, quit at once, and not attempt to leave off gradually.—*Herald of Health.*

The Chinese Tea Crop.

The Shanghai *News Letter* reports that the tea crop does not come up to the first expectations of it. It had been thought that it would be largely in excess of last year, instead of which the direct shipments for Hankow to the end of June were less by 1,500,000 pounds than last year, and the same is true at Shanghai and Foochow. The amount afloat for Europe from Hankow has been further reduced by the wreck of the steamer Parnassus, having on board over 1,500,000 pounds. The Peruvian Consel at Macao has been sentenced to fourteen years imprisonment for attempting to drown the engineer of a steamer.

GOOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have enquired whether we keep them for sale. We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for seeding them.

Conversion of St. Paul. By George Jarvis Geer, D. D. 12mo. fine edition, $1. Plain edition, 75 cents.

Footprints of Life; or, Faith and Nature Reconciled.—A Poem in three parts. The Body. The Soul. The Deity. By Philip Harvey, M. D. $1.25.

Fruit Culture for the Million. A Hand book. being a Guide to the Cultivation and Management of Fruit Trees. Descriptions of the Best Varieties, and How to Propagate them. illustrated $1.00.

Hand-book for Home Improvement: comprising "How to Write," "How to Talk," How to Behave," and "How to do Business," in one vol. 2.25.

How to Live; Saving and Wasting, or Domestic Economy. By Solon Robinson. $1.50.

Life at Home; or, The Family and its Members. Husbands, Wives, Parents, Children, Brothers, Sisters, Employers and Employed, etc. By Rev. William Aikman, D. D. A work which should be found in every family. $1.50. Extra gilt, $2.00.

Man and Woman: Considered in their Relations to each Other and to the World. By Henry C. Pedder. 12mo, Fancy cloth Price $1.00.

Man, in Genesis and in Geology; or, the Biblical Account of Man's Creation, tested by Scientific Theories of his Origin and Antiquity. By Joseph P. Thompson, D. D., LL.D. One vol. 12mo, $1.00.

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MAIL. A. M.	ACCOM P. M.	STATIONS.	MAIL. P. M.	ACCOM A. M.
*le*8 20	LE6 00	Huntingdon,	AR5 25	AR9 10
8 28	6 06	Long Siding	5 17	9 00
8 45	6 19	McConnelstown	5 04	8 45
8 51	6 25	Pleasant Grove	4 58	8 39
9 05	6 37	Marklesburg	4 45	8 27
9 20	6 51	Coffee Run	4 33	8 11
9 27	6 58	Rough & Ready	4 26	8 40
9 39	7 10	Cove	4 12	7 52
9 43	7 15	Fishers Summit	4 08	7 48
10 03	7 35	Saxton	8 48	*le* 7 53
10 10	7 53			*ar*7 46
10 27	8 10	Riddlesburg	3 30	6 30
10 34	8 17	Hopewell	3 22	6 12
10 51	8 35	Piper's Run	3 06	6 00
11 10	8 55	Tatesville	2 48	6 56
11 22	9 08	Bloody Run	2 33	6 50
11 26	9 12	Mount Dallas	2 29	5 46
11 32	9 19	Ashcom's Mills	2 22	5 42
11 36	9 23	Lutzville	2 18	5 36
11 40	9 27	Hartley's Mills	2 14	5
11 46	9 34	Jamesons	2 07	5
*r*11 22	*ar*9 40	Bedford	LE2 00	LE5 30

JOHN M'KILLIPS, Supt

SHOUP'S RUN BRANCH.

LE10 15	LE7 40	Saxton.	AR3 40	AR7 20
10 30	7 55	Coalmont.	3 25	7 05
10 35	8 00	Crawford.	3 20	7 00
AR10 45	AR8 10	Dudley	LE3 10	LE6 50
Bro'd Top City from Dudley 2 miles by stage.				

Time of Penna. R. R. Trains at Huntingdon.

EASTWARD.			WESTWARD.	
Hb'g Ac.	9 24	A. M	Cin. Ex.	2 19 A. M.
Mail	3 30	P. M	Pe'f Ex.	7 45 "
Cin. Ex.	6 55	"	Mail	5 40 P. M
Phil. Ex	11 15	"	W. Pass.	11 52 A. M

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VOL. 3. JAMES CREEK, PENNSYLVANIA, SEPTEMBER 24, 1872. NO. 39

POETRY.

A GRAND OLD POEM

Who shall judge a man from manners?
Who shall know him by his dress?
Paupers may be fit for princes,
Princes fit for something less;
Crumpled shirt and dirty jacket,
May beclothe the golden ore
Of the deepest thought and feeling—
Satin vests could do no more.

There are springs of crystal nectar
Ever welling out of stone;
There are purple buds and golden,
Hidden, crushed and overgrown:
God, who counts by souls, not dresses,
Loves and prospers you and me,
While he values thrones the highest
But as pebbles in the sea.

Man, upraised above his fellows,
Oft forgets his fellows then,
Masters, rulers, lords remember
That your meanest hinds are men;
Men by honor, men by feeling,
Men by thought and men by fame,
Claiming equal rights to sunshine,
In a man's ennobling name.

There are foam-embroidered oceans,
There are little weed-clad rills;
There are feeble inch-high saplings,
There are cedars on the hills;
God, who counts by souls, not station,
Loves and prospers you and me;
For to him all famed distinctions
Are as pebbles in the sea.

Toiling hands alone are builders
Of a nation's wealth or fame;
Titled laziness is pensioned,
Fed and fatted on the same;
By the sweat of others' foreheads,
Living only to rejoice;
While the poor man's outraged freedom
Vainly lifted up its voice.

Truth and justice are eternal,
Born with loneliness and light;
Secret wrongs shall never prosper
While there is sacred right;
God, whose word-heard voice is singing
Boundless love to you and me,
Sinks oppression with its titles,
As pebbles in the sea.

ORIGINAL ESSAYS.

AN EPISTLE TO THE CHUROH AT BEALINGTON AND CORINTH, BARBOUR CO., W. VA.

[This epistle was not written for publication but by permission and request we send it to the PILGRIM for publication.]
JOHN W. FITZGERALD.

Unto all those that are of the church of God at Bealington and Corinth I send greeting in the name of the Lord Jesus Christ whereunto thou art called to be a peculiar people of the household of faith, grace, peace and mercy be unto you from God our Father.

Dearly beloved brethren and sisters by request and agreeable to promise I thus address you, thanking God always in my prayers for his mercy to me in opening the way that I was permitted to come to you and walk with you in heavenly places in Christ Jesus and bear testimony with you of the blessedness of the religion of Jesus, and to form that acquaintance with one another that I trust shall continue not only through time but in eternity. I also thank God for bringing me thither to my own home again and giving me the blessings I and mine enjoy. Notwithstanding I am afflicted somewhat in my throat, caused in a great measure by my more than ordinary labor on my mission to your section, I can say, God be praised and his name be glorified and his will be done. In all our afflictions we should rather have the mind to ask God to give us grace to endure the chastening rod than to have him remove it.

Hoping the Lord is with you all in giving you of his abounding grace, love and humility. I am constrained to praise you for your zeal and steadfastness, as I hope, in that faith delivered to the saints. You are truly as lambs in the midst of wolves, being surrounded with those who glory in persecuting you and speaking evil of you. But be not moved by any of these for Christ has promised to be with you even unto the end, and rejoice when you are evil spoken of because of your adherence to the true faith. I am persuaded you will not be driven from the narrow way by the scoffs and jeers of a vain world, or worldly minded professors who themselves are blinded to the fact that they bring reproach upon the name and character of Christ by their actions and loud profession. Keep in remembrance that a religion without a cross will not profit beyond the tomb. Even though a cross is claimed, if shrouded from view by the works of pride and worldly mindedness it is all the same. Be satisfied with nothing short of "pure and undefiled religion" which you know requires that we should keep ourselves unspotted from the world. We infer from this that we should keep ourselves unspotted from all unrighteousness. Be cautious then that we do not identify ourselves with the worship of those who "sold the truth in unrighteousness" by denying some of the commands of God. That is, we should take no more part with them than we do with the world's unrighteousness. If we encourage the unrighteousness of the world we do err. May we not also conclude if we encourage anything that has a semblance of error or iniquity, we sin? We are persuaded better things of you my beloved in the Lord. Quite a number of you have followed the noble example of old. Paul left that religion you first embraced because it did not promise justification through the merits of Christ. Because we have no promise of being recognized by God as one of his children short of obedience to the requirements of his will. That is, we receive the glorious benefits resulting from an application of the meritorious blood of Christ because of our faith, repentance, and obedience to God. These being necessary on the part of the rebellious creature, before God promises salvation by his free grace and mercy. Having evidence that you are founded and grounded upon Christ and the truth, we are persuaded that "neither death nor life, nor angels, nor principalities nor powers," nor anything else will "be able to separate you and us from the love of God which is in Christ Jesus our Lord." Oh, may your self-sacrificing example be the means of bringing many more to the fold that Christ may truly be their shepherd.

There is something truly commendable in those that tear loose from those principles inculcated in the heart even in early youth,—from friends, associates and church relationship, to unite themselves to a separate and peculiar people from the world. But ah! the love of Christ is stronger than all else, the soul's interest, an interest above every other, eternal life sweeter than worldly pleasure or form of Godliness void of the power. A heavenly Father and brotherhood with Christ, a relationship of stronger ties than any other. Then no marvel why we see honest disposed persons breaking loose from everything that hinders their progress heavenward. O, the marveloos workings of the spirit of truth whenever it finds its way to the heart. May the Lord give you fortitude to withstand every wave of persecution, and every dart of satan aimed at your soul. Keep on the whole armor of God and you will come out conquerors in the end. Preach so loud by your chaste conversation and everyday walk that satan may flee to the confines of darkness. Don't let satan through the propensity of pride help you to adorn your mortal body that must soon be food for worms; but let Jesus have full control of your hearts and he that was so meek and lowly, will dictate to you in all things in the government of the outer as well as the inner man. Remember that if the adversary gets the least foothold in the heart he will be busy with his fingers in the dress, hair, &c.

And further we would say, comfort and encourage those who have the care over you and are ministers of God to preach peace to the world. They have a heavy burden to bear if faithful to their calling. Oh then do not make it heavier by discouraging them. When possible go to hear them and help them that they may preach in demonstration of the spirit and with power. How help them? First by your presence, second by earnest prayer for them. Praise them by your close attention and interest in what they are saying. That kind of praise is not apt to hurt them. Never speak of their faults to others, especially to the world. Don't be afraid to tell them of anything you think would be a benefit to them, but let it be done in love and with child like simplicity. And to you ministers who are set as watchmen on the walls of Zion, let me say a few words

THE CONSTRAINING LOVE OF CHRIST.

Continued.

BY GERHARD TERSTEEGAN.

The love of Christ constrains to diligence, watchfulness and activity in every good work, and during the whole course of godliness. Many a one who slumbers securely in the deadly sleep of sin, may be terrified and awakened by fear and chastisement; strong emotions and the most serious resolutions may be produced in a man by the judgments of God, by illness, fear of death, the decease of near relatives, or by other reproofs of conscience, so that one would think something really good would result from it; but how soon it passes away, when unaccompanied by the heart-renewing grace and love of Christ, distress, death and hell may constrain as they will, yet if the love of Christ does not constrain at the same time, the man falls asleep again. The external means of grace may also be of service in awakening and encouraging slothful souls; but if we wish to be effectually and permanently awakened by the means of grace which God puts into our hands, we must remain near our hearts, and pay attention to the co-operating love of Christ which inwardly awakens, and causes its influence to be felt in the deepest recesses of the heart, although love knows no anxious and distracting care, yet it is equally remote from slothfulness and drowsiness. Its possessor is ever anxious, the day through, to be trying to do something to please his beloved.

And here I must allude to outward slothfulness and heaviness. There are many who complain of being so easily overpowered by sleep, when alone and towards night. It must be allowed that this has its natural causes with some, who are weak and fatigued by labor; in which case the individual must have patience with himself; but I fear, that with many, it is love that is wanting. I have witnessed how many have been overtaken by sleep in the evening, when anything good was read or spoken of, but who immediately roused themselves when any favorite topic of another kind was introduced. How shameful. Ah, if we had but a little more love for Christ, we should not be so slothful.

The love of Christ constrains to good works, the learned dispute in all manner of ways about good works and their merits, whether and how far they are necessary to salvation, and the like, a soul that loves Christ, interferes not with such controversies. Love, as is natural to it, constrains incessantly to every good work towards God, towards the brethren, towards our neighbors and even towards our enemies, love cannot act otherwise. She seeks to do every one good, and to devote herself to all. She has always enough, she is rich, she is kind, she is bountiful; and if she has no money or anything else to give, she has still a heart, which she gives in sympathy, compassion, and in rendering every possible assistance. In a word, love is always doing good, almost without thinking of it; she performs a thousand good works, without asking whether she ought to do them or not; and the merit of good works never occurs to her. Even when she has much she thinks she has hitherto done nothing, and that she will now begin. Thus it is that the love of Christ constrains.

D. NEGLEY.

Welsh Run, Pa.

Knocked About in the World.

It is a good thing for a young man to be "knocked about in the world," though his soft hearted parents may not think so. All youths, or if not all, certainly nineteen twentieths of the sum total, enter life with a surplusage of self-conceit. If, in measuring themselves with wiser and older men than they are, they discover that it is unwarrented, and get rid of it gracefully, of their own accord, well and good; if not, it is desirable for their own sakes, that it be knocked out of them.

A boy who is sent to a large school soon finds his level. His will may have been paramount at home, but schoolboys are democratic in their ideas, and if arrogant, are sure to be thrashed into a recognition of the golden rule. The world is a great public school, and it soon teaches a new pupil his proper place. If he has the attributes that belong to a leader, he will be installed in the position of a leader; if not, whatever his own opinion of his abilities may be, he will be compelled to fall in with the rank and file. If not destined to greatness, the next best thing to which he can aspire is respectability; but no man can either be truly great or respectable, who is vain, pompous and overbearing.

By the time the novice has found his legitimate social position, be the same high or low, the probability is that the disagreeable traits of his character will be softened down or worn away. Most likely the process of abrasion will be rough, perhaps very rough; but when it is all over, and he begins to see himself as others see him, and not reflected in the mirror of self-conceit, he will be thankful that he has run the gauntlet, and arrived, though by a rough road, at self-knowledge. Upon the whole, whatever loving mothers may think to the contrary, it is a good thing for youths to be knocked about in the world—it makes men of them.

FAMILY WORSHIP.

Family worship is an ordinance which God has frequently blessed to the saving of souls. In houses where it is conducted with life and feeling, it has often proved a converting ordinance. A few years ago, an Englishman visited America and spent some days with a pious friend. He was a man of talent and accomplishments, but an infidel. Four years afterwards he returned to the same house—a Christian. They wondered at the change, but little suspected when and where it had originated. He told them that he was present at their family worship, on the first evening of his former visit, and when after the chapter was read they all knelt down to pray—the recollection of such scenes in his father's house long years ago, rushed in on his memory so that he did not hear a single word. But the occurrence made him *think*, and his thoughtfullness ended in his leaving the howling wilderness of infidelity, and finding a quiet rest in the salvation wrought out by Jesus Christ.

We might enumerate many like instances. Many servants have been awakened through family worship. Children have often heard these truths, which, when the Spirit brought them to remembrance in after days—perhaps in days of profligacy, and when far from their father's house, sent home the prodigal. It is not only of Zion's solemn assemblies, but of Jacob's humble dwellings, the little fireside sanctuaries—That "the Lord shall count when he writeth up the people, this man was born there." We would ask of every Christian: "In your house there have been, perhaps several accountable beings born into the world. *Have there been any born again?*"—*Episcopal Recorder.*

SCANDAL.

It is a curious reflection to make, but probably a just one, that scandal flourishes all the more because scandal-mongers receive no gain for their proceedings. Many other crimes are attained by personal gain; and what is gained often furnishes the means for detection and punishment. If, by a merciful provision of nature, it was arranged that a portion of the character taken away by scandal should attach itself to those who invent or propogate the scandal, the world, like the birds in the fable, would be very ready to fly upon the scandal-mongers and deprive those daws of the plumes thus gained. But in the present state of affairs, these lovers and propagrators of scandal do not gain the smallest shred of honor or reputation by their scandal-mongering, and consequently they feel much less shame and meet with much less reproof, as their evil saying are attended by no personal advantage. It is only very nice and sensitive consciences that enable their owners to suffer remorse when they have heedlessly invented or furthered scandal.—*Good Words.*

The religion that costs its owner nothing is probably worth about its cost.

Youth's Department.

FORGIVE AND FORGET.

Forgive and forget—it is better
To fling every feeling aside,
Than allow the deep cankering fetter
Of revenge in thy breast to abide.
For thy step through life's path shall be lighter
When the load from thy bosom is cast,
And the sky that's above thee be brighter,
When the cloud of displeasure is past.

Though thy spirit swell high with emotion,
To give back an injustice again,
Let it sink in oblivion's ocean,
For remembrance increases the pain;
And why should we linger in sorrow
When its shadow is passing away;
Or seek to encounter to-morrow
The blast that o'er-swept us to-day?

Oh! memory's a varying river,
And though it may placidly glide
When the sunbeams of joy o'er it quiver,
It foams when the storm meets the tide.
Then stir not its current to madness,
For its wrath thou wilt ever regret,
Though the morning beams break on thy sadness,
Ere the sunset forgive and forget.

A LOVELY CHILD.

Does a pretty round face, rosy cheeks, bright blue eyes and silken curls make a child a lovely darling. We answer these alone will not make a lovely child. There must be something else to excite our love, and that is a gentle and lovely disposition. We care not if a child has coarse features, gray eyes, brown cheeks and flaxen hair, if it has a sweet temper, tender heart, modest manners and an obedient disposition it is a lovely child. A pretty face with a proud look, beautiful eyes with an angry brow, does not look lovely. A pair of chubby neat lips that pout, complain and say naughty words are not sweet and lovely. A hand that strikes a brother or sister or breaks a doll or plaything for spite is not a pretty hand. Now children, who read this paper, if you want to be lovely I will tell you how you may. It is not by putting on a fine gay dress or velvet pants with bright buttons or trimmings or a fashionable hat with a pile of ribbons twisted round and round or by putting on a shiny breat pin, string of beads or finger rings. Such things are *flowers* of *pride* and if delighted in, show that the heart is proud; and instead of making you lovely in the eyes of good common sense people you look vain and ugly. But if you want to be loved and lovely you must cultivate a kind disposition, keep a mild temper and not think yourself better than this or that boy or girl just because you are better dressed or have a better education. By being obedient and willing to do what you are told to do will cause others to love you. Be honest and frank to all your mishaps just as they occur. Don't laugh at the misfortunes of any one. And

boys let me say to you that smoking, chewing tobacco, swearing or drinking liquor never made one lovely or more thought of, but it made many look ugly. Keep from such things as you would from a rattlesnake.

To be lovely in the eyes of good men and women is a good thing, but to be lovely and good in the eyes of Jesus is better. Jesus loves only a meek and humble spirit, a kind and gentle disposition. Try then, dear children, to be lovely in the eyes of your parents, schoolmates, associates and especially in the eyes of the Lord and Savior, Jesus Christ. Many children make men and women that are loved and honored and blessed by God. May every little reader be a lovely child that they may be happy in this life and in the life to come.

J. S. FLORY.

TIDE-MARKS.

It was low tide when we went to Bristol, and the gray rocks stood up bare and grim above the water; but high up on all the sides, was a black line that seemed hardly dry, though it was far above the water.

"What makes that black mark on the rocks?" asked my friend.

"O, that is the tide-mark," she replied. "Every day, when the tide comes in, the water rises and rises until it reaches the line, and in a great many years it has worn away the stone until the mark is cut into the rock."

"O!" thought I, "that is all, is it?" Well I have seen a great many people that carry tide-marks on their faces. Right in front of me was a pretty little girl, with delicate features and pleasant blue eyes. But she had some queer little marks on her forehead, and I wondered how they came to be there, until presently the mother said:

"Draw down the blind, now, Carrie; the sun shines right in baby's face."

"I want to look out," said Carrie, in a very peevish voice.

But her mother insisted, and Carrie drew the blind, and turned her face away from the window. O! dear me, what a face it was! The blue eyes were full of frowns instead of smiles, the pleasant lips were drawn up in an ugly pout, and the queer marks on the forehead had deepened into actual wrinkles.

"Poor little girl," I thought, "how badly you will feel when you grow up, to have your face marked all over with the tide-marks of passion; for these evil tempers leave their marks, just as surely as the ocean does, and I have seen many a face stamped so deeply with self-will and covetousness, that it must carry the marks to the grave.

Take care, little folks; and whenever you give way to bad temper, remember the tide-marks.—*Life Boat.*

DON'T DEPEND ON FATHER.

Stand up here, young man, and let us talk to you. You have trusted alone to the contents of your father's purse, or his fair fame, for your influence or success in business. Think you that "father" has attained eminence in his profession but by unwearied industry? or that he has amassed a fortune honestly without energy and activity? You should know that the faculty requisite for the acquiring of fame or fortune is essential to, nay inseparable from, the attaining of either of these. Suppose "father" has the "rocks" in abundance, if you never earned anything for him, you have no more business with these rocks than the goslin has with a tortoise. And if he allows you to meddle with them before you have gained them by your own industry, be perpetrates untold mischief. Sooner or later you must learn to rely on your own resources, or you will not be anybody. —*Selected.*

CORRESPONDENCE

Dear Brethren:—To learn that the Lord's cause is prospering is encouraging, therefore I will try to give a few items that may be read with interest. I belong to the Shiloh congregation, but the distance being so great to our meeting house I seldom get there to meeting. We hold our meetings in a school house, and feel thankful that we can have that to worship in. Some five years ago, the people of our neighborhood devised a plan to build a meeting house which was done in a very convenient place. This house was to be built as a house free for nearly all, especially for the Brethren, when not occupied by the church to which it was deeded, which was the M. E. Church South. But when the Brethren began to preach, the house being in a tolerable condition for preaching, though by no means completed, the key was turned against us, and ever since that time our meetings have been outside of "Corinth." Some endeavored to persuade me to go with them, but this I could not do, telling them the Scriptures taught me differently Oh! how my heart aches to know that my present enemies were once my warmest friends, but cheering thought! some have been made willing to accept the terms of reconciliation. Eight have enlisted in the cause of Christ this Summer, and others are we believe convinced. May the Lord enable them to enter into "the Ark." There are six ministering brethren belonging to our congregation, two of them being called to the ministry this Summer, of course are not expected to do so much as our older brethren, for we do think some of our brethren are too cold. Oh! brethren, think of the precious souls that are perishing for spiritual bread! Then why, why do you not feed them? It is true, sometimes we feel as though we had not much to give, "but little given, little required." If we are willing to give what little we have, this is all sufficient. Though a poor widow cast in but two mites while the rich man cast in perhaps several, Christ said she hath cast in more than they all. Why? Because she cast in all she had. So brethren, if we have but little, let us cast it forth and the Lord will give "the increase."

Some get discouraged if after they preach two or three times at one place, their success is not made apparent, but we should not neglect the "gift that is given us." Remember the widow who interceded for her daughter; thrice she asked the Savior to heal her daughter, and the last time her request was granted. Let us not give over the first or second time, but let us be in earnest, continuing to preach. The honest hearted certainly will not refuse to work as the reward is promised only to the faithful. J. M. WELLS.

Brethren Editors:—In response to your appeal for news from the churches I will report from this part of the mission field. Notwithstanding the infirm condition of our ministerial force, we have kept up a weekly appointment this Summer alternating between three and four meeting places. Father-in-law's absence in the West, and brother A. Crumpacker's infirm health, has thrown the weight of active labor on a poor, weak instrument, but the interest manifested in our meetings continues unabated and our large congregations attest our success in keeping alive, at least, the knowledge of the importance of the salvation of the soul. One has enrolled his name on the register of the church militant, and others are apparently halting between two opinions. Oh, immortal souls, how long will you tarry! Another old veteran of the world who has passed the allotted period of 70, came feebly to the door of the church for entrance just as the dim taper sunk in the impenetrable gloom of death. Another whose feet are quivering and slipping on the verge of eternity, is praying for strength to enable her to come in by the door into the Fold. Thus poor, deluded mortals are slumbering and sleeping till they are aroused by the cold, fierce grip of death, and not till then can many of them think of the soul, of Heaven, of hell, of eternity.

We are progressing slowly with our meeting-house. The lumber is about ready, but sluggishness and procrastination mark and control the movements of the building committee, and another communion season will pass before we can possibly get the benefit of its protecting walls and roof. Our brethren who have so liberally supported our subscription list need not fear the demands of the collector unless a different spirit takes possession of the committee.

Your Bro.,
D. C. MOOMAW.

NEAR MAYTOWN, PA., }
September 9th, '72. }

Dear Pilgrim:—I am a reader of your columns, and as I have been struck with a few things upon which I now take the liberty of asking a few questions for my own information and that of others.

1st. What are the Minutes of our Annual Conference for, are they to be considered binding, or can every member do as he or she pleases about adhering to them?

There was a query, some time ago, about the use of tobacco. Since then, another about its cultivation, but they do not seem to affect anything, as I see that the Brethren are still right smart at cultivating it, also chewing and smoking.

Again in PILGRIM, No. 32, under "News of the Week" the writer asks Elder Lesher or any of his brethren, to prove that Christ ate the Jewish Passover at the time He instituted Feetwashing. I think that friend Good, as Elder Lesher calls him, (PILGRIM No. 34,) gives pretty good proof when he states that Peter and John were sent to prepare the passover, referring them to a certain one who would show them the place, and there they should make ready, and when the hour, or evening was come, He sat down and the eleven apostles with Him, everything being ready, water, basin, towel, supper, and bread and wine. Now does the writer expect any better proof? This appears very plain that it was at the one and same time. No church or denomination is responsible for this letter, but the writer.

C. LENHART.

REMARKS. As the writer wishes to be responsible for his own productions, we have given him a hearing and will also give some information.

The Minutes of A. M. are vested with power according to circumstances. While some answers are given as advisory, others are intended as positive law, but all are expected to be honored, and certainly should be. There are some queries brought before the meeting that there is no direct Scripture upon which to base a decision. In such cases, an answer is given which is thought to be in harmony with the spirit of Christ. Such are given as advisory decisions. Again, there are other queries to which answers are given that are based on direct Scripture. These are considered as positive decisions and members dare not willingly violate them.

The queries and decisions in regard to the use and cultivation of tobacco, the cut of the coat, the wearing of the hair, &c., have no direct scriptural basis, therefore are considered only advisory, which means a positive duty modified by the will, which, too frequently, decides in favor of self gratification, therefore they seldom receive that respect and honor they should. "These things ought not so to be."

In regard to the supper question we think that Bro. Lenhart is a little mixed. Bro. Good's statement proves that Christ and his disciples ate the Christian Passover or Lord's Supper, but it by no means, proves that it was the Jewish passover.

Brethren Brumbaugh's:—As I like to read Church news, I will this morning undertake, for the first time, to give the readers of the PILGRIM a sketch of what happened with us in the Pine Creek District, St. Joseph county Ind.

On last Wednesday, Sept., 4th, our elder and myself were called upon to go and see Henry Hoover, who was very sick. Our elder was gone from home, so I tried to get one of our other speakers to go with me, but I found none of them at home. I then went alone, the distance being about ten mile. When I arrived I found the man dangerously sick with the typhoid fever, without any hope of recovery. I asked him what his desires were, and he told me that he wished to be baptized as he had already put it off too long, and now unless he could be baptized he could not die satisfied. There was only one brother present, his uncle Amos Hoover who thought such a thing could not be done as he was too low to be moved, and no suitable water within five miles. I was also at the time at a loss to know how to proceed, but the Lord always makes a way. I then asked him if all was done on his part and whether he did not think the Lord would be satisfied without baptism. He thought that he was able to attend to the ordinance, and therefore could not feel justified without doing it. He suggested that we could get a large vessel that would answer the purpose. We then counselled those present, when one wondered whether we could not make him believe that sprinkling would do just as well. I told him that we did not believe in such doctrine. We then made a box 2 by 4 feet and filled it with water. We then carried him out and immersed him in the names of the triune God., then carried him back again to the house and placed him upon his bed. I then went to take my leave of him and found him calm and resigned, so I bade him farewell and returned homeward conscious of having done my duty towards one whose life was rapidly ebbing out. At 10 o'clock that night he closed his eyes in death and passed away in hope of eternal life.

Now dear readers, should this not be a warning to all, and should not every one who has not made peace with his God, think of the great necessity of obeying the Gospel in all its requirements while in health, so that when we come to die we may be also ready for in such an hour as we think not the Son of Man cometh?

JOHN N. BARNHART.

Walkerton, Ind.

CERROGORDA, ILL., Sept., 4th '72.

Dear brother Brumbaugh:—I am now in this part of the country with my wife visiting my children who are residing here. At some leisure time I may give a report. I am a reader of the PILGRIM and in it I noticed that to insure insertion, the writer's name must accompany each article, but in No. 32, page 254, I noticed a communication without a name to it, from the congregation in which I reside. I am the oldest visiting brother in that church and know well, all about it as I have been keeping a record of it for many years. My feelings were hurt in reading that communication which I am sorry to say is very incorrect, especially in stating the names of our bishops as there are none such there nor never was. It is true there has been only one added by baptism but there are causes for it. We have eight official members, four speakers and four visiting brethren, and we are as well united as any leading brethren can be found, standing together as a little band of soldiers contending against some fallen members who are now called Thurmanites. They claim the New Testament for their discipline and pretend to dissent from the Brethren on account of the mode in Feet-washing. Their object is to cause a split in the church, but we are still contending for the faith once delivered to the saints, not expecting to yield our position. We still hope that after a hard struggle to have more prosperous times again. I think the design of the writer was not to build up the church but to tear it down. It is certainly incoosistent to invite strong brethren to make this their stopping place after showing such poor encouragement, and I think brethren will not feel very free in accepting such invitations.

In conclusion I will say to all who are in the household of faith, stand firm on the rock and remember the words of our Savior: "Fear not little flock, for it is your Father's good pleasure to give you the Kingdom."

JACOB SHIVELY.

Some time ago we received a letter wishing us to give the name of the writer of the article referred to, but we could not do it from the fact that the idea never struck us that there was any impure motive connected with it, and for that reason the name has slipped our memory, and the copy is destroyed, hence the transgressor will be to go free this time, but hereforth such writers will sail in their true colors. It is certainly far from our wish to admit anything to mar the feelings of our Brethren, but such things may happen when we least expect it, therefore we ask the indulgence of our readers, hoping that the good will greatly overbalance the evil.

Announcements.

LOVEFEASTS.

DUNNINGS CREEK, Bedford co., Pa., Oct. 19th at 4 o'clock, p. m.

RIVER FALLS Church, Pierce co., Wis. Sept. 7th, 10 o'clock, a. m.

CONEMAUGH Church, Cambria co., Pa., Sept. 13, at 4 o'clock, p. m.

BLACK RIVER Congregation, Medina co., Ohio, Oct. 0th.

LOST CREEK, Juniata co., Pa., Oct 16th, at 1 o'clock, p. m.

BELL CREEK Church, Dodge co., Neb., September 21st.

Waddam's Grove, Stephenson county, Ill., Oct. 12th and 13th.

Meadow Branch, Md., Saturday October 12th. Commencing at half past 1 o'clock p. m.

Sam's Creek, Md., Tuesday, October 15th, commencing at half past 1 o'clock p. m.

Hamilton Branch, 4 miles North of Hamilton, Daviess Co., Mo., Oct. 12th 2 o'clock p. m. To continue over Sunday.

Clarian Church, Clarian Co., Pa., Oct. 5th and 6th.

Howard Congregation, Howard Co., Ind, Oct. 17th. Those coming by railway will find conveyance at Kokomo on the day previous.

Okaw Church, Piatt Co., Ill., Oct 9th, at at 10 o'clock a. m.

Bethel church, Holt Co., Mo., September 14th, 15th, at 4 o'clock p. m.

Clover Creek, Blair Co., Pa., Oct. 17th; 18th, at 4 p. m.

Brownsville, Washington county, Md., October 5th and 6th, at 10 a. m.

Dry Valley Meeting house, Mifflin county Pa., October 15th, at 1 o'clock p. m.

East Nimshillen Congregation, Stark Co., Ohio. September 28th.

Falling Springs, Franklin county, Pa., at the Antrim meeting-house on the 15th of October, at 10 a. m.

In the Salimony arm of the Church, Huntington county Ind., September 25th.

Hopewell Church, Woodcock Valley Pa., October 12th, at 4 p. m.

Four miles north of Mansfield, at the house of Samuel Martin, September 25th.

James Creek, Huntingdon Co., Pa.. Oct., 19th. Services to continue over Sabbath.

Milmine Church, Piatt county Ill., October 17th, at 10 a. m.

In the Antietum Congregation. at Welty's meeting house, Washington county. Md., on the 10th of October, commencing at 10 o'clock.

Salem Congregation Frederick Co., Va. Saturday and Sunday, 14th and 15th of September. Commencing at 1 o'clock p. m

At the house of Daniel Glicks, Andrew co., Mo., October 5th, commencing at 4 o'clock, p. m. Meeting will be continued if aid can be obtained. Address Daniel Glick, Flag Spring, or J. B. Bashor, Whitesville, Andrew co., Mo.

The brethren of Yellow Creek, Bedford co., Pa., will hold their Communion Meeting, Tuesday, October 15th, commencing at 4 o'clock, p. m. The usual invitation is given.

The brethren of Raccoon, Ind., have appointed their Communion Meeting on the 10th of Oct., and give a general invitation. Ladoga is the R. R. Station. Meeting 1¼ miles north-west of town. R. H. MILLER.

Please announce through the PILGRIM that the brethren of the Grasshopper Valley Congregation intend, the Lord willing, to hold a Communion meeting on the 12th and 13th of October in the meeting house in the town of Osawkee, Jefferson county, Kansas. An invitation is given to all, especially do we wish ministering brethren to be with us.

By order of the Church.

A. PEARSOLL

Dear Brethren: Please announce that we, the Brethren of Shiloah Church, in Barbour Co., W. Va., intend, the Lord willing, to hold a Communion meeting on the 12th and 13th of October, commencing at 2 o'clock P. M. A hearty invitation is extended, especially to ministering brethren. Those coming by railway will find conveyance to the place of meeting if they are at Thornton B. & O. R. R. on the day day previous.

Come brethren and help us increase the borders of Zion. Those intending to come will please inform us through the *Pilgrim* and *Companion*. J. M. WELLS.

Dear Brethren: Please announce that we intend to hold a Communion Meeting in the Spring Run meeting house, 2 miles from McVeytown station, Mifflin Co., Pa., on the 13th of October, Commencing at 1 o'clock P. M. Preaching the next day until noon. The usual invitation is given to ministers and members who may wish to be with us. JOSEPH R. HANAWALT.

Dear Brethren: Please announce in the PILGRIM that we, the brethren of Pine Creek Church, St. Joseph Co., Ind., intend to hold our Communoin Meeting on the 16th and 17th of October commencing at 4 o'clock. A general invitation is given. JOHN N. BARNHART.

The Weekly Pilgrim.

JAMES CREEK, PA., Sept. 24th, 1872.

A VISIT TO DALE CITY.

On Monday morning of last week we started on a visit to Dale City or more especially the *Companion* family. We had a desire to see them at their new location and as Miss Linny Will, who has been in our office for some time was going to her home in the West, by way of Dale City, we concluded to accompany her that far. At 9 o'clock we were on our journey's way. The morning was quite a pleasant one and as we passed through rather a wild romantic country we saw much to engage our attention, and we were agreeably entertained. As we passed along but few were added to our number until we reached Bloody Run when quite a delegation of Lutheran ministers entered. They have been holding Synod at this place and were returning home. One young gentleman who seated himself in front of us manifested a disposition to talk. Whether he was naturally inclined to talk or whether he wanted us to know that he was going to be a preacher we do not know, but we are inclined to think the latter. He told us he was studying for the ministry and then went to work at his mental arithmetic which he carried with him. Mental development is, no doubt, a necessary qualification for a minister but we did think it would have been more in harmony with this would be teacher's calling to have carried his Bible. The more we see of the popular ministry the more we become disgusted with it. It is to be feared that the great majority of those who now enter the ministry are aiming at self-aggrandizement or pecuniary benefit, and we are not astonished under these considerations that there is so little real, vital piety. In further conversation we informed this young man that the apostolic method of calling ministers was through the voice of the church and he thought all if that method was still continued that wanted to preach might not be called, there is truth in it, for there are those who enter the ministry that none would suppose to have the qualifications for so high and holy a position.

But we are digressing. In a short time we were at Bedford, the terminus of the H. & B. T. Railroad. Here we had the pleasure of meeting Bro. Graybill Myers and Henry Hershberger who had been on a visit to

Dale City and were now returning. We were informed that they had been preaching in Somerset Co. for about one week. The train on the Bridgeport Railroad being due in a few minutes, we had but little time to spend here, and soon we were wending our way onward. This road by the way is one among the smoothest roads we have ever travelled over. At some minutes after 1 o'clock we arrived at Bridgeport, and oh what a place! We had expected to see a thriving town, but it consisted of a few old dilapidated houses and a small station house, not even provided with seats to sit down. Here we had to lay over until six o'clock in the evening, over four hours, as the train on the Pittsburgh and Connellsville Railroad was not due until that time. Any one who has waited over four hours at a passenger depot of this class, can imagine our dilemma. We felt quite uncomfortable at first, but there is always consolation in distress, and this we had from the consideration that our situation might have been worse. The time was spent, not so unpleasantly after all, and at 6 o'clock we stepped aboard for Dale City. Well we have often passed through a rough and rugged country but this surpasses anything we have ever seen. But on we went at good speed, through the Allegheny and then we were in a short time at Dale City. Here we were met by Bro. Holsinger and Lottie and soon we were with the *Companion* family again. We felt glad to meet them once again. Sister Holsinger has always treated us with marked kindness and she did make us feel welcome. Being wearied traveling we soon retired. In the morning for the first time we were permitted to cast our eyes upon this apparently thriving little town. On the whole it presents quite an inviting appearance and will most likely, in the course of time, become a place of considerable importance. They are now making an effort to have the Pittsburgh, Washington & Baltimore Railroad Co., erect their machine shops here. $26,000 was raised as a bonus, in about two days, and it is thought they can soon double that amount.

Companion office is the first place we visit. Here we met and formed the acquaintance of sister Mary Beeghly who is employed as an assistant editress. She applies herself closely to the work and is, no doubt, making herself quite useful. Bro Beer was absent, he and Bro. Lint being on a visit to Armstrong county. We are indeed sorry that we had not the pleasure of meeting Bro. Beer, as we always looked upon him, since our first acquaintance, as a model brother—a brother whom we love. In the afternoon sister Mary Beeghly, in company with others, conducted us to her home. From here we went Dr. P. Fahrney's. Sister Fahrney seems to be well pleased with her new home. They have bought several lots, and intend building and locating permanently at this place. We then called at Bro. Daniel Beeghly's. Had but a short time to stay, and as Bro. Daniel was not in, we did not meet him. Returned to sister Mary's home where we spent the evening pleasantly. They have indeed a beautiful home, and what is still better, kind hearts. We were much pleased with this family. The icy hand of death has visited them and taken from their midst a father and a son, and this thought often causes a sore wound, but they no doubt can look forward with hope to the time when there shall be a re-union of kindred spirits again.

We again returned to Bro. Holsinger's and in the morning departed for home. Miss Linny Will who accompanied us will remain here a day or more and then go on West. We gave her the parting hand reluctantly as she has been with us for some time and has proved to be a kind, sociable and amiable lady. May success follow her wherever her lot may be cast in this life. We passed on without any delay until we reached Bedford where we lay over for two hours. We spent the time by taking a walk through Bedford, which is on the whole a pretty nice country town. The cemetry being in close proximity to the town, we visited it and spent one hour. We might give some of our musings while in the "City of the dead," but for fear of being too prolix we forbear. We arrived home safely and found all things well.

J. B. B.

We ask a special reading for the Epistle to the church at Bealington and Corinth. It reads so apostolical that we think it will apply equally well to every church in the brotherhood. That tender care for the children of God, breathed through the epistle is characteristic of true christian charity, and will meet with a gladly response in many a heaven born saint throughout the land. God grant that every minister of Jesus' salvation may have hearts bleeding for the conversion of sinners. When our minds become so engrossed with the theme of redeeming love that we are willing to suffer for sinners as did our blessed Lord, those petty little questions about mode in Feet-washing, who are to be the fathers and a number of other things that are now marring the beauty of Zion, will be forever buried and covered over with the mantle of love that hides us all from avenging justice.

We Intended to say, last week, that we held our regular Church meeting on Saturday Sept. 7th which was largely represented by the members, as but few were absent, a custom for which James Creek is praiseworthy. After transacting the usual business and the money almost raised for our church, which is now in process of erection, a candidate was announced for baptism which was attended to in the fear of the Lord. The congregation at James Creek has progressed slowly but surely and we are glad to know that our present influences are favorable and our prospects good. We feel satisfied that there are a number that are persuaded that the Brethren have the truth on their side and we fondly hope the time may soon come that they will determine to cast their lot on the Lord's side and go with us. Brethren and sisters, let us all pray for the success of Zion.

INVITATIONS.

We feel truly grateful to our brethren and sister for the many kind invitations received to attend their Lovefeasts. We certainly would be pleased to attend them all, but there are so many and so close together that it will not be practicable, however, we expect to be at a number of them, but have not yet determined to what places we shall go.

PERONAL.

E. P. L. Dow of Loudenville, Ohio, says: "We have had but a small increase here yet the Lord has not forgotten us. There were several added to the church by baptism this summer, one reclaimed and three moved away. Thank the Lord that some are leaving the broad way and taking passage on the ship that lands it passengers safely on the other shore."

On Saturday, September the 14th, the brethren of Yellow Creek Bedford Co., Pa., called Joseph C. Replogle to the ministry and Levi Replogle to the deaconship. We are informed that Bro. Joseph is a young man of promise and it is hoped that he will fill with honor, the high position in which he is placed.

Educational. We had prepared some remarks to this article but they were crowded out—will have something to say next week.

J. H. Garman. The money for "Anxious Bench Religion Examined" was received and the Tracts sent. The money for the "Detecters" is also received and with them we will again send the other Tracts.

Send for the Pilgrim, only 30 cents to the end of the year. Good things in store for our readers.

SAMPLE COPIES.

We will always be pleased to furnish sample copies for distribution. All who think you could distribute them to a good advantage, send along your names and we will send you a pack of odd numbers free of charge.

The Science of Health for October contains an illustrated article on Popular Physiology, shewing the effects of improper dressing, and improper positions in sitting, standing and sleeping, and the evil effects which come from transgressions in this direction; the Different Medical Systems are discussed; Diseases of the Eye, illustrated; an article on Hygienic Dwellings gives directions for ventilation, light, location, etc. What is Hygienic Agriculture? It discusses the Theory and Practice of Medicine; Fresh Fruits and Vegetables; Hopefulness as a Remedial Agent; Women Physicians; and the Health of Editors. This magazine is published at $2 a year; single numbers 20 cents. It is offered on trial three months—this and the next two numbers—for 25 cents. Address the Publisher, S. R. Wells, 389 Broadway, N. Y.

MARRIED.

RUPERT—HAGY.—By the undersigned, at his residence in Tyrone, Pa., Sept, 12th, Mr. Samuel J. Rupert, to Miss Eliza J. Hagy, both of Altoona, Blair Co., Pa.

STEPHENS—FULTON.—By the same, at his residence, August 15th, Mr. James C. Stephens, to Miss Sallie A. Fulton, both of the Agricultural College, Center Co., Pa.

Wm. H. Quinn.

Important Notice.

We want some one in every church in the brotherhood to send us the name and address of every minister in their respective churches *who are not taking the* Pilgrim, (those that are taking it we have. As a compensation for this information, we will send free to every one that reports, a splendidly gotten up Pilgrim Almana, containing everything belonging to a first class Almanac, with quite a number of biographies of prominent ministering brethren never before written, also other important church information with an improved "Ministerial Record" different from anything ever published. We make this demand for the sake of peace and to avoid giving offence, and hope that some one, in every church, will respond at once. Also if there are any ministers who have been elected within the last year not yet reported, send us their names and address. In every address please give the county. We want this information as soon as we can possibly get it. Address

H. B Brumbaugh
James Creek,
Huntingdon Co., Pa.

A SAD STORY.

NEWPORT, R. I., Sept. 2.—Geo. W. Howard, of Rome, New York, will be remembered as the gentleman who was married at Sharon Springs, on Wednesday last, and was on his way to visit a brother in Pawtucket, Rhode Island, when he lost his bride of a day by the late Metis disaster. The next morning what was supposed to be his wife's body was found, and it was reported that her funeral would take place at Sharon Springs yesterday. The initials "N. A." were the same as on his wife's rings, tho' it was of a different pattern, yet he did not feel positive that it was his wife. Being nearly exhausted himself, and not in a condition to think much about it, he concluded it must be her. Accordingly a coffin was procured at Stonington, and he started Saturday morning for the home of his loved one. He arrived there Saturday evening with what he supposed was the remains of his wife, but, on opening the coffin at the residence of his wife's parents, they discovered at once that it was not their daughter. The scene that followed can be better imagined than described. The afflicted husband at once returned to Stonington, and forwarded the corpse by express. When he arrived, he found another man searching for the body he had supposed was the body of his wife. In the meantime his friends in Pawtucket had heard of the lady who was picked up by the schooner A. B. Belden and brought to Newport, and had telegraphed to the undertaker for a description, which he gave, and at the same time had a photograph taken and sent also. This convinced them that the body which had been in this city since Friday night was no other than the wife of Mr. Howard. He, in company with his brother, arrived here this morning, and at once identified her. The scene that follows beggars description. As the husband gazed upon the remains of his beloved he was deeply affected, as were all present. The body was taken away on the 12 o'clock boat, via Wickford, an will be taken at once to Rome, N. Y. She was twenty-eight years of age, and bears a striking resemblance to the woman the husband had supposed was his wife. Mr. Howard states that the coat found upon her was placed there by himself to keep her warm, and that a moment after they were washed from the Metis, and all his exertions to save her were fruitless. It is a sad story, probably the most heart-rending one that can be told of the terrible disaster.—*N. Y. Times.*

Camphene lamps are as destructive of human life as locomotives.

The grape crop will be immense this year.

Many people in different parts of the State are dying from cramp in the bowels. In most cases it is caused by sudden chills.

The apple crop is so plentiful that all the old mills and presses of the country are being put in order. Hand presses are also in demand in some localities and improved large new presses, to supply an entire neighborhood with facilities to make cider.

Advertisements.

GOOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have enquired whether we keep them for sale. We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for sending them.

Conversion of St. Paul. By George Jarvis Geer, D. D. 12mo. fine edition, $1. Plain edition, 75 cents.

Footprints of Life; or, Faith and Nature Reconciled.—A Poem in three parts. The Body. The Soul. The Deity. By Philip Harvey, M. D. $1.25.

Fruit Culture for the Million. A Hand book. being a Guide to the Cultivation and Management of Fruit Trees. Descriptions of the Best Varieties, and How to Propagate them. illustrated $1.00.

Hand-book for Home Improvement: comprising "How to Write," "How to Talk," How to Behave," and "How to do Business," in one vol. 2.25.

How to Live; Saving and Wasting, or Domestic Economy. By Solon Robinson. $1.50.

Life at Home; or, The Family and its Members. Husbands, Wives, Parents, Children, Brothers, Sisters, Employers and Employed, etc. By Rev. William Aikman, D. D. A work which should be found in every family. $1.50. Extra gilt, $2.00.

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*le*8 20	LE6 00	Huntingdon,	AR5 25	AR9 10
8 28	6 06	Long Siding	5 17	9 00
8 45	0 19	McConnelstown	5 04	8 45
8 51	6 25	Pleasant Grove	4 58	8 39
9 05	6 37	Marklesburg	4 45	8 27
9 20	6 51	Coffee Run	4 33	8 11
9 27	6 58	Rough & Ready	4 26	8 40
9 39	7 10	Cove	4 12	7 52
9 43	7 15	Fishers Summit	4 08	7 48
10 03	7 35	Saxton	3 48 *le*	7 53
10 10	7 53	Saxton	*ar*	7 46
10 27	8 10	Riddlesburg	3 30	6 30
10 34	8 17	Hopewell	3 22	6 12
10 51	8 35	Piper's Run	3 06	6 00
11 10	8 55	Tatesville	2 48	6 56
11 22	9 08	Bloody Run	2 33	6 50
11 26	9 12	Mount Dallas	2 29	5 46
11 32	9 19	Ashcom's Mills	2 22	5 42
11 36	9 23	Lutzville	2 18	5 36
11 40	9 27	Hartley's Mills	2 14	5
11 46	9 34	Jamesons	2 07	5
*r*11 22	*ar*9 40	Bedford	LE2 00	LE5 30

JOHN M'KILLIPS, Supt

SHOUP'S RUN BRANCH.

LE10 25	LE7 40	Saxton.	AR3 40	AR7 20
10 30	7 55	Coalmout.	3 25	7 05
10 35	8 00	Crawford.	3 20	7 00
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Cin. Ex.	6 55	"	Mail	5 40	P. M.
Phil. Ex	11 15	"	W. Pass.	11 52	A. M.

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The *Pilgrim* is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of *love* and *liberty*, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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VOL. 3. JAMES CREEK, PENNSYLVANIA, OCTOBER 1, 1872. NO. 40

POETRY.

WE MISS THEE.

Composed by Maggie A. Shroyer, on the death of her brother.

Yes we miss you dearest brother,
Yes we sadly miss you now;
For in death your voice is hushed
That we heard not long ago.
Those dear footsteps now are hushed
That so often told thee near,
And closed to earth are those sparkling eyes,
Undimmed by sorrow's tear.

All beautiful thy gentle form
Grown up to manhood's years;
'Till death, on dark destructions wings,
Announced thy time was near.
Then submissive to God's great command,
Our souls in reverence bow,
And say, thy will O Lord be done,
Though tears unnumbered flow.

Thou hast escaped a world of toil,
Perhaps eternal pain;
And had we power, we would not say,
"Return to us again."
For though affection's chain
Is now in fragments riven,
Again united, link to link,
T'will bind us all in Heaven.

Until then, dear brother, calmly rest—
In His dear arms of love;
'Till summoned we ascend to share,
Unending life above.
Yes dear brother, thou hast left us,
For brighter realms above;
But we hope, some day to meet you,
And be joined in bonds of love.

Yes, you left us, brother left us,
But a little while ago;
And I think that thou art happy,
Something seems to tell me so.
Dearest brother, how we miss you!
And everything we see,
Seems ever to be whispering
Something of thee.

Your dear lone companion—
And your children three,
Which you have left behind you,
Sadly mourn for thee.
The children often talk of papa,
As you taught them to say,
They talk of you at meal time,
And when they are at play.

And your father and mother,
They often talk of John;
They think of you both night and day
But alas! their son is gone.
And your brothers and your sisters
As you know there many be,
They will keep your name so dearly,
Treasured up in memory.

Since thou hast gone my dearest brother,
Little Mattie and your wife;
And another of your brothers,
Also have laid down their life.
And they have gone, I hope to meet you
In that land of peace and love,
Where we all do hope to greet you
Living with our God above.

WRITTEN BY ELLIE MOORE.

REFLECTIONS.

BY D. B. MENTZER.

"There! Who has died?" said I to a costomer this morning, as the first knell of a tolling bell fell upon my ear.

"I don't know," said he.

We soon learned it was one of our citizens, somewhat aged, stricken by apoplexy. It is often said that "in the midst of life we are in death." How true! It seems as though human life and death are travelling companions, the former sometimes ruling our mortal being with all the buoyancy and strength of health, then again Death, accompanied with a myriad train of diseases, raises a contest betimes, making our "mortal bodies" their battleground. In the case of to day, Death gained an immediate victory, and soon its prisoner, that lifeless body, will be shut up in the dark prison-house of the grave. Oh, how sudden!

Sometimes the conflict is a lingering one, and for a time, the forces of life rally and gain a partial victory; but a "few years hence, and we shall go the way whence we shall not return"—Death will carry us captive down to the land of dreary shadows and silent solitude. Solemn thought! Think of it ye gay, ye proud. Think of it, ye who enjoy the blessings of health. Think of it, ye whose earthly existence now trembles between life and death. O think of it, ye who are not quite ready to go down that dark vally.

I look around me and reflect. I see the indifference in which men live. Yes, we are all indifferent! But then, praise God, some of us are trying to live for Jesus and Heaven, and though the warfare is sometimes fought with considerable difficulty, yet, by the grace of Christ, we will fight it out on the line of duty, for we know what we are fighting for, we know our Captain, we know we are on the right side, and we know, most happily too, that when this warfare is over, the cause of sin and wrong subdued, and our Jesus shall have the sceptre of universal authority, "King of Kings" over all, blessed forever, then it will be our Father's good pleasure to give us the Kingdom." O let us arouse ourselves, gird on the whole armor of God, live soberly, humbly, faithfully, trustingly, and "let our light shine" forth in all its brilliancy, and walking and *working* with Jesus, to exemplify and spread the light of His life.

But I was thinking, too of the indifferent. How few are devoutly endeavoring, daily to advance in spiritual growth, and raise our holy Christian profession higher and higher above the groveling and sensual things of the present time, unto holiness, virtue, godliness, perfection, as it is written: "Let us go on unto perfection."

Dear friend, if you are not ready for the event of your final departure from earthly relations and associations, get ready now, and delay not. Beloved Christian reader, if you are walking in "the narrow way" and "observing all things that Jesus commanded," "go on your way rejoicing," and let all around you feel the power, and see the beauty of the Christian religion.

Waynesboro, Pa.

APOSTACY.

When a dear child, brother, sister, or associate—one upon whom our warmest love is centered—becomes influenced by disease, our fears and sympathies are aroused and we are much concerned about their welfare, and when at last the dread enemy baffles all skill and death brings the beloved one down to the cold and silent tomb, oh, how sad we feel, and in the depths of our sorrow we mourn for the loved and lost—the ties of natural affection are so strong that we are loth to be comforted. Sad are the realities of such a picture, but there is another of a sadder nature, and that is to see the influence of the monster disease, *sin*, working upon a dear one of the household of faith,—a beloved brother or sister in the Lord Jesus Christ. One whom we seen—as we believed born into the family of God, and rejoiced to see treading the "narrow way" with a bright countenance, beaming as we thought with the love of God that dwelt within, and to see them "count it joy" to suffer persecution for Christs' sake. To see such a one have no longer that ardent relish for the "droppings of the sanctuary" and to see plainly the evidences and outgrowth, upon the body, of the deadly disease that is at work in the heart, how sad we feel and oh how earnest we pray for them! And in love admonish them—plead with them and do all in our power to counteract the destroyer's stately steps. But alas! alas! the skill of the Great Physician is thwarted—body and soul yield to the tempter and at last death ensues, and oh, what a death! Dead to pure religious influence, dead to Heaven and Heavenly joys, dead to light and spiritual life, dead to the shelter and divine protection of the Church of the living God, dead to the sweet and endearing ties that bind kindred souls in one close communion of Christian love and affection. *Dead! dead! to God and the Lord Jesus Christ!* Oh, how our heart is made to bleed for such, to think Satan has torn them from us notwithstanding our entreaties, our prayers and hopes, the cords that we thought bound them so closely to the side of our blessed Master, and we felt bound us close to them had to be broken. We truly are made to feel the stroke, on the church is cast a gloom because one has been dragged into darkness—yea back to the world. But this is not all, methinks in Heaven angel rejoicings are hushed, and a voice of deep lamentation is heard crying *woe, woe, woe*, a soul is *lost!* LOST! And if the excruciating pains and torments of his *enemies* made Jesus "groan upon the tree" oh what pain and sorrow must that be that is inflicted by a professed *friend*, yea *brother* or *sister*, of His while crucifying the blessed Son of

FREEMASONRY CONTRARY TO THE CHRISTIAN RELIGION.

BY SPECTATOR.

The following paper on Freemasonry was sent us by O. W. Miller, and from the "Signs of the times" it would seem highly important that this curse, which is now tieing the hands of justice and threatening to undermine our civil and religious liberties, should be ventilated and our members warned of its dangers.

The sacred Scriptures require us to '*Prove* all things and hold fast that which is good." (1 Thes. ver. 21.) In carrying out this injunction I was led to investigate the history, principles and tendency of Freemasonry; and after a somewhat protracted examination of the subject, I finally came to the conclusion that it is the most enormous system of humbuggery, delusion and blasphemy ever invented by the devil.

We have no record of any other system so well adapted to impose on the credulity of mankind and *lead them down* to eternal ruin. It appears to be composed of lies from stem to stern; it is founded in lies; its whole superstructure is lies; and it is propagated by lies. Its boasted antiquity is all lies from beginning to end. Not a trace of it can be found in the Holy Scriptures; not a trace of it in the Apocryphal writings, nor in the Targum nor Talmud or any other Rabbinical writings of the Jews; not a word about it in the writings of Josephus who, as a historian was very minute in giving an exact account of all the institutions, sects and parties, whether civil or religious, in the Jewish nation. How did it happen that he never wrote a word about Freemasonry?" Plainly because it did not exist in his day. Freemasons tell us the institution existed in the days of Solomon, and yet in St. Matthew's gospel (ch. 7. 7.) is quoted in the first degree, which was not written till 1000 years after the death of Solomon. In the third degree we have the names of three ruffians, Jubela, Jubelo, Jubelum, now these are Latin names and we know there was no Latin in Palestine in the days of Solomon. The language used by the Jews was Hebrew. On a close investigation I found fifty-seven lies in the third degree alone which I am prepared to exhibit and prove if necessary. In the lecture on the fourth degree we are told that that degree was founded by King Solomon, Hiram King of Tyre, and Hiram Abiff. In this degree quotations are made from the New Testament which clearly shows the falsehood of the pretended antiquity of the degree. The Jews were certainly wicked enough without saddling them with the invention of the infernal system of speculative Freemasonry. It was invented by Gentiles in a grog-shop in London, July 24th, 1717. I shall show that Freemasonry is as far from the Christian religion as the North Pole is from the South and that the one can no more associate with the other than light and darkness, or oil with water.

1st. The doctrines and principles of the Christian religion are to be proclaimed *openly* and *publicly* to all the world. Under the Jewish dispensation the Divine Being said "I have not spoken in *secret* from the beginning." (Is. xliii.) Our blessed Savior said, "I spake openly to the world . . and in *secret* have I said nothing." (John, xxiii. 20.) And when he sent his apostles to establish the Christian church he said, "go ye into all the world and preach the gospel to every creature. (Mark xvi. 15.) It may be confidently affirmed that God never required anything to be kept a secret that emanated from him.

Freemasons on the contrary are *sworn* to *conceal* their principles from a very large majority of the human race. The Entered Apprentice, stripped of all but his shirt and a pair of drawers, blind-folded, with a rope around his neck, on his left knee, with his left hand under the Holy Bible, square and compass and his right hand on top of them says, "I most solemnly and sincerely promise and swear, that I will always hail, ever conceal, and never reveal, any part or parts, art or arts, point or points of the secrets, arts and mysteries of ancient Freemasonry, which I have received, am about to receive or may hereafter be instructed in." . . . binding myself under no less penalty than to have my throat cut across, my tongue torn out by the roots," etc. The penalties annexed to higher degrees are equally ferocious and barbarous. Among those denied the benefits (?) of Freemasonry are, boys under age, all women, old men, cripples, etc. On a moderate calculation nine tenths of the human family are absolutely excluded from the institution of Freemasonry. The very fact that *secrecy* is essential to its existence is *prima facie* evidence of its diabolical origin.

2nd. The Christian religion discards and rejects all use of the *sword*, as being inimical to the principles object nature and design of the Christian system. In the millennium and when the kingdom of Christ is fully established, "the people shall beat their swords into ploughshares and their spears into pruning-hooks; nation shall not lift up the sword against nation neither shall they learn war any more." (Is. II. 14) All use of the sword is excluded from the kingdom of Christ. (Matt. 26, 52.)

Freemasons on the contrary *use* the *sword* as an essential element in their institution. We see it naked in the hand of the tyler at the door of every lodge-room. It is exhibited in all their public processions; in their laying the corner-stone of public buildings, etc. The Knights Templars kneeling on two cross-words with their hands on the Holy Bible on which two cross-words are laid, "promise and swear to use their sword in defense of the Christian religion. Poor deluded fanatics!—binding themselvs with a barbarous oath to use the armor of satan in defense of the religion of Christ, not knowing that Christ rejects both their oath and their sword. Should they fail to fulfil their oath they forfeit their lives. The penalty is to have their head struck off and placed upon the highest spire in the Christendom!

3rd. The Christian religion absolutely *forbids swearing* in every shape or form. The great head of the Church has said, "swear not at all; neither by heaven; for it is God's throne; nor by the earth for it is his foot-stool; neither by Jerosalem, for it is the city of the great King. Neither shalt thou swear by thy head because thou canst not make on hair white or black." (Matt. 5: 34, 39.) The apostle James says, "Above all things my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath. (Jam. 5: 12.

Freemasons on the contrary have their whole system interladed with oaths of the most ferocious and profane description. They are interposed between each degree, and operate as cement to hold the heterogeneous mass together. A greater mixture of discordant elements perhaps never met in one mass. It includes heathen folly, Jewish ceremonies, long since set aside by the light of revelation, perverted and misapplied quotations from the Scriptures, vain, empty, high-sounding titles and abject servility by the majority of the minority.

If the outlandish oaths that now hold these discordant materials together as with a band of iron and brass were dispensed with, the whole system would go to fragments in a short time. The Entered Apprentice, in direct violation of the command of Christ, on his knees, with his hand on the Holy Bible, says, "I promise and swear," three times; the Fellow Craft, in a similar plight, says, "I promise and swear," six times; the Master mason says "I promise and swear," seventeen times; the Mark Master, seven times; the Past Master, eleven times; the Most Excellent Master, seven times; the Royal Arch Mason, fourteen times. The Royal Arch Mason, counting all the lower degrees he has passed through, has said, in presence of Almighty God, "I promise and swear," sixty-eight times; the Most Excellent Master, fifty-one times; the Past Master forty-four times; the Mark Master thirty-three times; the Master Mason twenty-six times; the Fellow Craft, nine times. When the circumstances under which these oaths are taken are considered, including a rope round the neck, eyes bandaged, partial nudity, encircled with drawn swords, they must be shocking to humanity; and when their elementary principles are examined, they will be found to be contrary to the laws of God and man, and admirably adapted to overthrow all civil government and undermine the foundation of the Church of Christ.

4th. The Christian religion considers *all men as brethren*, in subjection to one supreme head, which is Jesus Christ. "Be not ye called Rabbi (Master) for one is your Master, even Christ; and all ye are brethren." (Matt. 23: 8, 10.) Christ, on one occasion, said, "Ye call me Master and Lord; and ye say well, for so I am." (John 13: 13.) "For to this end Christ both died and rose, and revived, that he might be Lord both of the dead and living." (Rom. 14: 16.) Christ is the head of the Church, which is his figurative body, and believers are members of his body in subjunction to him. He has the exclusive command and control over all his servants. If other lords have the command or dominion over them, in whole or any part or degree, they are none of his. (Eph. 1: 22.—4: 15. Col. 1: 18—2: 19.

(*To be continued.*)

THE WAY OF SALVATION PLAIN.

BY DR. GUTHRIE.

The Bible has had innumerable commentators. Some by their books or sermons remind us of him who lighted a candle to show the sun; and others like the fog bank through which the sun shines shorn of its beams, "darken counsel by words" and make what *was* clear, obscure. By their labors, some have diluted, while others, making their sermons or commentaries a vehicle for error, have adulterated the truth of God, the wine of life. But however this may be, more pens have been worn, more breath spent, more printing presses employed, in expiaining the Bible than all other books whatever; so that, were all the books collected which have been written to throw light on the Scriptures, they would—not excepting that of Alaxandria, which it took many years to reduce to ashes—from the largest library the world ever saw. Are we to infer from this that the way of life is obscure? By no means. All that is necessary to know in order to be saved, it is easy to know. "The wayfaring men, though fools, shall not err therein," says the prophet; and without disparaging the labors of pious and able divines to explore

the mysteries and shed light on the obscurities of the sacred volume, the simple Bible, blessed of God, has proved to unlettered thousands a safe and sufficient guide. Whatever genius and arduous study it may require to rise to a place in the temple of fame, many an humble Christian, hardly able to spell his way through the Word of God, has reached one in the temple of Heaven. Thousands so deficient in talent or energy as never to have been able to make their way in this world, have found their way to a better one; nor are there wanting interesting and well attested cases of imbeciles who, though destitute of capacity for ordinary knowledge, have known him, whom to know is life eternal—so plain the way through childlike faith in Christ—so easy as well to the unsteady gait of simpletons as to the tottering foot of childhood, as to verify the words "The wayfaring men, though fools, shall not err therein," With this simple answer to the great question, "What shall I do to be saved? "Believe on the Lord Jesus Christ, and thou shalt be saved." None need be excluded from Heaven because of ignorance; as with virtue in Christ's blood to cleanse the chief of sinners, none need be excluded because of sin. It needs no learning to learn the way. What has the church seen? God ordaining out of the mouth of babes and sucklings; gray haired men learning wisdom at the feet of childhood; the death beds of the humble poor like the very gates of Heaven; the child learning the way to life on his mother's knee; the thief learning it on his dying cross; the mantle of prophets falling on ploughman; Heaven revealing its glories to humble shepherds; rude fisherman of Galilee called to the apostleship; grace polishing the roughest men; roaring savages tamed by the voice, and sitting at the feet of Jesus, clothed and in their right mind. Simple faith in Him is all that is required; such confidence as the little child, lying in its mother's arms, hanging on her neck, looking up in her face, reposes in the power of a mother's arm and the tenderness of a mother's heart.

THE DEVIL'S ANNIVERSARY.—Luther has this in one of his sermons: "The devil held an anniversary, when his agents reported their work, 'I let loose wild beasts on a Christian caravan, and their bones are on the sand,' said one. 'What of that? Their souls were all saved,' said satan. 'I drove the east wind against a ship filled with Christians, and they were all drowned,' said another. What of that? Their souls were all saved,' said the devil. 'For ten years I tried to get a Christian asleep; I succeeded, and left him so,' said a third. Then the devil shouted, and the night stars of hell sang for joy."

Youth's Department.

THE MERRY HEART.

'Tis well to have a merry heart,
However short we stay;
There's wisdom in a merry heart,
Whate'er the world may say.
Philosophy may lift it's head,
And find out many a flaw;
But give me the philosopher
That's happy with a straw!

If life brings us but happiness,
It brings us, we are told,
What's hard to buy, though rich one's try
With all their heaps of gold:
Then laugh away, let others say
Whate'er they will of mirth;
Who laughs the most, may truly boast
He's got the wealth of earth.

There's beauty in a merry heart,
A moral beauty too;
It shows the heart's an honest heart,
That's paid each man his due.
It lent a share of what's to spare,
Despite of wisdom's fears,
And made the cheek less sorrow speak,
The eye weep fewer tears.

The sun may shroud itself in cloud,
The tempest wrath begin,
It finds a spark to cheer the dark,
It sunlight is within!
Then laugh away, let others say
Whate'er they will of mirth,
Who laughs the most, may truly boast
He's got the wealth of earth.

TO YOUNG PILGRIMS.

Dear young pilgrims, on the way to Zion, I feel like writing to you this afternoon, if you will please give your attention and we shall try to edify one another and promote the cause in which we are engaged. Come let us lay aside all superfluity of naughtiness, and become humble and Christlike in our deportment, and prove by our walk and conversation that we are the Lord's. Let us fulfill our high and holy calling as becometh saints, that when we finish our course it may be finished with joy. "Precious in the sight of the Lord is the death of his saints." Let us strive at all times for the welfare of Zion that the ancient landmarks be not removed. Dear young brethren and sisters, let us heed the example of our dear old father's and mother's in Israel, that we do not hew out sisterns of our own. Let us just look back for the short space of ten or fifteen years at a congregation of brethren and sisters then assembled, and compare with us now. Methinks there is a vast difference, therefore let us renew our diligence to imitate their good example. The longer I am with the church the more I see the necessity of being uniform in our appearance and general deportment. I think it tends greatly to pulling down some of the strongholds of sin and greatly promotes love, peace and good will amongst us. But when we carry so much of this world's fashion along with us into the church, how it grieves our dear brethren and sisters! The word says: when ye sin so against the brethren and wound their weak consciences ye sin against Christ, and in another place it says: "whatsoever ye have done unto the least of these my brethren ye have done it unto me." Let us not therefore wound the hearts of these dear ones any more lest we sin against Christ in our coming in such a way as may cause offence instead of joy.

Now a few words to our dear young sisters. Have ye not read that whatsoever is highly esteemed by the world is an abomination to God? and there are few fashions that receive more attention at present than the manner of arranging the hair, and sorry indeed am I to see such an abundance of headgear coming into the church, that were it not that they give a peculiar cut to the covering our sisters wear, methinks they would not be able to wear an ordinary cap. Think you this will stand the test at the bar of God? I sincerely hope that you will each lend your influence to rid the church of this evil and prove by our good example that we are sincere and mean to build up Zion that we can dwell together in the unity of the spirit and the bond of peace. We are to abstain from the very appearance of evil, and when we make so much display, it certainly has an evil appearance. Let us flee these things and become humble followers of the meek and lowly Lamb of God. Dear young pilgrims, it is out of love for the cause in which we are engaged, that I have written the way I have. Let us pray without ceasing for ourselves and the church, that when the marriage supper of the Lamb shall come we may be among the blessed ones who are called to partake thereof. A SISTER.

VALUE OF A GOOD NAME.

A man of very pleasing address, but very dishonest in his practices, once said to an honorable merchant, "whose word was as good as his bond," "I would give fifty thousand dollars for your good name."

"Why so?" asked the other in some surprise.

"Because I could make a hundred thousand dollars out of it."

The honorable character which was at the bottom of the good name he cared nothing for: it was only the reputation, which he could turn to account in a money point of view, he coveted.

But a good name cannot be bought with silver; it, of all other possessions, must be fairly earned. When it is possessed, it is better business capital than a great sum of money. It is a capital any boy or girl may secure. Honesty must be its foundation, even in the smallest particulars. When an employer says, "that is a boy I can trust," he will always find himself in demand, provided he joins with it industry. "The hand of the diligent maketh rich."

It seems hard at the time, maybe, —this ceaseless round of work, while other boys are lounging about store-steps, or playing on the green. But the reward will come if you are faithful. While loungers are dragging out a miserable lifetime in privation and poverty, the hard-working boy lives at his ease, respected and honored.

Remember this, boys, if you desire to make your way in this world. There is nothing that can serve your purpose like a name of honesty and industry: and you will never acquire either if you are a lounger about the streets, and a shirk at your business. Everybody suspects a lad who is often seen about saloon-doors or tavern-steps. It undermines a boy's character for honesty very rapidly to mix with the society he finds there; and such habits tend to anything but industry.

"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." Print that text on your heart, and carry it with you in all your walks and ways. It is worth far more than silver and gold to you.—*Presbyterian.*

IF YOU PLEASE.

Boys and girls, we will print for you the last words of the Duke of Wellington, "if you please."

When the Duke of Wellington was sick, the last thing he took was a little tea. On his servant handing it to him in a saucer, and asking if he would have it, the duke replied, "Yes if you please." These were his last words. How much kindness and courtesy are expressed by them! He who had commanded great armies, and was long accustomed to the tone of authority, did not overlook the small courtesies of life. Ah, how many boys do! What a rude tone of command they often use to their little brothers and sisters, and sometimes to their mothers!

They order so. This is ill-bred, and shows, to say the least, a want of thought. In all your home talk remember "If you please" will make you better served than all the cross or ordering words in the whole dictionary. Do not forget three little words —"If you please."

"Speak gently; it is better far
To rule by love than fear."

A PLAN FOR READING THE BIBLE THROUGH EVERY YEAR.

In January read Genesis and Exodus.

In February read to 10th Deut.

In March read to 15th of 1st Sam.

In April read to 15th of 2d Kings.

In May read to 5th Nehemiah.

In June read to 100th Psalm.

In July read to 50th Isaiah.

In August read to 20th of Ezekiel.

In September read to end of old Testament.

In October read to end of Luke.

In November read to end of Corinthians.

In December read to end of New Testament.

About 65 to 75 pages per month, or about two pages for every week day, and four pages for every Sunday.

Put this on the inner cover of your Bible.

OUR CORRESPONDENCE

A Reporter is wanted from every Church in the brotherhood to send us Church news, Obituaries, Announcements or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our invitation is not personal but general—please respond to our call.

LOVEST THOU ME MORE THAN THESE?

Dear Pilgrim: A great deal has been said and written on the above subject. Different views are had as to what Christ meant when he interrogated Peter, when he said "lovest thou me more than these?"—Some think that he wished to know whether Peter loved him more than he did the disciples, but I believe he wished to know of Peter whether he loved him more than the fish. It is necessary to go back to the time when Peter was called to forsake his occupation that we may rightly understand the question.—Jesus saw Simon, called Peter, and Andrew, his brother, casting a net into the sea, for they were fishers, and he saith unto them: "Follow me and I will make you fishers of men?" Now Peter, as a general thing, was a faithful follower of Jesus, yet he was a very peculiar man. We find him of a determinate ready mind, even when he learned that Christ was shortly going to leave them, he said, "Why can I not follow the now, I will lay down my life for thy sake." Shortly after this, Christ was taken and we see Peter following him afar off.—Mat. 29:58. Fear perhaps mingled with doubt, took possession of his mind. But yet he loved him, therefore he wished to see what would become of his Lord. He was put to death according to the Scriptures, laid in the Sepulcher, and raised from the dead the third day.

Now Peter after being told by the women, who had been to the Sepulcher, that Christ was risen, ran to the Sepulcher and beheld the linen clothes by themselves, and departed wondering in himself at that which had come to pass.

Peter with the rest of the apostles began to doubt whether Jesus was the Christ, consequently he said to six of his disciples, "I go a fishing." They say unto him, "We also go with thee. Peter, losing that belief in Christ that he had while with him, although Christ had said follow me and I will make you fishers of men, resorted to his former occupation "for they were fishermen." Then Jesus appeared to them while thus engaged. On this occasion they caught a great quantity and having dined, Christ said to Peter, "Lovest thou me more than these?" Now as Peter's occupation was to fish, and Christ having called him to be "fishers of men," when Christ found him thus engaged, he wished to remind Peter that to feed his lambs, or be fishers of men, was of far greater value than all the fish in the sea. A man is apt to love his occupation, so with Peter, having resorted to fishing, his affections were there, "for where your treasure is, there is your heart also."

After Christ interrogated his fishing by calling his mind back to the important duty of feeding his sheep says, "Follow me." As much as to say, if you love me more than these, continue in the occupation of preaching the gospel.

I may be asked, why did Christ question Peter three times? I answer because he did not answer his question satisfactory. Christ wished to know whether Peter loved him more than these, the fish.—But Peter did not say he loved Christ more than these, but only said, "thou knowest that I love thee.

We see no reason why Christ should desire to know whether Peter loved his disciples more than him, for Christ said, "feed my sheep," thus giving him to understand that if he loved him more than the fish, he should love his brethren, also feed them with the bread of life. "When thou art converted strengthen thy brethren, Satan hath desired to have thee."—We see that satan did desire to have Peter when he forsook the all important task assigned him of fishing for men.

What I have written I written as my views and not for controversy. Should any differ with me, I hope a spirit of forbearance will be manifested.

J. M. WELLS.

ON TRAINING CHILDREN.

Dear Brethren:—I again drop a few lines for the PILGRIM. Brethren and sisters in the Church of Christ, we as the servants of our Lord are trying to follow the example of Christ in obedience to his holy and divine will. If we want to die happy, it is our duty to keep all the commandments which he has given us, and if we properly examine the Scriptures we find a command that we should raise our children in the nurture and admonition of the Lord. Now dear brethren and sisters, if we admonish our children we should do it in the fear of the Lord, and if we do this, let us keep them from the vain fashions of this world. But if you will admonish them and still buy fashionable things for them you are not doing your duty as you should towards them. Even mothers will get children hats with ribbons and artificials and flowers on them before they can walk. If that is serving the Lord, a man can serve him in a show tent or a ball-room. "Train up a child in the way he should go and when he is old he will not depart from it."—Prov. 22-6. If we raise our children on the broad road, they will likely remain there, and will be forever a curse. Whose fault is it? Who will be to blame in the great day of God Almighty but the parents? After awhile when the children grow to manhood and womanhood the parents will ask others to pray for their children. Pray for your children! Why did you not obey the Lord and do as he told you to do? Do you not see the folly of raising them in all the vain fashions of this world?

Brethren and sisters, these are some of the little foxes that so much endanger the tender vines. It will not do to example and preach so much against pride on our own persons, and at the same time, manifest so much taste for it in dressing and decorating the bodies of our innocent children, thus inculcating into them a desire for these vain things which may work out their ruin.

A. H. BAUM.

Ashland, Ohio.

Brother Brumbaugh:—In regard to enlarging the PILGRIM, so as to give the general news, &c., I would say, I think there are a great many that need just such a paper as described in number 37. The Brethren mostly are a reading community and no paper published by them answers the full purpose, therefore we are obliged to take one or two others besides our religious papers to keep ourselves informed on necessary information to qualify us for usefulness in life. I would be much in favor of a trial. I believe such a paper would take and its circulation increase if gotten up to satisfaction.

I am your brother,

JESSE Y. HECKLER.

Dear Brethren:—I have, of late, thought how much I would like to have written for the PILGRIM, but I have been from home on "field duty" so much that I have no time to be at home on "furlough." The enemy is pressing hard, but still I will fight if God will nerve my arm to the power of his might. Of all patriotism that ever burned in the bosom of man, there is none like that of Christian patriotism; and where, such heroism as that, that causes a soul to fight and, if needs be, die at the fort of religious honor? Oh may we all prove ourselves worthy of the vocation whereunto we are called.

J. S. FLORY.

Dear Pilgrim:—As I have been a reader of your worthy paper ever since it was first published, I will give a word of church news. This being a large District, the brethren thought best to divide and make smaller ones, which was done last Spring, and they all appear to be getting along well. The Maggodee district have received fifteen by baptism this summer, and we hope there are some more that will soon come.

Your brother in Christ,

JACOB P. NEFF.

Dear Pilgrim:—Our visiting brethren are paying their annual visit to the Church, and so far as I have heard, have found peace and harmony, which makes me feel to rejoice, and take courage. Our church meeting is appointed to be next Saturday, at which time we expect to make arrangement for our Fall Communion Meeting. The time will then pe published, which I suppose will be about from the 25th to the 28th of October.

Yours, J. H. GARMAN.

Dear Pilgrim:—We spend many happy hours in reading your pages and comparing them with the words of eternal truth, and feel to do all that we can to make your work successful and be for the welfare of souls.

MARTIN A. EISENHORN.

Announcements.

LOVEFEASTS.

Shiloh Church, Barbour Co., W. Va., October 13th, 3 o'clock p. m.

Spring Run, Mifflin County Pa., October 13th, 1 o'clock p. m.

Pine Creek Church, St. Joseph county Indiana October 16th 4 o'clock p. m.

Welch Run; Franklin Co. Pa. October 12th.

DUNNINGS CREEK, Bedford co., Pa., Oct. 19th at 4 o'clock, p. m.

BLACK RIVER Congregation, Medina co., Ohio, Oct. 9th.

LOST CREEK, Juniata co., Pa., Oct 16th, at 1 o'clock, p. m.

Waddam's Grove, Stephenson county, Ill., Oct. 12th and 13th.

Meadow Branch, Md., Saturday October 12th. Commencing at half past 1 o'clock p. m.

Sam's Creek, Md., Tuesday, October 15th, commencing at half past 1 o'clock p. m.

Hamilton Branch, 4 miles North of Hamilton, Daviess Co., Mo., Oct. 12th 2 o'clock p. m. To continue over Sunday.

Clarian Church, Clarian Co., Pa., Oct. 5th and 6th.

Howard Congregation, Howard Co., Ind, Oct. 17th. Those coming by railway will find conveyance at Kokomo on the day previous.

Okaw Church, Piatt Co., Ill., Oct 9th, at at 10 o'clock a. m.

Clover Creek, Blair Co., Pa., Oct. 17th, 18th, at 4 p. m.

Brownsville, Washington county, Md. October 5th and 6th, at 10 a. m.

Dry Valley Meeting house, Mifflin county Pa., October 15th, at 1 o'clock p. m.

Falling Springs, Franklin county, Pa., at the Antrim meeting-house on the 15th of October, at 10 a. m.

Hopewell Church, Woodcock Valley Pa., October 12th, at 4 p. m.

James Creek, Huntingdon Co., Pa.. Oct., 19th. Services to continue over Sabbath.

Milmine Church, Piatt county Ill., October 17th, at 10 a. m.

In the Antietum Congregation. at Welty's meeting house, Washington county, Md., on the 10th of October, commencing at 10 o'clock.

At the house of Daniel Glicks, Andrew co., Mo., October 5th, commencing at 4 o'clock, p. m. Meeting will be continued if aid can be obtained. Address Daniel Glick, Flag Spring, or J. B. Bashor, Whitesville, Andrew co., Mo.

The brethren of Yellow Creek, Bedford co., Pa., will hold their Communion Meeting, Tuesday, October 15th, commencing at 4 o'clock, p. m. The usual invitation is given.

The brethren of Raccoon, Ind., have appointed their Communion Meeting on the 10th of Oct., and give a general invitation. Ladoga is the R. R. Station. Meeting 1¼ miles north-west of town. R. H. MILLER.

Please announce through the PILGRIM that the brethren of the Grasshopper Valley Congregation intend, the Lord willing, to hold a Communion meeting on the 12th and 13th of October in the meeting house in the town of Osawkee, Jefferson county, Kansas. An invitation is given to all, especially do we wish ministering brethren to be with us.

DIED.

MILLER.—In the Beaver Creek congregation, Rocking county, Va., near Bridgewater, August 7th, 1872, sister Sallie Miller, consort of brother Abraham Miller, aged 54 years, 2 months and 28 days. Her remains were taken to Beaver Creek and buried on the 8th Funeral services by David Bowman and others to a large congregation, from Rev. 20: 6.

THOMAS.—In the same neighborhood, August 11th, sister Catharine Thomas, consort of brother Henry Thomas deceased, aged 72 years, 4 months and 22 days. She was buried at Beaver Creek on the 12th. Funeral services by Martin Miller and others, from Rev. 14: 13, to a large congregation.

MANLY.—In the same neighborhood and at the same place, September 5th, sister Martha Manly, aged 27 years, 11 months and 4 days. Funeral servics by David Bowman from Job 19: 24.

S. N. WINE.

The Weekly Pilgrim.

JAMES CREEK, PA., Oct. 1st, 1872

EDUCATIONAL.

Educational of last week was a little more personal than we could have wished, but as truth will not lose anything by investigation, we gave it a hearing. Salem College has had a good share of buffs, but how deserving it is, can only *be* judged by those who are best acquainted with its proceedings. We are, and ever were, in favor of having our children educated in Brethren's schools, not in name only, but in substance, therefore we have favored a move in that direction and when the Bourbon school was started we done all for it that consistency would allow, but the idea, that because there is a "Salem College" no other move can be made to more fully supply the wants of the Church is simply ridiculous. Salem College is not a whit more a Brethren's school than is Bro. Miller's of Warsaw, Bro. Sharp's of Marysville or any other school now conducted by brethren.

There is a wrong somewhere, and to-day we have no school fully recognized by the Brethren, therefore we are decidedly in favor of having our educational enterprises investigated, and if Bourbon is decided upon to be a favorable location, all difficulties can be amicably adjusted and the school governed and taught wholly by brethren, then let the Church give it that encouragement and patronage that the cause demands. If not let us try it somewhere else.

In regard to donations, our sister has hit the cause of failure fairly and squarely. Donations from the world, (?) we say never, *never*. They are intended to tie our hands and fetter the truth, and besides, it is a disgrace to a church worth its millions and millions to beg the world for money to build a school. But to the idea of making it a church institution we are opposed, and the friends of education might as well all be, for just as long as we labor to accomplish that end, just so long we will fail. Let the school be gotten up as a private enterprise, similar to our periodicals. If one brother is not able, let three or four or a dozen, or even a whole district, join together. Let the funds be sufficient to put up good and commodious buildings and place everything on a clear and independent basis, and then have brethren for officers and teachers and there will soon be plenty of brethren's children for scholars. Anything short of this can not compete with the many good unsectarian schools now in the world. Time and money is too precious to spend at schools short of the modern facilities for teaching.

If another location is wanted, we know of one which we think could be either leased or bought within the bounds of a large congregation of Brethren. The buildings are situated in a beautiful and healthful town accessible by railroad and supplied with a good and convenient Church built by the Brethren, the fact is, we do not know of another more desirable location in the country. Any information concerning it will gladly be given by addressing us.

Our remarks have not been made through a spirit of self-aggrandizement, but for the good of the enterprise. We care not where the location shall be or who shall be at the head of it, only so the object desired be attained. Let us have something worthy of our whole patronage or nothing at all.

A GLIMPSE OF OUR FUTURE.

The present year so far, has been one of many pleasant and,in some cases, very happy associations especially with kindred spirits,and the PILGRIM in way of number, has been a success. From a small beginning it has been working, like the leaven in the meal or the trembling voice of Jonah in the great city, until a considerable field has been supplied with the glad tidings of its weekly bearings. But when we look around us and see the vast multitudes who have never learned to know Jesus unto eternal life, it creates within us a strong desire to make our work more universally known, and have determined to make a move in that direction and are now making arrangements by which we can tell, at least 200,000 souls that there is a "WEEKLY PILGRIM" published at James Creek, in defense of "Primitive Christianity."

To do this, it will take money, but we will run the risk with the hope of realizing our desires in making the Church of the "Brethren" and its principles more generally known. We are not very certain that we shall receive our reward in dollars and cents but it will be a move towards preaching the gospel to every creature. And now, dear brethren and sisters, when we go to the expense of sending forth the medium through which the truth may be preached, we ask you to aid us in preaching it. Please furnish us with a goodly number of articles that treat on the principles of our faith, such as will stand the "purifiers fire," and bear the name of "sound doctrine."

Help us to burthen its pages with the glad tidings of salvation, and if we are not mistaken, for 1873, thousands who never had the privilege of reading its pages before, will learn of Him, of whom to know, is eternal life.

WHO HAS IT?

Things in the PILGRIM office are progressing finely, and we have pretty plenty of everything just now, except money. Our coffer of late is quite unlike the miraculous meal tub, as the last dollar frequently leaves it without another to take its place. We have nearly $1,000 standing out among our patrons—who has it? We need it, would like to have it, and should have it. We adopted the credit system for the accommodation of such who had not the money to pay at the time of subscribing. We granted such favor with the assurance that all of our dear brethren and sisters are strictly honest. In this, we do not expect to be disappointed, but we fear our liberality may be the cause of some becoming negligent in regard to our wants. "Brethren these things ought not so to be." Please administer to our necessities now by sending us the small amount due us, and we will feel grateful indeed.

ELD. PHILIP BOYLE.

From a letter written by E. W. Stoner, dated September 12th, we were informed of the departure of our much esteemed Eld. Philip Boyle of the Pipe Creek Congregation, Md. One after another, the old fathers in Israel are falling to sleep, but who shall wear their mantles?

Bro. Boyle was greatly beloved by all who knew him, and the Pipe Creek and surrounding churches will deeply feel their loss.

PERSONAL.

ELD. J. S. FLORY, writes us that diphtheria is raging in their county, and that a number of deaths have occurred within a few days.

SIMON MIXEL. The money for the tracts was received, also your last remittance.

JOHN MONN. Your note containing a reply to letter of Bro. George Mourer published in PILGRIM of March 15th, is received and we certainly would be pleased to publish it was there anything in it worthy of being read, but it is so utterly void of argument, reason and truth that we refuse to disgrace our columns with it. A man so grossly ignorant of the Scriptures and the force of language ought to blush at the idea of criticizing the productions of men of better intelligence and judgment. You will please excuse us for our conclusion as we think its publication would not tend to edification.

JACOB EIGENBRODE. Of the books you wish we have none now on hands, will send it as soon as we get another supply. The tracts are sent.

MANUSCRIPT. We have several packs of manuscript which we have not yet had time to examine. The contributors will please exercise patience until we get a little leisure.

TELL YOUR friends—don't forget it—that the PILGRIM is *only* 30 cents to the end of the year.

THE YOUNG FOLK'S RURAL is a novelty among publications for young people, entirely different from any other in style and character. Cash prizes are given for best "compositions." Write for a specimen number and particulars, which will be sent free. Terms, $1.50 per year—$1.00 in clubs of four or more, and every subscriber receives a pair of beautiful chromos as a gift. Splendid premiums to those who form clubs. Address H. N. F. LEWIS, Publisher, Chicago, Ill.

THE ALDINE for October is a brilliant number. It opens with a full page drawing, by Victor Nehig: a graphic and spirited representation of a professional bravo and his employer, and the rival who is about to become their victim. This is followed by "Hollo," and "School Discipline," by John S. Davis—the former, a glimpse of boy life in the country: the boy, in this instance, being a young urchin, who has stolen into the woods with his dog and gun; the latter, a view of a village school-house, in which a girl is doing penance among the boys, probably for missing her lesson. F. T. Vance takes us into the Heart of the Adirondacks, of which he gives us three views—"The Glen," a charming bit of woodland scenery, with a little brook falling over rocks into a still pool; "Preston Ponds," and "Lake Henderson," a moonlight glance at that mountain-girdled sheet of water. From Paul Dixon we have "The Hills of New England," and "Evening," two characteristics and admirable drawings. Then comes "A Serious Case," by Ernst Bosh; "Temple of Canova," and "Last Moments of Von Weber;" and, last, a group of "Snow-Birds," by Gilbert Burling.

The literature is as readable as ever—the most notable articles being "A Last Visit to Leigh Hunt," by January Searle, a pleasant reminiscence of that genial old essayist; "Painted Boats on Painted Seas," by Hiram Rich, a scholarly essay, drawn from a wide range of reading; "October," a pleasant title of out-door life, by W. W. Bailey, and the "Heart of the Adirondacks." In the shape of stories we have "Prince and Peasant," by Helen S. Conant; "A Woman's Eternity," by Elizabeth D. Leon and, and "Mouse Shoes," by Lolly Dihk's Mother. George W. Sears contributes a characteristic poem, "In the Woods," and S. W. Duffield a pathetic fantasy, which he he calls 'The Two Lives.' Besides these papers there are editorials on 'School Children,' 'A Serious Case,' 'The Temple of Canova,' and 'Karl Von Weber.' The subscription price is $5 00 per annum, which includes a superb Oil Chromo, and the publishers are James Sutton & Co., 58 Maiden Lane, New York.

Immense Wheat Farms in California.

There are three wheat farms in the San Joaquin Valley, with areas respectfully of 36,000 acres, 23,000 acres and 17,000 acres. On the largest of these farms the wheat crop this year is reputed to be equal to an average of forty bushels to the acre, the yield running up on some parts of the farm to sixty bushels. The product of this farm for the present year is 1,440,000 bushels. The boundary on one side of this farm is about seventeen miles long. At the season of ploughing ten four horse teams were attached to ten gang plows, each gang having four plows—or forty horses with as many plows were started at the same time, the teams following in close succession. Lunch or dinner was served at a midway station, and supper at the terminus of the field, seventeen miles distant from the starting point. The teams returned on the following day. The wheat in this immense field was cut with twenty of the largest reapers, and we believe has now all been threshed and put in sacks It would require over forty ships of medium size to transport the wheat raised on the farm to a foreign market. Even the sacks required would make a large hole in the surplus money of most farmers. We have nott he figures touching the product of the other two farms; but presume that the average is not much below that of the first. There are thousands of tons of wheat which cannot be taken out of the valley this season, and must remain over as dead capital, or what is nearly as undeniable, will only command advances at heavy rates of interest.

The Snelling *Argus* suggests the building of a narrow guage road from Stockton through Snelling to Merced Falls. Such a road would be of great importance to Stockton and to the farmers along the entire line.—*San Francisco Bulletin.*

Losses by Water.—The losses on ninety-three plantations on Warrior river, in Alabama, in the recent floods, aggregate over $400,000.—The Mobile *Register* says that of the "ninety-three plantations referred to, fifty-seven had met with a total loss of every bushel of corn, every bale of cotton, and every item of stock and improvements; only eighteen having saved anything whatever—and even these were only able to foot up a trifle, snatched from destruction, in the way of such stock as could be hastily removed."

The Cotton Crop.—The total crop for the year ending Sept. I, 1872, reaches 2, 974,351 bales, while the exports 1,957,234 bales, and the home consumption 1,137,540 bales, leaving a stock on hand at the close of the year of 54, 521 bales.

Snow.—There was a snow storm at Mount Washington, N. H., on the 3d instant. The guests at North Conway, Lower Bartlett, and other places saw the scene, and the effect the next morning in the bright sunlight was worth a trip to the White Mountains to see.

Advertisements.

GOOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have enquired whether we keep them for sale. We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for sending them.

Conversion of St. Paul. By George Jarvis Geer, D. D. 12mo. fine edition, $1. Plain edition, 75 cents.

Footprints of Life; or, Faith and Nature Reconciled.—A Poem in three parts. The Body. The Soul. The Deity. By Philip Harvey, M. D. $1.25.

Fruit Culture for the Million. A Hand book. being a Guide to the Cultivation and Management of Fruit Trees. Descriptions of the Best Varieties, and How to Propagate them. illustrated $1.00.

Hand-book for Home Improvement: comprising "How to Write," "How to Talk," How to Behave," and "How to do Business," in one vol. 2.25.

How to Live; Saving and Wasting, or Domestic Economy. By Solon Robinson. $1.50.

Life at Home; or, The Family and its Members. Husbands, Wives, Parents, Children, Brothers, Sisters, Employers and Employed, etc. By Rev. William Aikman, D. D. A work which should be found in every family. $1.50. Extra gilt, $2.00.

Man and Woman: Considered in their Relations to each Other and to the World. By Henry C. Pedder. 12mo, Fancy cloth Price $1.00.

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8 45	6 19	McConnelstown	5 04	8 45
8 51	6 25	Pleasant Grove	4 58	8 39
9 05	6 37	Marklesburg	4 45	8 27
9 20	6 51	Coffee Run	4 33	8 11
9 27	6 58	Rough & Ready	4 26	8 40
9 39	7 10	Cove	4 12	7 528 28
9 43	7 15	Fishers Summit	4 08	7 48 10
10 03	7 35	Saxton	3 48	*le* 7 53
10 10	7 53			*ar* 7 46
10 27	8 10	Riddlesburg	3 30	6 30
10 34	8 17	Hopewell	3 22	6 12
10 51	8 35	Piper's Run	3 06	6 00
11 10	8 55	Tatesville	2 48	6 56
11 22	9 08	Bloody Run	2 33	6 50
11 26	9 12	Mount Dallas	2 29	5 46
11 32	9 19	Ashcom's Mills	2 22	5 42
11 36	9 23	Lutzville	2 18	5 36
11 40	9 27	Hartley's Mills	2 14	5
11 46	9 34	Jamesons	2 07	5
r 11 22	*ar* 9 40	Bedford	LE 2 00	LE 5 30

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LE 10 15	LE 7 40	Saxton.	AR 3 40	AR 7 20
10 30	7 55	Coalmont.	3 25	7 05
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VOL. 3. JAMES CREEK, PENNSYLVANIA, OCTOBER 8, 1872. NO. 41

POETRY

WE CAN MAKE HOME HAPPY.

Though we may not change the cottage
For a mansion tall and grand,
Nor exchange the little grass plot
For a boundless stretch of land—
Yet there is something brighter, dearer,
Than the wealth we'd thus command.

Though we have not met to purchase
Costly pictures, nice and rare—
Though we have not regular hangings
For the walls so cold and bare,
We can hang them o'er with garlands,
For flowers bloom everywhere.

We can always make home cheerful,
If the right course we begin,
We can make its inmates happy,
And their truest blessing win;
It will make th small room brighter,
If we let the sun shine in.

We can gather round the fireside
When the evening hours are long—
We can blend our hearts and voices
In happy, social song;
We can guide some erring brother—
Lead him from the path of wrong.

We can fill our homes with music,
And with sunshine brimming o'er,
If against all dark intruders
We will firmly close the door—
Yet should evil shadows enter,
We must love each other more.

There are treasures for the lowly,
Which the grandest fail to find;
Ther's a chain of sweet affection
Binding friends of kindred mind—
We may reap the choicest blessings
From the poorest lot assigned.

ORIGINAL ESSAYS.

For the Pilgrim.

ERROR OF THE TIMES.

One error is, opinions passed for faith. What is here meant by opinions I will thus explain: Opinions are all propositions which are not expressly laid down in Scripture, or not so evidently deducible from Scripture as to leave no occasion for doubt of the truth of them in the minds of those that sincerely and reverently believe the text. That this is our case, let the different confessions of faith published by the different religious sects, be perused, and you will find such propositions translated into doctrines of faith as are not expressed in Scripture, and perhaps not deducible from Scripture, and thereby becomes a bone of contention rather than a band of concord to religious society. This has been the unhappiness of christendom. Even after all the light of reformation which God has sent amongst us, men are to be received or reproached for denying or owning such propositions, while at the same time, articles of faith made by one set of men are in direct contradiction to those framed by others, and yet both claim the Scriptures for their foundation. How easily might this have been prevented if confessions of faith had been delivered in the words of Scriptures, instead of fallible men, who construe Scriptures so differently. All profess to believe the text and why should any man, or set of men, presume to be wiser or plainer in matters of faith than the Holy Ghost. It is strange that the penmen who were divinely inspired to write the Holy Scriptures should be so deficient in expressing clearly, that man's frail capacity should be needed to make them intelligible. But that scarcely any one article of faith should be in Scripture terms is, in my judgement, an offence against God and the Holy Scripture, and very injurious to christian charity and fellowship. Who can express any man's mind so fully as himself, and should we allow that liberty to ourselves, and refuse it to him who is the perfection of wisdom and knowledge. The Scriptures came not in old time, said the apostle Peter, by the will of man, but holy men of God spake as they were moved by the Holy Ghost. Who can speak or express the mind of the Holy Ghost plainer than the Holy Ghost? The Scripture is the great record of truth, that which all articles agree to be the declared mind and will of God, and they unanimously say it ought to be believed and received as such. If this be true, in what language can we so safely and properly declare our belief of those truths as the language of Scripture? And since men are so apt to err, imaginary thoughts are better in Scripture than for them to explain them, and make their explanation our criterion. But if it be true, as true it is that few have written of divine authority of the Scripture, who do not insult the penmen of it, who were so inspired by the Holy Ghost that nothing delivered by them could be a mistake but was a complete declaration of the will of God to men, I cannot see how such men excuse themselves who consider that declaration as insufficient for a christian creed without their explanation, and deny those persons to be members of Christ's Church who refuse to subscribe thereto. This was the difficulty Christ met with, and complained of in his time. They had set up so many rabbies to teach them religion that the Lord of true religion could hardly find a place among them. And what did they do? They taught for doctrines the traditions of men. They gave their own and their predecessor's apprehension and constructions upon Scripture for the mind and will of God and rule of peoples' faith, and that which followed was, and ever will be, contention and discord among professing christians. For the sake of peace consider this lo here, and lo there, doctrine one of this mind; another of that mind, and now there are as many sects, as great men to lead them. Thus christians are divided and subdivided and that mostly upon the score of opinions about religion. This wanton search and unwarranted explanation has cost christendom dearly. Let us beware; it may cost us dearly. I must say that opinions on one side or the other has been the cause of much of that discord that has troubled the professors of Christianity. Truly, when I consider the smallness of the writings of the Evangelist, the shortness of Christ's sermons and precepts, the fewness of the epistles written by the apostles, and the many and great volumes of commentators and critics since, we may justly say; the text is almost lost in the comment. Where, by the way, let me say that the volumes of books is no small token of the uncleanness of the writers, for the more evident and better digested the matter, the more easy and short it will be in expression. No man would be treated by his servant as God has been treated by his creature man. His message is too obscurely expressed. We will explain it and deliver it with more caution and clearness. I render render not this practice more odious than it is. It introduces the traditions of man in the room of God's record, and setteth up their judgements for the rule of the christian faith. I do not say that men are never to express their minds upon any portion of Scripture to edification. There is a liberty not to be denied, but never to lay down articles of faith. These ever ought to be in the language of Scripture, to avoid temptation and strife. You see how the contrary method has been the great makebate in all ages, and the imposition of such, the privilege of hypocrites, but a snare to many honest minds occasion of feuds and miserable divisions, and while men were wrangling about some one point, the most important points of faith and life were little regarded. Unity was broken, amity destroyed, and wounds made that were never closed—not a good samaritan to be found to close and heal them.

A PILGRIM.

TAKING HOLD AND LETTING GO.

—Peter's venture—I call it *venture*; and yet it was not venture, for that implies hazard, whereas there was no risk—was leaving a leaking, sinking boat to go on board a noble ship. Still to human eyes, though not to angels, it was a venture. Frail as the vessel was, it was to him an eyes safer than the sea. Out of this vessel he let himself down into that raging sea, and began his walk. He was now wholly in the arms of Jesus; nothing between him and the waves but these everlasting arms.

What his feelings were in letting go his hold of the ship we do not know; perhaps very peculiar; but with that word "come" sounding over the waves, why should he fear? His was the venture of faith, a faith which showed itself, not in its power to *grasp* but to *let go* the vessel's side—the human stay. Yes, we often speak of faith as *taking hold*; but here it is seen in letting go.

AN ESSAY ON THE LORD'S SUPPER. No. 1.

I am prompted by various circumstances which I shall not mention, to write an essay on the above subject. I publicly promised to publish to the world our views, or the position we hold in regard to this important institution. And, inasmuch as we differ from all our Christian friends in this ordinance, we propose to treat it under the following heads.

First. *That Christ, in the night of His betrayal, ate a supper, and not the legal Passover.*

Second. *That that supper is an institution of His own, commanded to be observed by His followers.*

Third. *That it is a distinct institution from the bread and wine, called by Paul the Lord's Supper; the bread and wine called Communion.*

And lastly. *That the Apostles observed it.*

This we will try to do in the fear of the Lord, without disrespect or disesteem towards those who differ from us, not for the sake of controversy, but merely to enlighten and prepare the mind for a more thorough examination of the Scripture.

To show then, that Christ did not eat the Legal Passover, we must examine the law of that passover and the time it had to be observed, the way it was to be prepared, the manner it had to be eaten, and more especially, in what capacity and wherein, an important point overlooked by our friends who oppose us in our views.

The institution is recorded in Exodus, 12th chapter. First design was for a protection; as the blood sprinkled on the side posts and upper door post of their dwellings was to be a token for the destroying angel, who went forth to destroy the first born in Egypt, to pass over their dwellings, hence the term passover. So Jesus Christ the Lamb of God, slain for the sins of the world is the Christian's passover and the antitype of the Paschal Lamb slain in Egypt. But there was a feast to be observed separate from the Paschal Lamb, as a memorial of their deliverance, even so the Christians keep a feast, notwithstanding, as Paul says, 1st Cor. 5th, "For even Christ our passover is sacrificed for us; *Therefore let us keep the feast.*

Dear reader bear this in mind as I may refer to this again. Bear in mind that the Paschal feast was in its origin a family institution, kept in each separate dwelling. The elders of the whole assembly of the children of Israel were to kill it, this part of the command was afterward changed by the same power which commanded it, namely by God Almighty Himself. This is a point our commentators, and all those that make the Savior's meal, which He ate in His last night, the Jewish or legal passover, fail to see or neglect to notice, as also our friend W. J., who lately treated upon the subject did, and in consequence failed entirely to meet the point at issue. Whether this is done willingly, or out of ignorance, is known best to themselves. In Dent. 16th chapter, 2, we have the charge, "Thou shalt therefore sacrifice the passover unto the Lord thy God of the flock and the herd, in the *place where the Lord shall choose to place His name there.*" "Thou mayest not sacrifice the passover *within any of thy gates* which the Lord thy God giveth thee. But at the place which the Lord thy God shall choose to place His name, in there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. And thou shalt roast and eat it in the place which the Lord thy God shall choose." (5th' 6th and 7th verses.)

In Numbers, 8th chapter, the Levites were to be separated to the service of the tabernacle after the Jewish congregation was organized, and the priesthood established, "And after that shall the Levites go in to do the service of the tabernacle of the congregation." 8: 15. Thus we see, to sum up, the change from the original instead of a household, or so many that can consume a lamb, go together, the elder to kill the lamb, then to prepare and eat it in their own dwelling: they were now, the whole congregation to go to where the Lord choose to place His name, the Levites to kill the lamb, the priests to sprinkle the blood, the Levites to slay and prepare it, and there at that place the children of Israel were to eat it in a congregational capacity. Every Bible reader knows that at the time of the Savior, Jerusalem was the place of thus meeting. The Temple built by Solomon was dedicated to be the house of the Lord, and upon his earnest prayer, the Lord answered him. "And the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before me: I have hallowed this house which thou hast built, *to put my name there forever; and mine eyes and my heart shall be there perpetually.*" 1 Kings, 9: 3. Though that one was destroyed by Nebuchadnezzar, yet again builded by Ezra, and dedicated by similar promises, hence we see the law of the passover strictly observed by King Josiah who kept the most solemn one ever kept by any of the kings of Judah. "So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the kings commandment. And they killed the passover, and the priests sprinkled the blood from their hands, and the Levites flayed them. As it is written in the book of Moses." Chron. 35: 10-11 12. See also, Ezra, 6; 20, 21.

The law of the passover as it stood in the days of the Savior, choice of the lamb, selected on the 10th of the first month, a lamb or a kid, a male of the first year, without blemish, the place, time and manner of killing it. In Jerusalem the court of the temple, in the evening of the fourteenth day of the first month, killed by the Levites and the blood sprinkled by the priests. The preparation—roasted with fire whole with his legs, head and with the purtenance thereof—eating of the same. "And they shall eat the flesh in that night, roast with fire and unleavened bread, and with bitter herbs, with your loins girded, your shoes on your feet and your staff in your hand; you shall eat it in haste, it is the Lord's Passover. None of you shall go out of the house till morning."

Now we ask the candid reader solemnly, where do you find any similarity in the meal the Savior ate that night with his twelve chosen disciples in that upper room of a private house? Had the two disciples, not belonging to the Levites, authority to kill a lamb according to the law of God? Was there a lamb killed at all for that meal, and if so did they eat in the manner and at the place where the law required it? Was it at the time commanded in the law, for we read that it was before the feast of the passover, and that the Jews the next day did not go into the judgment hall of Pilate lest they be defiled, but that they might eat the passover? If the Savior did so depart from the strict command of God in the observance of this institution, why was it necessary to employ false witnesses to condemn him? Had he intended to eat the passover, or had the Jews believed so, they could by his own action condemn him as a violator of their law without going to so much trouble, hence the logical conclusion is that that meal is an institution of his own appointment. We admit that Mathew, Mark and Luke called that meal, passover, and that the same identical meal is also called by Luke supper, and by John expressively called a supper. Paul in I Cor. 11, called the same meal, the *Lord's Supper*, and why so? Because it was instituted by the Lord Jesus Christ.

Our friend lately in his discourse labored a long time to show that the meal, called by the before mentioned Evangelists, is the same identical meal John speaks of in connection with Feetwashing, to which we heartily assent, for it is conclusive by all except Luke, mentioning the circumstance of the sop by which Judas the traitor was made known at the time of eating. This I was glad to hear, but to call that meal the legal passover is a glaring inconsistency, for who would suppose Christ to be so inconsistent to mix up the ceremonial law with the gospel in such a promiscuous manner, first institute Feetwashing under the Gospel, then observe the Paschal lamb, closing up with the bread and wine, an institution likewise under the Gospel, all attended to in the same night connected together; and by man inseparable. Common sense will forbid to come to such a conclusion, and yet this is the dilemma into which our friend W. J., fell. The term passover does not necessarily mean Paschal Lamb, it is used sometimes to mean the feast that follows it, and that term used in the New Testament synonymous with supper must be understood in its specific sense. Let us see what that sense is. It is obvious to an unprejudiced mind that it simply means a passing over from one thing to another, and as this was the time the type of the true Paschal Lamb was to be reached by the Antitype, the ceremonial law, as a shadow of good things to come, was superceded by the Gospel law, hence the propriety of the sacred writers and the Savior specifically using the term. The feast of memorial and token of deliverance has passed over to a more glorious feast, the Supper of the Lord Jesus Christ, to be observed as an unmistakable token of his true followers, a foretaste of that Heavenly Supper, and a sweet anticipation of everlasting deliverance at the celebration of the Great Marriage Supper of the Lamb. Hence the Savior saith, "With desire I have desired to eat this passover with you before I suffer, for I say unto you I will not any more eat thereof until it be fulfilled in the Kingdom of God." Luke 22: 15. He saith *this passover*, which has a direct reference to the one He was eating, and in reference to that identical one, He saith He will not any more eat thereof until the Kingdom of God shall come, as said in regard to the wine. The legal passover or Paschal Lamb as a type of Christ, received its fulfillment when the antitype was crucified we all believe, but here He speaks of one that will not receive its fulfillment until in the Kingdom of God. He saith in regard to the cup of communion, which all admit an institution to be observed, "But I say unto you, I will not henceforth drink of the fruit of the vine until that day when I shall drink it new with you in my Father's Kingdom." Matt. 26: 29. The idea is here presented in these two institutions, that in a future time, He will again participate in these things. In the 22d chapter of Luke, 28, 29, 30th, "Ye are they which have continued with me in my temptations, and I appoint unto you a Kingdom as my Father hath appointed unto me, that ye may *eat and drink at my table in my Kingdom*, and sit on thrones judging the twelve tribes of Israel." O, that ministers of God would better acquaint themselves with the Word of inspiration, such weighty matters would not be handled so loosely as we must sometimes hear to our sorrow; providing all were honestly disposed to do so without self interest and prejudice.

Our friend says supper in the Gospel is synonymous with passover. If he means with the one that Christ and His disciples ate, I agree, but if he means, as I have understood, with the Paschal Lamb or legal passover, I claim to differ, and for just reasons, and until those reasons be removed by Scripture authority, I shall continue to do so. If any one can show that the Jewish *Pascha* in the Bible is called supper, or with the Greek term *Deipnon* I will yield the point, and no sooner. That Christ did not eat the legal passover we argue from the following facts:

(*To be continued.*)

WHAT WAS CHRIST BAPTIZED FOR?

This is a question of vast importance and is one that ought to enlist our serious attention, that we may better inform ourselves and the world of the true intention of our own baptism, as we undoubtedly must be baptized in the same sense that our Redeemer was. And while I shall proceed to give my views in an abridged form, I hope that the thinking part of the Brotherhood will do the same, in order that we may have all the light that can be brought to bear upon this important subject. Our object should be to make it plain to the minds of the people that Christ was man as well as God, and that the sting of sin still rests in the flesh until it goes through a cleansing process, whether it be by our own actual transgression or the sin of Adam before it was atoned for, by the precious blood of the Lamb. I will here state that the sting of Adam's sin was still imputed to his posterity until it was atoned for, and I will also state that God never acknowledged our Savior to be his son in the hearing of the multitude until after He was baptized of John in Jordan. Hence as he never was acknowledged to be a son in the audience of the people until he was baptized, I shall propose to investigate what he was baptized for.

Some say that it was the introduction into the priesthood, and the Savior coming into the priesthood, in this way, was simply the antitype of which Aaron and his sons were the type. They say, as Aaron and his sons were washed with water, and oil poured upon their heads by the hands of Moses, they were consecrated Priests.—Lev. 8. So did John wash Jesus in Jordan and the Holy Ghost anointed him Priest, thus making the two, that is Aaron and Christ, of the same order, contrary to the words of Paul, when he says referring to Christ, that he was called after the order of Melchisedek:—Heb. 7: 17.

Now we observe that those who say that the Savior was baptized in the order of the Levitical priesthood contradict the entire 7th chapter of Hebrews, and also the 110th Psalm. If any person will prove to me that the Melchisedek and the Levitical priesthood is of the same order, then I will believe that the Savior was also introduced by this order. But it is evident that they are not of the same order from the fact that it was impossible for perfection to be attained by the Levitical priesthood. "For the priesthood being changed there is made of necessity a change also in the Law."—Heb. 7: 12. "For it is evident that our Lord sprang out of Judea; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident, for that after the similitude of Melchisedek there ariseth another priest.—Heb. 7: 14, 15.

So we see that the baptism of our Savior must have meant something else, and what is it? It was for our example, but the Scriptures do not say so, and before we can take a thing for a fact we would prefer to see the proof-sheets. We are informed by Peter that when we do well, and suffer for it, this is acceptable with God. —1st Peter 2: 20. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example that we should follow his steps." Hence we learn that the example of Christ here spoken of by Peter, is in regard to a patient suffering for doing well. I do admit that Christ is our example in all things, but in this one thing, the baptism of our Lord, it has a deeper meaning than a mere example, and we believe it was for the remission of sins,—the sin that actually was resting in the sinful flesh that our Savior had taken upon him.

I will now show that the Savior was possessed of sinful flesh, and it is drawn from the fact that he is called the seed of woman—Gen. 3: 15. Also, the son of man—John 13: 31; Acts 2: 22. He was also of the fruit of David's loins—Acts 3: 30. "And God said of David that he had found him to be a man after his own heart, and David being a prophet, said that he was born in sin and contaminated in iniquity. So David being born in sin, and Christ being of the fruit of David's loins, and also of the seed of the woman, I hold that in his flesh the sting of Adam's flesh is plainly seen. It is also stated that he took not on him the nature of angels, but he took on him the seed of Abraham. —Heb. 2: 16. "Wherefore it behooved him to be made like his brethren in all things, verse 17. Now until John, we were all under the Law, and the law made nothing perfect, but the bringing in of a better hope did. We notice that John's mission was the beginning of this better hope, and his mission was the baptism of repentance for the remission of sins, and to prepare a people for the reception of the Lord; and while thus preaching that very Savior comes to him to receive baptism at his hand. John forbade saying, that he had need to be baptized of him, showing that John considered that there was something lacking on his part. But the Savior said "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." Then he suffered him. It seems to me, taking all things together, that our Savior was baptized for the remission of sins, not for his own actual sin, but the sin that he inherited through the line of his descent. There are many places in the Scriptures that alludes to his purity, such as he was tempted in all things like as we are yet without sin, and if we notice particularly this refers to him after his baptism, when he was tempted in the wilderness; and thus after his baptism his flesh was made pure, and then his blood atoned for the original sin. Now he has given baptism for the remission of our actual sin.

JOHN W. FITZGERALD.

Beelington, W. Va.

For the Pilgrim.

ON DEATH.

What a feeling of awe is carried to the mind of the thoughtless sinner by this simple word, death. How solemnly it falls upon the ear of the sensitive and how forcibly is the question impressed upon their minds, am I prepared to die? And as they stand around the grave of a friend, or perhaps a relative, a fond parent or wife, or husband, sister or brother, to pay the last sad tribute of respect to their memory, how often they are led to shudder and shrink back in affright, lest the next time the hand of death is laid on any one it might be themselves, and then this awful condition comes up before them, and they know if the hand of God were laid upon them, they would be lost, lost forever!

But not so with the child of God. The Christian looks forward to death as a sweet deliverance from all earthly trials, and seems to them but a small stream dividing the blissful land of immortality from this mundane shore.

I love to dwell on the subject, death, and am anxiously waiting and looking forward to that sweet deliverance from all my sorrows. I am often led to ask myself the question, "why should I fear death?"

One that suffers physically as I do, knowing that in that beautiful city, the home of the blest, all those trials will cease, for we have the blest assurance that when our troubles here are ended, we shall find peace to our souls. Although I have many pleasures here, I also have many trials, and I often think if it were the will of the Lord to take me away from this stage of action, that I would much sooner leave all on earth and dwell with him in glory.

Death of itself is of very solemn import to all, especially those living in their sins without a hope of immortal life, and often when lying on a bed of sickness, scorched with fever and racked with pain, I can close my eyes to all earthly scenes and see with an eye of faith, as it were, the beautiful home of the blest, and wish if the Lord would only see fit to take me to himself, to be absent from this mortal frame, trusting in the blest assurance that I shall be ever present with him. And we ought all so to live that when the angel of death comes we shall be ready to exclaim with the poet:

"Welcome death."

Not many days ago I was visiting a friend who has put off her return to God until it is too late. Disease has made rapid inroads upon her constitution and is fast hastening her away. Then how earnestly did she entreat of us to send for a brother to pray with her, and for her, and to baptize her. But, alas! when he came she was in too weak a condition to have it done, and having to fix her, nothing would pacify but we should get a suit of clothes for that purpose. That also was done and they were laid on the bed by the side of her. Then she insisted for them to be put on her, but she was too weak for the exertion, and when I left her home she was still begging of some one to put them on, and the sorrow felt from that painful scene is indescribable. It is indelibly impressed upon my heart and never shall I forget the bedside of that girl, and day by day she still grew weaker and in her rational moments she wished to be baptized. But alas! she will never more be able to have that duty performed. What a solemn warning this ought to be to the young. You who are in prosperity and the future shining before you. You never think of turning to God, but when you are in trouble, and the hand of affliction is laid upon you, how quick you turn to *him* for succor, but alas! you have spent all your days in sin, and when it comes to the end you have only to trust in God. He is a just and merciful God.

In conclusion let me entreat of my young readers to think over this matter seriously. Turn from the paths of sin, forsake the world with its pride and allurements, and turn to the Bible, the book of books, and seek information therefrom, and be prepared when death comes to exclaim with the poet:

Come, welcome death,
I'll gladly go with thee."

LIZZIE BUZZARO.

Fairplay, Md.

I KNOW there is that in the Scriptures that it has grit to it. I know there is a book which has gone thro' tempestuous ages, assailed buffeted, cast hither and thither, and yet has retained the confidence of mankind, because it has that in it which masters sorrow, takes hold of trouble, gives strength where there is weakness, and supplies an anchor to those who are tempest-tossed. There is that in the Word of God which supports the poor and ignorant, taking hold of the fundamental wants of human nature with a power which no other literature and no other thing ever did.

FREE MASONRY CONTRARY TO THE CHRISTIAN RELIGION.

BY SPECTATOR.

Freemasons, on the contrary, and in direct violation of the above command, call one another "Master," "Grand Master" Most Excellent Master," "Worshipful Master," "Perfect Master," "Royal Master," "Prince of Mercy," "Chief Prince," "High Priest," "Grand Pontiff," "King" "Captain of the Host," "Most Puissant," "Sovereign of Sovereigns" &c. Several of these titles belong exclusively to Christ, and cannot be assumed by sinful mortals without a degree of pride, insolence and blasphemy unsurpassed in magnitude this side the gates of the lower regions.

The Christian religion commands and requires all Christians *to come out from among the wicked of the world and be separate*. This duty is taught everywhere in the Scriptures. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."—Ps. 50:1. The psalmist again says: "I have not sat with vain persons, neither will I go in with dissemblers. I have hated the congregation of evil doers, and will not sit with the wicked."—Ps. 29:4-5. "Forsake the foolish and live."—Prov. 9:6. A companion of fools shall be destroyed."—Prov. 13:20. "Flee out of the midst of Babylon and deliver every man his soul."—Jer. 2:6. "Wherefore come out from among them and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you."—2 Cor. 6:14. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. 18:4. This is all very plain.

Freemasons, on the contrary, *unite with and patronize* all sorts of characters to be found this side the gates of the infernal regions. The world knows that a very large portion of the Masonic brotherhood is composed of liars, swearers, drunkards, thieves, robbers, swindlers, blasphemers, fornicators, adulterers, cutthroats, perjured persons by the thousand, Jews, pagans, Mohammedans, barbarians, traitors, infidels, apostate Christians, rascals, Deists without number, gamblers, loafers, and murderers by the hundred. Let us hear, however, what Masons themselves have to say on the subject, as their testimony must be unquestionable. One Mason says, "The lodge is a cage of unclean birds." Another, "It is a house of refuge for rascals and backslidden Christians." Another, "We know Masons whom we would not believe, in the lodge or out of it, under oath or without an oath." Another, "A Masonic lodge is the strangest medley of priests and murderers, deacons and whoremasters, church members and gamblers, decent men and loafers, drunkards and rowdies that the All-seeing Eye looks down upon." Judge Whitney, Worshipful Master of Belvidere Lodge, Ill., says: "I find myself associated, as a Mason, with drunkards, blackguards, loafers, gamblers, whoremasters and murderers, and their aiders and abettors and accessories." What a society for a minister of the gospel to unite with and promise, on oath, to defend in all their criminal conduct, as every Royal Arch Mason does!

6. The Christian religion requires *us to take the Holy Scriptures alone as the rule of our faith and morals*. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works."—2 Tim. 3:16, 17. "The law of the Lord is perfect, converting the soul." Ps 19:7. "We have a more sure word of prophecy, whereunto ye do well to take heed." 2 Peter 1:19. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." Is. 8:20. No man has any liberty to add anything to the Holy Scriptures or take anything from them. "Ye shall not add unto the word which I command you, neither shall you diminish aught from it." Deut. 6:2. "For I testify unto every man that heareth the words of the prophesy of this book, If any man, shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city, and from the things which are written in this book." Rev. 22:18:19.

Freemasons, on the contrary, take the mallet, square and compass as a rule of their life, which may mean anything or nothing as caprice or fantastic humor may dictate. In the lecture on the first degree we are told that by due attention to the compass we are taught to limit our desires, curb our ambition, subdue our irregular appetites, and keep our passions and prejudices in due bounds with all mankind, but more especially with the brethren. Again in Sickle's Monitor, page 32, we are told that the squire is to square our actions, and the compass to circumscribe our desires and keep our passions in due bounds with all mankind, especially with the brethren. In the Entered Apprentice degree we are told that Freemasons use the gavel or mallet for the more noble and glorious purpose of divesting their hearts and consciences of all the vices and superfluities of life, thereby fitting their minds, as lively stones, for that spiritual building that house not made with hands, eternal in the heavens. If this is not a formal rejection of the word of God as a rule of life, I know not what is. If it is not, it is an addition to it, which is equally criminal. The word of God accompanied by the agency of the Holy Spirit is the only means appointed in the divine government to subdue and root out the vile affections of the human heart: and if these means are rejected it is absolutely certain that no means devised by man can accomplish the object. All Freemasons who rely on the mallet, square and compass to subdue their vile affections are under the most consummate delusion of the devil.

7. The Christian religion teaches us to show benevolence and kindness to all mankind, but more particularly to true Christians, because Christ takes whatever is done to them as being done to himself. The Apostle Paul says, "As we have therefore opportunity, let us do good unto all men, especially to them who are of the household of faith." Gal. 6:10.

Freemasons, on the contrary, act, as such, entirely on selfish principles. The system is founded on selfish and exclusive principles and its object is to take undue advantage of all outside its pale, and swindle them out of their rights, so far as can be done with the safety of the members of the institution. In the third obligation of the Knights of the Cross, the candidate uses the following language: "I swear to advance my brother's best interest, by always supporting his military fame and political preferment in opposition to another." The preference is given, not to the household of faith, but to the members of the lodge, who may be, and frequently are, liars, thieves and ruffians of the worst descriptions. There is no restriction in robbing and swindling imposed on a Mason, providing he does not cheat a Mason or a Masonic lodge. There is no restriction in fornication and adultery, provided he does not violate the chastity of a Master Mason's wife, mother, sister or daughter, he knowing them to be such. These are all the exceptions; all the world besides is clear game.

8. The Christian religion requires us to *forgive our enemies* and treat them well. "If thine enemy be hungry, give him bread to eat; if he be thirsty, give him water to drink." Prov. 25:21. Again, "If thine enemy hunger, feed him; if he thirst, give him drink." Rom. 12:20. The Great Head of the Church has said, "I say unto you, Love your enemies, bless them that curse you." Matt. 5:44. "For if ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 9:14-15. This is so plain that all can understand it.

Freemasons, on the contrary, *mete out vengeance* to their enemies. In the first obligation of the thrice illustrious Knights of the Cross, the candidate under oath receives the following injunction: "To the end of your life you will use your most decided endeavors to bring such persons to the strictest and most condign punishment, agreeably to the usages of our ancient fraternity, and this by pointing him out to the world as an ungodly vagabond, by opposing his interests, by deranging his business, by transferring his character, after him wherever he may go, and by exposing him to the contempt of the whole fraternity and of the world, during the whole of his natural life." In the third obligation of the same, the candidate says: "I swear to look on his (a brother Mason's) enemies as my enemies, his friends as my friends, and stand forth to mete out tender kindness or *vengeance* accordingly."

(*To be continued.*)

THE CONSTRAINING LOVE OF CHRIST

Continued.

BY GERHARDT TERSTEEGEN

The love of Christ constrains to a continual progress in sanctification and godliness. Those controversies are unnecessary which are carried on about perfection—whether the commands of God can be kept—whether such a state be attainable and the like. People dispute about perfection, and ought reasonably first to inquire if they have taken one step toward it. Methinks they only betray their lifeless and loveless hearts by disputes of this nature. Love knows no bounds; she invariably seeks to advance further, to be more faithful, pious and acceptable in the sight of God. She does not long inquire whether the thing be practicable or not. She essays it in good earnest; she must necessarily follow her impulse and her constraining influence. The apostle Paul was doubtless further advanced than any of us, yet what does he say in Phil. 4: 13, 14. "Forgetting those things that are behind, and reaching forth unto those things that are before. I press toward the mark for the prize of the high calling of God in Christ Jesus," and if it were to be said to him, "why, Paul, art thou not pious enough? thou

art certainly no longer afraid of hell." "Ah," he would reply, "it is not heaven nor hell that constrains me, but it is the love of Christ that constrains me." The love of Christ enters voluntarily into all our concerns. She will and must have her hand not only in the greatest, but even in the smallest things, all that we do in reference to our natural life, however great and important it may appear, is in itself worthless folly, and not worthy the attention of a heaven-born saint; but by love, all these trifles may become truly great, and a means of serving God. He that gives a cup of cold water only, from love to Christ, performs a great work—when the love of the world, care, or unbelief, or any other of the powers of nature constrains us to business, and is our leading motive in it, the mind must naturally become more darkened and abstracted; but if the love of Christ constrain us to the work, and if we let ourselves be restrained by it in our affairs, so that we perform them in a child like manner, solely to his love and glory, they are then no longer a hindrance, but become a real service rendered unto God. It is this that the Holy Spirit means, when it is said, "whatsoever,"—observe how everything is inclined—"whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Col. 3:17. The love of Christ will gladly keep us all the day near itself and within its influence, urge us on our way, and by its constraining power preserve us from wandering either to the right hand or the left. O, if we would but carefully abide within its precincts. Persons often make to themselves a variety of good rules, maxims and regulations for their conduct, which I do not entirely reject. I know that order and discipline is requisite to keep untoward nature in restraint. Otherwise she would run wild; it is only to be lamented that all these good rules and maxims are so soon broken through, there is no better rule, regulation or precept than the love of Christ which is inwardly so near us. The love of Christ will lead us as a mother leads her child. A child that walks in leading-strings is carefully held and guided; for though it goes at liberty, and without constraint, yet were it on the point of running into danger, it would immediately feel that it was held by something from behind. The love of Christ seeks to lead us in the same manner in order that we may be drawn in the cords of love. Hos. 11: 43. When through ignorance we might be ready to fall into something improper or dangerous, we should perceive like a child in leading strings, that something held and restrained us, namely: The love of Christ.

Youth's Department.

WE ALL MIGHT DO GOOD.

We all might do good,
Where we often do ill,
There is always the way,
If there be but the will;
Though it be but a word,
Kindly breathed or suppressed,
It may guard off some pain,
Or give peace to some breast.

We all might do good
In a thousand small ways—
In forbearing to flatter,
Yet yielding due praise,
In spurning all rumor,
Reproving work done,
And treating but kindly
The hearts we have won.

We all might do good,
Whether lowly or great,
For the deed is not guaged
By the purse or estate!
If it be but a cup
Of cold water that's given,
Like the widow's two mites,
It is something for Heaven.

SEEK JESUS EARLY.

BY C. H. HAWBECKER.

"He taught me also, and said unto me, let thine heart retain my words. Keep my commandments and love."

How applicable the words of Solomon in this our day and generation. I feel with pure love to try to give my young friends and associates a word of encouragement, and O, I feel so much for the young who are out of the ark of safety. We all need encouragement. We who profess to name the name of Jesus need it, yet could our dear friends who stay away realize for one moment the true happiness the Christian enjoys, you would not hesitate to call upon the name of the Lord and be saved.

He does not use compulsory means, neither is his commands grevious, and in our youth while our hearts are yet tender, how much easier. How beautifully the poet may express our mind.

"'Tis easier work if we begin,
To serve the Lord betimes,
While sinners who grow old in sin,
Are hardened by their crimes."

What kind invitations were given by the brethren, and how earnestly did they exhort us to obey God rather than man. How pleased we are to have them preach for us and how thankful our hearts for their labor of love.

How pleasant it was in our childhood to ramble along some beautiful stream in its meandering flow. How much more beautiful the thought if we keep his commands we shall one day pass over Jordan, and bask on the sunny banks of deliverance.

Let me ask you once more to give earnest heed unto the words spoken by the Lord, to retain his words and keep his commands.

Upton, Pa.

God is always inviting you to his throne; he says, "Let me hear thy voice; come near unto me, that I may bless thee."

SKIPPING THE HARD POINTS.

Boys, I want to ask you how you think a conqueror would make out, who went through a country he was trying to subdue, and whenever he found a fort hard to take, left it alone. Don't you think the enemy would buzz wild there, like bees in a hive, and when he was well into the heart of the country, don't you fancy they would swarm out and harass him terribly?

Just so, I want you to remember, will it be with you; if you skip over the hard places in your lessons, and leave them unlearned, you have left an enemy in the rear that will not fail to harass you, and mortify you times without number.

"There was just a little bit of my Latin I hadn't read," said a vexed student to me, "and it was just there the professor had to call upon me at examination. There were just two or three examples I had passed over, and one of those I was asked to do on the blackboard."

The student who is not thorough is never well at his ease; he can not forget the skipped problems; and the consciousness of his deficiencies makes him nervous and anxious.

Never laugh at the slow, plodding student; the time will surely come when the laugh will be turned. It takes time to be thorough, but it more than pays. Resolve when you take up a new study that you will go thro' with it like a successful conqueror, taking every strong point.

If the inaccurate scholar's difficulties closed with his school life, it might not be so great a matter for his future career. But he had chained to himself a habit that will be like an iron ball at his heel all the rest of his life. Whatever he does will be lacking somewhere. He has learned to shirk what is hard, and the habit will grow with years. Now nothing we get in this life is to be had for nothing. Success is not thrust upon a man. If you want any good you must work for it. The eye that never falters and the nerve that never quails, are the true elements of victory in the mental and moral, as well as the physical world. Don't skip the hard points.—*School-day Visitor.*

THE LOAF OF BREAD.

In a time of famine, a rich man allowed twenty of the poorest children in the town to come to his house, and said to them,—"In this basket there is a loaf of bread for each of you. Take it, and come again at the same hour every day, till God sends better times."

The children pounced upon the basket, struggled and fought over the bread, because each wished to have the largest and best loaf; and they went away without a word of thanks to their friend.

But Francesca, a little girl meanly, though neatly dressed, stood at a distance, and gratefully took the loaf that was left in the basket, which was the smallest; then she kissed the good man's hand, and went quietly home.

The next day the children were just as naughty and ill-behaved; and this time there was left for poor Francesca a loaf that was hardly half as large as the others. But when she reached home, and her mother cut the bread, there fell out a number of new pieces of silver. The mother was frightened and said, "Take back the money this moment; for it is certainly in the bread by mistake."

Francesca took it back.

But the kind man said, "It is no mistake, my good child: I had the money baked in the smallest loaf in order to reward you. Be always as contented and yielding as you now are. He who is contented with the smallest loaf, rather than quarrel for the largest, will receive abundant blessings."—*Children's Prize.*

LOOK ON THE BRIGHT SIDE.—We are too apt to grow desponding when things do not go as we think they should. There can nothing befal us, so bad that we cannot imagine that it might be still worse, and it often happens too, that these mishaps are brought about by our own negligence or mismanagement, yet men will often look only on the dark side. This is my luck, it is really discouraging, and I have a mind to relinquish all further efforts," is the mind, if not the oral expression of the desponding. There is nearly always a bright side as well as a dark one, and if there should be none, we may imagine one, which will afford us much more happiness and contribute largely to our success both in a present and future emergency. The desponding can never be successful in any undertaking. It is only by firmness and untiring perseverance that we can hope to gain the vortex of our conceptions. We may conceive of what we will and there is always a whirlpool encircling it around, and our boat with which we set sail for the common center may often be deluged, yet he that is firm may survive, and placing himself under the bright rays of hope, will soon become warmed up again—strengthened for a more fearful conflagration.

A memory well stored with Scripture, and sanctified by grace is the best library.

There is some promise in your Bible exactly adapted to every trying hour.

CORRESPONDENCE

A Reporter is wanted from every Church in the brotherhood to send us Church news, Obituaries, Announcements or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our invitation is not personal but general—please respond to our call.

Dear Brethren:—I again resume the ever faithful pen to acquaint you with our affairs. Since our last communication we have enjoyed a season of prosperity, the beginning, we hope of a brighter future. We have baptized two recently, and others are expecting to follow soon. Bro. A. Crumpacker has so far recovered his health as to enable him to engage in the work of the ministry, and much to the gratification of his brethren and the people. Bro. Peter Crumpacker has returned from the West, and these happy circumstances combined have empowered us to enlarge our missionfield. Last Sunday Bro. Bealm of Roanoak and I attended several meetings in Floyd county, and the word preached seemed to be received gladly, by some at least, as they testified afterward. May the Lord of the Vineyard help them. A young widow was present who buried her husband just a fortnight previous. Her grief was very intense, and her wailing would pierce the hardest heart. Oh, sin, how hast thou marred this beautiful world!

The communion season has commenced in this District. The East arm of the Floyd Church has had theirs. On the second Saturday and Sunday in October it will be at the brick church in the same county. On the third Saturday and Sunday of the same month it will be at the brick church in Franklin Co. On the 4th Saturday and Sunday the Montgomery congregation will celebrate the sacred feast at the house of Bro. George Brunk. We extend the usual invitation. It will commence at 10 A. M. We have not had a feast since May 1871. I think we have been too delinquent and hope that we may have the opportunity to partake of the life giving emblems oftener in the future. We had hoped to have had our meeting house ready for the occasion, but the Summer is past, Winter is fast approaching and the work is not begun. We will resume the business next Spring, and push it to completion.

The Roanoak Congregation will meet to commune together on the 2d Saturday and Sunday in Nov. The other congregations have appointed theirs but we have not heard from them.

We have a suggestion to offer relative to the manner of conducting our Lovefeasts to which I ask the special attention of our Elders. We usually commence the practical part of the communion services about dusk, and they are often prolonged to a late hour, sometimes as late as 12 o'clock. After 9 o'clock, the usual time for people generally to retire to their slumbers, old and infirm persons get very sleepy and fatigued, and the services benefit them but little, as they are not in a proper condition physically to engage in them. *What would prevent us from commencing them at an earlier hour*: say at 3, or at the latest 4 P. M. If we desire to follow the example of our Lord we will commence them at the proper time to enable us to *close them by nightfall*.

There are several important reasons why we should make this change

1st. It would be nearer the example of Christ.

2d. It would add much to the facility of practicing the ordinances as we would enjoy the advantage of abundance of light.

3d. The members would be in a better condition to engage in the services.

4th. We would be relieved from a vast amount of *rowdyism* that so often interrupts and disturbs our devotions.

I think these reasons sufficient to justify the proposed amendment, and I hope our Elders will so consider it; but if it should afterward appear to work unfavorably it would be easy to correct the mistake. What say you, brethren of the PILGRIM? I will write you again when I have something that I think will be profitable to your readers.

Yours in the Faith,
D. C. MOOMAW.

HAMILTON, Mo. }
Sept. 23rd, 1871. }

Beloved Brethren:—We wish to answer some of our brethren through the PILGRIM, as we have been requested so to do, in relation to sending money. Hamilton P. O. is a money order office. We prefer registered letters as this is a safe way of sending money. What little we have received was sent in private letters. It came safe and we answered privately, but will in the future give a full report through our periodicals.

We would, out of love and a true regard for our Master's cause solicit those of our brethren and sisters who have not as yet contributed, to take an active part in this matter. It is as brother Brumbaugh states, all that is wanting is for some brother or sister to act in the cause and by so doing you will enable us by your donations to build a house for the Lord.

We have received a number of letters from our dear brethren who have given us much encouragement and donated very liberally. God bless you brethren for your labor of love in thus assisting us to build a house to hold our Lovefeasts in as well as other meetings.

Now brethren our wants have been made known to you. We don't want to press and beg continually. The Lord loves a cheerful giver. We hope that we shall not be disappointed in our undertaking.

May the God and Father of our Lord and Savior Jesus Christ bless us all, and enable us all to live faithful to the profession of faith we have made, that when we have answered the design of our being here upon earth, we may all be gathered home to the mansions of bliss and glory, ever to dwell together in peace and love in the presence of God the Father and his Son, our Savior, Amen.

WM. B. SELL.

Advertisements.

LOVEFEASTS.

Shiloh Church, *Barbour Co.*, W. Va., October 13th, 2 o'clock p. m.

Spring Run, Mifflin County Pa., October 13th, 1 o'clock p. m.

Pine Creek Church, *St. Joseph* county Indiana October 16th 4 o'clock p. m.

Welch *Run*; Franklin Co. Pa. October 12th.

DUNNINOS CREEK, Bedford co., Pa., Oct. 19th at 4 o'clock, p. m.

BLACK RIVER Congregation, Medina co., Ohio, Oct. 9th.

LOST CREEK, Juniata co., Pa., Oct 16th, at 1 o'clock, p. m.

Waddam's Grove, Stephenson county, Ill., Oct. 12th and 13th.

Meadow Branch, Md., Saturday October 12th. Commencing at half past 1 o'clock p. m.

Sam's Creek, Md., Tuesday, October 15th, commencing at half past 1 o'clock p. m.

Hamilton Branch, 4 miles North of Hamilton, Daviess Co., Mo., Oct. 12th 2 o'clock p. m. To continue over Sunday.

Clarian Church, Clarian Co., Pa., Oct. 5th and 6th.

Howard Congregation, Howard Co, Ind, Oct. 17th. Those coming by railway will find conveyance at Kokomo on the day previous.

Okaw Church, Piatt Co., Ill., Oct 9th, at at 10 o'clock a. m.

Clover Creek, Blair Co., Pa., Oct. 17th, 18th, at 4 p. m.

Dry Valley Meeting house, Mifflin county Pa., October 15th, at 1 o'clock p. m.

Falling Springs, Franklin county, Pa., at the Antrim meeting-house on the 15th of October, at 10 a. m.

Hopewell Church, Woodcock Valley Pa., October 12th, at 4 p. m.

James Creek, Huntingdon Co., Pa., Oct., 19th. Services to continue over Sabbath.

Milmine Church, Piatt county Ill., October 17th, at 10 a. m.

In the Antietam Congregation, at Welty's meeting house, Washington county, Md., on the 10th of October, commencing at 10 o'clock.

At the house of Daniel Glicks, Andrew co., Mo., October 5th, commencing at 4 o'clock, p. m. Meeting will be continued if aid can be obtained. Address Daniel Glick, Flag Spring, or J. B. Bashor, Whitesville, Andrew co., Mo.

The brethren of Yellow Creek, Bedford co., Pa., will hold their Communion Meeting, Tuesday, October 15th, commencing at 4 o'clock, p. m. The usual invitation is given.

The brethren of Raccoon, Ind., have appointed their Communion Meeting on the 10th of Oct., and give a general invitation. Ladoga is the R. R. Station. Meeting 1¼ miles north-west of town. R. H. MILLER.

Please announce through the PILGRIM that the brethren of the Grasshopper Valley Congregation intend, the Lord willing, to hold a Communion meeting on the 12th and 13th of October in the meeting house in the town of Osawkee, Jefferson county, Kansas. An invitation is given to all, especially do we wish ministering brethren to be with us.

Dear Brethren: Please announce that we, the Brethren in the Hatfield Church, Montgomery Co., Pa., intend to hold our Communion meeting on the 19th of October, commencing at 2 o'clock P. M., near Hatfield Station, North Pennsylvania R. R. A general invitation is given to ministers and members who wish to be with us. Those that have a desire to be with us from the West, go to Harrisburg, from there to Reading, then to Bethlehem, change cars for Hatfield or Landisdale. Hatfield is one mile from the place of meeting house, Landisdale 2 miles South. All trains will not stop at Hatfield.

JONAS PRICE.

DIED.

McFARLAND.—In Duncansville Church, *Blair* co, Pa, September 20th, 1872, Samuel, infant son of brother Robert and sister Catharine McFarland, aged 8 months and 20 days. Occasion improved from the words, "Death has now no more dominion over him." Rom. 6:9, last clause, by bro. Jas. Bell and the writer.

LEONARD FURRY.

THOMAS.—In the *Beavercreek* Congregation, Rockingham, Va., August 11, our old sister Catharine, consort of brother Henry Thomas, dec'd, in the 78d year of her age. Funeral services by the brethren from Rev. 14:13.

MANLY.—Also in the same Congregation, Sept. 6th, sister Martha Manly in the 29th year of her age. Funeral by the Brethren from Job. 19: 25, 26.

MILLER.—Also in the same Congregation Sept. 19, Eld. Martin Miller, in the 73d year of his age.

Funeral services by the Brethren from 2d Timothy, 4th chap. 6, 7, 8 ver, to a large congregation, and a large circle of friends, children and grand children. For 29 years he has been a watchman on the walls of Zion, and appeared to manifest an ardent zeal for the cause of his Master, but for several years has had frequent attacks of apoplexy but was still able to go about until a few days previous. His desire was to be absent from the body, and be present with the Lord, and we have a hope that he has realized that desire. GEORGE W. WINE.

(*Visitor* and *Companion* please copy.)

BOYLE—O the 15th of August our beloved brother Eld Philip Boyle, aged 65 yers, 6 mos. and 4 days. He died of disease of the heart and dropsy.

Brother *Boyle* was overseer of the church at Pipe Creek, Md., about 30 years. In his death the church has sustained a loss that is irrepairable, but we believe he was prepared to go, and we pray that his spirit to unite, and keep united, and his wisdom to govern the church, may rest upon Bro. Senseney who will take his place. Funeral services by our neighboring brethren who were present, from 1 Pet. 1: 13.

EPHRAIM W. STONER.

GROVE.—Also in the same congregation, in Baltimore, August 28th, brother *L. J.* Grove, in the 55th year of his age. On the 30th his remains were interred in the cemetery at Westminster, Funeral services by the brethren. Text, Matt. 24: 44.

Brother Grove died of heart disease, to which he had been predisposed. On the day of his death he was covering his tinning establishment with gas tar, the fumes of which, together with the heated tar and broiling sun, overcame him. He was taken with a pain in his left side; and he said to a boy that was with him, "Call." Then he lay down upon the roof and died there in a few minutes. So suddenly death may come, and if our work is not done, it will then be too late. Brethren and sisters, let us try to be ready always, lest he come suddenly and find us sleeping. And to those who are not ready, young or old, we say, acquaint now thyself with God and be at peace. EPHRAIM W. STONER.

MAUN.—In the Ridge District, Franklin county, Pa., Emma Jane, infant daughter of Bro. Levi and sister Elisabeth Maun, aged 1 year, 10 months and 7 days. Funeral services by the writer and others. Text, Matt. 19: 14.

D. M FOGLESANGER.

DAYWALT.—In Welsh Run Congregation, Franklin co., Pa., on the first day of August, 1872. *Bro.* Michael Daywalt, aged 96 years wanting four days. Funeral by the brethren. WM. ANGLE.

MONEY LIST.

John M. Barnhart	$4.45
John Bethka	80
Kate Brinzer	40
Simon Mixel	2.50
A. W. Bowman	10.00
Daniel Miller	1.75
Noah Dice	1.25
Jacob Eigenbrode	2.10
D. H. Bonebrake	6.37½
Jacob Friedly	1.25
David Miller	6.00
L. C. Newcomer	1.30
A. B. Barnhart	1.90
Addison Baker	5.00

The Weekly Pilgrim.

JAMES CREEK, PA., Oct. 8th, 1872

CONFERENCE.

At a late meeting of the Eldership of the "Church of God," in Martinsburg, Pa., the following questions were discussed: "What is sanctification?" and "How are children saved?"

We had not the pleasure of being present at the meeting, but were informed that on sanctification, Forney of the *Church Advocate*, dared to dissent from the popular theory of modern religionists, claiming that the term has but one meaning and not legion, as many would have it. It is said that his position was well founded and his argument unanswerable. We shall hail with joy, the time when things shall be called by their right names, and words have but one meaning.

On "How are children saved," we heard not the position taken, neither do we see any room for discussion on the question, as there is certainly but one way by which they can be saved, and that is so evident that everybody should agree upon it. That the unconscious infant cannot do anything towards its own salvation will be admitted by all; and that no man has the power to save them is equally true. It then remains, if children are to be saved, it must be through Christ's atonement. "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."

OUR MEETINGS.

On Sunday 10, A. M., Sunday evening and Monday evening, Bro. Jas. R. Lane preached for us at the Branch or southern side of our congregation, where we are now building a Church, and on Tuesday evening in the James Creek Church. Bro. Lane gave us some good common sense sermons. On Sunday eve., we had, "For the grace of God that bringeth salvation hath appeared unto all men," &c. The subject is like a never-failing fountain, the more you drink of it, the more you want. The subject was well treated and seemed to make favorable impressions on the congregation. On Monday eve., we were not present but were informed that it was a good meeting. On Tuesday eve., the subject was: "If any man will serve me, let him follow me." &c. He first showed the disposition and position of the true literal servant and the relation between servant and master. Then made a spiritual application by making the child of God, the servant, and Christ Jesus, the Master, thus enforcing the necessity of rendering true service in order to meet the approbation and gain the reward of our Heavenly Master, and finally be worthy of the crown. The sermon was one of interest and hope it may be for our mutual good.

THE PILGRIM ALMANAC.

From present appearances, our Almanac will be a success. Our call for aid has met punctuality far beyond our expectations. Our readers are reporting everywhere as far as the PILGRIM reaches, their ministers names and addresses, and our blanks sent out are returning by the scores, filled with the desired information. The "Ministerial Record" will be pretty complete, and will contain a large number of names never before given, but will not be in quite as good order as we would desire, on account of the shortness of the time to prepare it. One new feature in our "Record" will be the addition of the county to the address. This is now a requirement of the postal department, and will give additional interest in giving a better idea of location. The work is now commenced and will be ready for distribution again the first of December.

CHURCH SALE.

We are informed that the Brethren of Philadelphia have sold their old church house on Crown street, and purchased a site on which to build another one, higher up in the city, the exact location, we have not learned. In the mean time, they have leased a hall where public worship will be held until better accommodation can be had.

PERSONAL.

D. H. BONEBRAKE:—Your account is right. Thank you.

JACOB FRIEDLY:—Your remittance is received. Jeremiah Forman's PILGRIM is sent regularly with the pack. If he does not get it, it must be detained at the office.

J. D. TROSTLE, says:—"I am glad to inform you that we are still having additions during the summer, and the church seems to be prospering, having baptized quite a number. Among them at one time, there was an old man of 90 years and a lad of 9. We have concluded to make an effort to build a meeting house at this end of our territory, our present house being some 9 miles from this place. Wishing you success in all of your undertakings and hoping that the PILGRIM may continue his journey through the land, I remain yours in the bonds of the Gospel."

MIXED UP.—Conclusion of M. J. McClures article on "The Spirit of Christ" in No. 39, page 307 is badly mixed. In the three first columns, temperance and patience are mixed promiscously. Temperance of 2nd paragraph in 2nd column should have followed 2nd paragraph in 1st column. Patience in 1st paragraph 3rd column, should have followed 1st paragraph in 2nd column. This bungle was done by our foreman in making up from mixed galleys, and overlooked by the proof-reader in our absence. For it, we are sorry, both for the sake of the writer and our readers.

OUR Personal to John Monn of last week seems to need an explanation. The reply to Bro. Mourer referred to was not written by Bro. Monn, but to him as a reply to Bro. Mourer's letter published in PILGRIM of March 15th.

THE PHRENOLOGICAL JOURNAL for October commands our approval for the variety and quality of its interesting contents. We think the following articles especially worthy a reading: Lowell Mason, the late eminent musician and teacher; The One-Eyed Conductor; Japanese in America, with portraits; Expression, its Anatomy and Philosophy; Preparing for the Cholera; Water, Pure and Impure; Children's Rights; The Last Case of Salem Witchcraft; Life Insurance; Enrico Dandolo; The English Language. In these we certainly have instructive, moral literature in a very attractive dress. Price for the number, 30 cts. $3.00 a year. S. R. Wells, New York.

NEWS OF THE WEEK.

LARGE TELESCOPES.—A dispatch from Washington says: "The object glass for the new telescope, which is rapidly approaching completion, for the Naval Observatory, was contracted for at twenty-six inches clear aperture. The entire diameter of the glass is, however, twenty-seven and one half inches. The agreement with Mr. McCormick, of reaping-machine fame, for the glass which he has ordered is that it be in all respects a duplicate of the one in process of construction for the Naval Observatory. The glass for the McCormick instrument is not yet cast. The largest instrument of the kind yet constructed has a clear aperture of twenty-five inches."

THE NEW POSTAGE RATES.—Several notices of the reduction in postage have already appeared, but the following is clearer and more complete than any: Under the new law the postage on transient newspapers, magazines, pamphlets, etc., is just half what it was under the old law—that is, such matter can now be sent, in parcels not weighing over twelve ounces, at one cent for each two ounces. A one cent stamp will therefore carry any magazine or package of newspapers which does not weigh more than two ounces. Book postage under the new code is two cents for each two ounces or fraction thereof. Book manuscripts and proof sheets go at one cent for each two ounces or fraction thereof, but this only between author and publisher, and manuscript for publication in newspapers and magazines must be paid for at letter rates, which remain as heretofore. Nothing weighing more than four pounds, except Congressional documents, will be received into the mail.

ARRIVAL OF 600 MORMONS.

Our foreign papers last week contained an announcement of the embarkation, on a single steamer at Liverpool, of six hundred Mormons for this port. They arrived on the 16th, and have already left by a special train for Utah. They are in charge of Mormon agents from the time of their leaving Europe until they reach their destination, and have been joined by a few Mormons from this vicinity who will accompany them on to Salt Lake. There are in the company just arrived 256 Scandinavians, 25 Scotch, 12 Welch, 4 Irish, 295 English and 6 returning missionaries.

It is sad to see so many fresh recruits brought under the power of this gross delusion and led away to join the ranks of Brigham Young's subjects. Many will doubtless awake to their delusion when they reach Mormon territory, as many have before them. The mass of them are probably like the thousands which have previously arrived, ignorant and led astray with the promise of plenty in a new and unknown region. The converts to this base form of religion are nearly all of the class upon whom it is easy to impose—unenlightened and incredulous. They are not Americans who join the rank, but Scandinavians and ignorant English. Mormonism is not an excrescence of American growth, though on our soil it receives its strength and increase from abroad. Now that these people are in our land, one thing should be done for them, and that is to give them the gospel. The Christian Church should greatly enlarge its missionary efforts in this direction.—*N. Y. Observer.*

Severe Storm at Lock Haven.

The Clinton *Republican* gives the following description of a storm which occurred at and near Lock Haven, on Thursday of last week:

About 6 o'clock in the evening the water fell in large drops, and about half-past eight o'clock a regular torrent of water came from the clouds, and continued till nearly 12 o'clock. How it rained! It seemed as if the old Susquehana had been turned over on the city. Every man, woman and child who happened to be in the street flocked into the stores for shelter. The storm was pronounced by "probability men" to be the heaviest they had ever known. The water in the Bald Eagle creek, and other streams in this vicinity, commenced to rise Friday morning so rapidly that the river became more or less agitated over the matter, and commenced to boil. In some of the back streets of Lock Haven small rivers were soon formed, and at 9 o'clock in the morning one citizen prophesied that in less than twenty-four hours the city would be to some extent inundated. On Friday morning dark, threatening clouds overshadowed us, but the sun worked with such an energy that it quickly dispersed them. Some anxiety was felt for the bridge now undergoing repairs. It was thought that the logs in the river, should there be a flood, would, in their downward course, strike the frame work on which the men were working; and also the piers, and necessitate the building of a new bridge. But everything worked to a charm, and all the danger passed by.

The water in the Bald Eagle creek overflowed the road near Mill Hall, in some places washing out large pieces. The dam at the Washington Iron works was totally destroyed. The farms along the line of this creek suffered slightly from the freshet. The road supervisors will find any amount of work to employ them for several days.

Wine Making in California.

Some idea of the rapidity with which the wine interest of California has grown may be gathered from a knowledge of the fact that there is a single vineyard in Sonoma County, which has five hundred acres of bearing vines. It belongs to Buenavista Vineculturist Society, and produces both white and red wines. Its yield last year amounted to one hundred and sixty thousand gallons, and this year it is much larger. The same company owns a tract of six thousand acres, upon which grow the willows from which the champagne baskets are made, the wood from which casks are manufactured, and the straw for packing. They also have on the premises a cooper's shop, a distillery and immense cellars for ripening the vines. From forty to one hundred men are employed, according to the season. In the cellars there are now a large quantity of wine, and this year's vintage will more than fill them.

Excursion to Europe.—Cyrene Commandery, No. 34, Knights Templars, Columbia, Pa., at their last assembly passed a resolution and appointed a committee to organize an excursion to Europe. It is proposed to leave New York about the 10th of June next.—*Monthly Herald.*

GOOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have enquired whether we keep them for sale. We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for sending them.

Conversion of St. Paul. By George Jarvis Geer, D. D. 12mo. fine edition, $1. Plain edition, 75 cents.

Hand-book for Home Improvement: comprising "How to Write," "How to Talk," How to Behave," and "How to do Business," in one vol. 2.25.

How to Live; Saving and Wasting, or Domestic Economy. By Solon Robinson. $1.50.

Life at Home; or, The Family and its Members. Husbands, Wives, Parents, Children, Brothers, Sisters, Employers and Employed, etc. By Rev. William Aikman, D. D. A work which should be found in every family. $1.50. Extra gilt, $2.00.

Man and Woman: Considered in their Relations to each Other and to the World. By Henry C. Pedder. 12mo, Fancy cloth Price $1.00.

Man, in Genesis and in Geology; or, the Biblical Account of Man's Creation, tested by Scientific Theories of his Origin and Antiquity. By Joseph P. Thompson, D. D., LL.D. One vol. 12mo, $1.00.

The Right Word in the Right Place. A New Pocket Dictionary and Reference Book. Embracing Synonyms, Technical Terms, Abbreviations, Foreign Phrases Writing for the Press, Punctuation, Proof-Reading, and other Valuable Information. Cloth, 75cts.

The Emphatic, Diaglott; or The New Testament in Greek and English. Containing the Original Greek Text of the New Testament, with an Interlineary. Word for-word English Translation. A Work for Students in Theology, and S. S. Teachers. By Benjamin Wilson. Price, $4.00; extra fine binding, $5.00.

Oratory—Sacred and Secular; or, the Extemporaneous Speaker. Including Chairman's Guide for conducting Public Meetings according to the best Parliamentary forms. By Wm. Pittenger. $1.50.

Wayer's Works for the Young. Comprising "Hopes and Helps for the Young of both Sexes," "Aids and Aims for Girls and Young Women," "Ways of Life; or, the Right Way and the Wrong Way," $3

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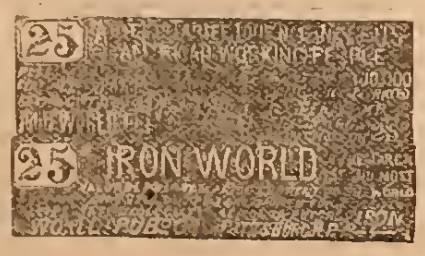

SALEM COLLEGE.

The Fall term of Salem College will open for the reception of any number of students from all parts on the 4th of September, 1872. Ample accommodations and thorough instruction will be given all students who connect themselves with this College. Good board can be had in good families at $2.50 to $3.00 per week or students can board themselves in clubs at $1.25 to $1.50 per week as numbers have done with the consent of the faculty. Special care will be given students who are far from home.

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SALEM COLLEGE,
July 22, '72. Bourbon, Ind.

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FOR SALE.

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THURSDAY, October 10th, 1872,

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On which is erected a large brick dwelling house and kitchen, stable and other outbuildings. This property is good for grain or grass, and is a convenient and desirable residence. About one-third of the land is cleared and the rest in good timber. All well watered, and could be conveniently divided into two or three small farms. Any one desiring to inspect the farm can do so by calling on W. R. Sharp, who lives adjoining the premises. Title good. Terms, $2,500 cash and the residue in one and two years. DAVID FRANTZ,

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TRACTS.

"ANXIOUS BENCH RELIGION EXAMINED," BY ELDER J. S. FLORY. A SYNOPSIS OF CONTENTS. An address to the reader: The peculiarities that attend this type of religion. The feelings there experienced not imaginary but real. The key that unlocks the wonderful mystery. The causes by which feelings are excited. How the momentary feelings called "Experimental religion" are brought about, and then concludes by giving that form of doctrine as taught by Jesus Christ and recorded by his faithful witnesses.

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OR
BAPTISM—MUCH IN LITTLE.

This work is now ready for distribution, and the importance of the subject will speak for it a large demand. It is a short treatise on baptism in tract form intended for general distribution, and is set forth in such a plain and logical manner that a wayfaring man though a fool, cannot err therein. Either of the above tracts sent postpaid on the following terms: Two copies, 10 cts, 10 copies 40 cents, 25 copies 70 cents, 50 copies $1.00, 100 copies $1.50.

1870 1872
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Trine Immersion.

A discussion on Trine Immersion, by letter between Elder B. F. Moomaw and Dr. J. J. Jackson, to which is annexed a Treatise on the Lord's Supper, and on the necessity, character and evidences of the new birth, also a dialogue on the doctrine of non-resistance, by Elder B. F. Moomaw. Single copy 50 cents.

HUNTINGDON & BROAD TOP RAIL ROAD
Summer Arrangement.

On an after Tuesday, June 4, 1872, Passenger trains will arrive and depart as follows:

Trains from Huntingdon South. *Trains from Bedford moving North.*

MAIL. A. M.	ACCOM P. M.	STATIONS.	MAIL. P. M.	ACCOM A. M.
*le*8 20	LE6 00	Huntingdon,	AR5 25	AR9 10
8 28	6 06	Long Siding	5 17	9 00
8 43	6 19	McConnelstown	5 04	8 45
8 51	6 25	Pleasant Grove	4 58	8 39
9 05	6 37	Marklesburg	4 45	8 27
9 20	6 51	Coffee Run	4 33	8 11
9 27	6 58	Rough & Ready	4 26	8 40
9 39	7 10	Cove	4 12	7 52 28
9 43	7 15	Fishers Summit	4 08	7 48 10
10 03	7 35	Saxton	3 48	*le* 7 53
10 10	7 53			*ar*7 46
10 27	8 10	Riddlesburg	3 30	6 30
10 34	8 17	Hopewell	3 23	6 12
10 51	8 35	Piper's Run	3 06	6 00
11 10	8 55	Tatesville	2 48	6 56
11 22	9 08	Bloody Run	2 33	6 50
11 26	9 12	Mount Dallas	2 29	5 46
11 32	0 10	Ashcom's Mills	2 23	5 42
11 36	9 23	Lutzville	2 18	5 36
11 40	9 27	Hartley's Mills	2 14	5
11 40	9 34	Jamesons	2 07	5
*r*11 22	*ar*9 40	Bedford	LE2 00	LE5 30

JOHN M'KILLIPS, Supt

SHOUP'S RUN BRANCH.

LE10 25	LE7 40	Saxton.	AR3 40	AR7 20
10 30	7 55	Coalmont.	3 25	7 05
10 35	8 00	Crawford.	3 20	7 00
AR10 45	AR8 10	Dudley	LE3 10	LE6 50
Bro'd Top City from Dudley 2 miles by stage.				

Time of Penna. R. R. Trains at Huntingdon.

EASTWARD.			WESTWARD.	
Hb'g Ac.	9 24 A. M	Cin. Ex.	2 19	A. M.
Mail	3 30 P. M	Pe'f Ex.	7 45	"
Cin. Ex.	6 55 "	Mail	5 40	P. M.
Phil. Ex	11 15 "	W. Pass.	11 52	A. M.

THE PILGRIM.

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CORRESPONDING EDITORS.

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Leonard Furry, New Enterprise, Pa.

The *Pilgrim* is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of *love* and *liberty*, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 3. JAMES CREEK, PENNSYLVANIA, OCTOBER 15, 1872. NO. 42

POETRY.

THE DESERT ROCK.

"They drank of that spiritual Rock that followed them ;and that Rock was Christ." —3 Cor. 10, 4.

Rock of the desert pouring still
Thy stream the thirsty soul to fill;
Rock of the desert, now as full
Of living water, pure and cool,
We stand beside thy stream.

Rock of eternity, to thee
In thirst and weariness we flee;
Thy waters cannot cease to pour;
Their fullness is forevermore;
Let him that thirsteth come.

Bright water of eternity,
We come, we come, to drink of thee.
The voice of welcome that we hear,
The voice dispelling every fear,
Is—"whosoever will."

River of life, upon thy brink
We sit, and of thy waters drink;
The murmur of thy sparkling wave
Speaks still of Him who came to save,
Who bids us drink and live.

River of peace, so full and bright,
Each drop clear-shining with the light;
And still the voice that comes from thee
The voice that telleth all is free,
Is—"whosoever will."

River of love, so deep and wide,
All Heaven is in thy flowing tide;
For all the love of God is here,
The love that casteth out all fear,
The—"whosoever will."

River of God, still flowing on,
Thy source the everlasting throne.
River of Heaven, transluceut stream,
Thy fullness ever at the brim
For—"whosoever will."

River of health, thy current pours
Its freshness on these leprous shores!
Pure Jordan, bidding all draw nigh,
For health and immortality,
With—"whosoever will."

Dear river, what a sun is thine!
What glories on thy waters shine!
What freshness in each sparkling drop,
And still the voice that cometh up
Is—"whosoever will."

—*Selected.*

ORIGINAL ESSAYS.

"IN THE LIGHT."

"But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin."—1st John, 17 : 7.

In the foregoing expression the Apostle, appropriately describes the person of our blessed Lord, what they did, saw and heard of the word of life. Therefore as they saw and heard from Jesus Christ Himself, the infallible Guide and Teacher, they were competent witnesses to declare unto the people the truth, the gospel —the Word of God that was embodied in that message which was delivered us by our Savior, and is to enlighten the human mind, that the penitent soul or searcher after righteousness might see the Kingdom of God, and behold that God is light, and with Him there is no darkness at all; and by virtue of the light which was in God, the Father, His Son became the light of the world. Therefore we learn that the grace of God that bringeth salvation hath appeared to all men. "Free and universal salvation to all men;" oh how cheering and consoling is the gift of God! Given entirely free. Who ever will be taught by the sayings of the gospel will be saved. Herein see we the mercy and grace of God. God in the gift of His Son brought life and immortality to light.

"Salvation, O the joyful sound." Yes, Jesus came as a prophet, priest and King. He came as a teacher to teach us the way of life and salvation; teach us to forsake our sins, and our evil ways, that we might have the eyes of our understanding opened or enlightened, that we should cease to do evil and learn to do well. He also taught us to deny ourselves of gratifying the flesh and the lust thereof, pride and vain show, which is of the world and will pass away with the world and the using thereof, and teaches how we should live that we might be under the blessings of God. Then, says the Apostle, if we "walk in the light" we have the promise that our fellowship shall be joyful with one another, and more especially the fellowship of the Father and the Son. But our sacrifice must not be like Cain's, cold and indifferent. If so, we will be found dishonoring God and a self soul destroyer. But the promise was to Cain, "If thou doest well thou shalt be accepted; if not sin lieth at thy door." Oh dear brethren, here we can learn a lesson. Do we bring any sacrifice to the Lord? If we do not we sin by omission, and if we do, and it is not offered by faith, it is worse than none. We deceive ourselves and mock God. We must worship God in spirit or our sacrifice is unholy, and will meet with non-acceptance and we will not have the blessings of God attending us on our pilgrimage. God our merciful Father asks no impossibilities of us, for the Word says, "My yoke is easy and my burden is light." If we love God we love His Word, and if we love His Word we will comply with it. Jesus says, "He that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God." Here dear brethren and sisters if we have an eye single to the glory of God our body is full of light.

Dear brethren, when we view the Word of the Lord, is there not every thing held out to induce us to be zealously affected in a good cause? And have we not espoused that good cause? The expression of the precept is, "Walk in the light." Jesus was the light of the world. Now the Word of Truth is the light of the world and it is the only guide we have or ever will have. "Man liveth not by bread alone, but by every word of God." Oh what an association is the Church of God, the ground and pillar of Truth. Love, joy, peace &c., is the by-laws of this association, governed by a perfect law. In Matt. 18, is the discipline of the Church, taking the whole gospel as their rule of faith and practice. Again walk in the light, for if we claim fellowship with Christ and His people, and walk in darkness we are found in a falsehood, and the truth is not in us. "He that cometh after me shall not walk in darkness but shall have the light of life." Therefore we are commanded to walk in the light. How can we except we obey His precepts and commands? "He that says he knows God, and keepeth not His commandments is a liar, and the truth is not in him." Then we infer we must keep all His sayings that are taught in His Holy Word, if we expect to walk in the light. And it is only by obeying Christ in all things He has said unto us in His Word, that we then can and will be recognized as the children of light. Then by a practical experience we shall know, and by the sanctifying influence of the Holy Spirit as a testimony from the Lord. Oh brethren, what shall follow in the sweet consoling thought of the fellowship which we shall enjoy one with another here as His people, and finally in Heaven as the saints of light in glory?

If we are the children of light we are the children of God. Then union and love must exist. No malice, no hatred, no envy, no jealousy, no partiality, should or can exist in the breast of any disciple of Jesus, if he is walking in the light of the gospel. But love, joy, peace and union will pervade the Church, and the promotion of the cause of Christ will be at heart with every member of the body of Christ. Then the mind of Christ will develop itself in our life. Let us often be found at a throne of grace, where we can have sweet communion with God our Savior, where He has promised to strengthen us that we may be strong in the Lord, and receive aid and comfort in an hour of trial while passing through this wilderness; looking unto Jesus as our commander and leader, and He will finally lead us on to victory.

J. F. OLLER.

Waynesboro, Pa.

"The turning point in my life," said a gentleman, "was, when I was a boy, not going to a low circus. Some kind of low show and circus came into town, and of course all the boys were dying to go. My mother did not want me to go. I might have stolen off. I had money enough in in my pocket, the boys did all they could to persuade me, and, more than all, people were going in squads to see it. It is so easy to go with the multitude; it is so hard to make a stand, break away, and go the other way.

"That is exactly what I did. I 'mastered the situation,' I mastered myself, and did not go.

AN ESSAY ON THE LORD'S SUPPER. No. 2.

[*Continued from last week.*]

First, That he was a minister of the gospel, fulfilled the law in every point previous to his baptism or his entering upon his ministry. "For the law and the prophets were until John, from that time the Kingdom of God is preached by the Gospel." Greek and German version, "Christ is the end of the law, for righteousness sake." The prophet Isaiah, said, as quoted by Christ, Luke 4: 18, "The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor," &c. And, "to preach the acceptable year of the Lord." He added, "*This day* is this Scripture fulfilled in your ears." Consequently, he did not teach the ceremonial law to his disciples, who were to be the representatives of his church under the Gospel dispensation; much less did he observe it or else he would have acted contrary to his teaching.

Second, It being not held according to the commands of God, as seen already, would be highly inconsistent to his character as the Son of God. Lastly, That he and his disciples alone participated, even the good man of the house excluded; being joined together with two Gospel institutions which is incontrovertible.

We call this meal of the Savior a Supper because he ate it with his disciples in the evening, and was a full meal, and as it corresponded with the term *Deipnon*, the sacred writer used it to distinguish it from the Communion. In Mark 5: 21, we have the term used and is rendered supper. "Herod made a supper (*Deipnon*) to his lords, high captains, and chief estates of Galilee." Let this suffice as regards the first proposition. I think we have proved that part beyond any possible shade of successful contradiction from the word of God, as we are not disposed to accept as proof any evidence from man.

2nd proposition, That that supper is an institution of his own; commanded to be observed by his followers. This part is, in a measure, partly answered by the first, and will not require many words. The Lord instituted it in the same night he instituted feetwashing and the communion and placed the supper right between the others in order. We read, John 13, "He riseth from supper." In the first place it reads, Supper being ended, (*Deipnon genominon*), Greek.—Our common version expresses too much as seen in the same chapter, for Supper was eaten after feetwashing. Hence we understand, with many others, Supper being served or prepared. He sat down with the twelve at the table; he riseth from that prepared Supper, washes his disciples feet, an act of humiliation, and also an after washing, signifying an internal cleansing from the defilement of sin; very appropriate, as nothing unclean can be permitted to partake of the Marriage Supper of the Lamb, of which this Supper of the Lord is a type, or figure; hence cleansing before Supper. After he had washed their feet, he sat down again, instructed them in what he had done "Know ye what I have done to you? Ye call me Master and Lord, and ye say well, for so I am. If I then your Lord and Master, have washed your feet, ye also ought to wash one another's feet. If ye know these things, happy are you if ye do them." Mark the language, for we will use criticism. If ye know *these things*. What things? Certainly more than one, for the plural, *these things*, correspond with the prenominal adjective, *these*, and pronoun them, and *these* is the plural of this, which are used for things just occurring and those and that are used for things occuring more distant. So we must understand that *these* means feetwashing and the Supper as he mentions them shortly before in connection, and as we understand a condition expressed in the phrase. Transposed it reads, If ye do these things knowing them, ye shall be happy. The reverse is the consequence in the negative. If ye know these things and do them not ye shall be miserable or unhappy. Inasmuch then as said already, *ye ought to* wash feet, and *ye should do* as I have done to you, we regard this positive command, feetwashing and Supper being conjoined in the promise of happiness, if we know both, and comply with both ordinances. Hence, sound logic teaches us that the Supper is positively commanded by our Lord to his disciples, and if commanded to them, they are also to us, who claim to be the followers of the Lord Jesus Christ; for the great and last commission of the Lord teaches us to teach the nations to observe *all things* I have commanded you.

The great apostles of the Gentiles understood it so, when he corrects the disorder of the Corinthian Church, for he saith, "Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you." 1 Cor. 11. One of these ordinances spoken of here must be the Supper, for he speaks only of the communion and the Supper in this chapter, yet he speaks in the plural, *ordinances*, and praises them that they keep them. But friend, I say it was an innovation, and Paul put the foot on it. Paul praises the Corinthians for remembering him and keeping the Lord's Supper as he delivered it to them, as he received it from the Lord. Here is a positive proof that the Lord instituted a Supper with an injunction to observe it, or Paul would not say that he received it from the Lord, and delivered it unto them by the term Lord's Supper, (*Kuriakon deipnon*). The only place we find that term between the lids of the Bible. And why so called? Because the Lord instituted it. But we are told Paul set his foot on it. Why Brother if you set that aside where have we authority for a Lord's Supper at all? For this is the only place we find that term. In what a dreadful condition does it place our Christian friends who call the bread and wine in the communion the *Lord's Supper*!

Now my dear Christian friend, viewing all these Scriptural evidences from a rational standpoint, unbiased and without preconceived opinion, honestly and in the fear of the Lord, we cannot but come to the conclusion that Christ, in the night of the betrayal, instituted a Supper, and commanded his disciples to observe it with the rest of the ordinances. This closes the second proposition.

Third proposition. We propose to show in this part, that this Supper is a distinct institution from the bread and wine, called by St. Paul *the Lord's Supper*, but the bread and wine, called *the Communion*. In this part, our principal argument, shall be based upon the terms the sacred writers used to designate these ordinances, and how they were understood at that time. *Deipnon* is the Greek term they used and it is in itself a generic term, that is, may be used for ill purposes as well as for good ones; hence the Greeks employed it when they made a feast to their nobles, or even to Bachus, yet it was in the days of the Savior understood to mean a plentiful meal, at the close of the day. Hence the common version of the English have for *Deipneo*, to sup, *Deipnon*, Supper, feast. The former term occurs four times in the New Testament and is translated sup, supped, *after supper*. The latter occurs 16 times, translated 3 times feasts and 13 times *Supper*. But when we want the specific meaning of the term, we must see in what connection it stands, and consequently cannot misunderstand its meaning. Having then (1 Cor. 11: 20) the term, *Kuriakon, Deipnon*, Lord's Supper. We understand a Supper of the Lord's appointment, and that Supper was a meal brought together by the Church, and to be partaken of in a Church capacity, but there were divisions in that Church, made known to Paul by the house of Chloe. They met in parties, and instead of eating that Supper in common together, in love and union, each party partook of their own, and did not wait until the proper time, Those that had brought nothing had to be ashamed. Such was the abuse of that sacred meal through the disorder of the heresies among them, that St. Paul sharply reproved them, and said, "When ye come together into one place, in such a party spirit that ye cannot eat together, nor wait until the proper time, "this is not to eat the Lord's Supper," and assigns the reason: "For in eating every one taketh before other his own Supper; and one is hungry and another is drunken. What! have ye not houses to eat and drink in? or despise ye the Church of God, and shame them that have not? What shall I say to you? Shall I praise you in this, I praise you not."

The church at Corinth was highly reprehensible for its conduct and was wholly unfit to eat the Supper of the Lord, and alike disqualified to commune together, hence, in that condition, would eat and drink damnation to themselves, not discerning the Lord's body. The Lord's Supper must be discerned from a common one, as well as the emblems of the Lord's body from a common one. Paul after giving directions how they may be qualified to keep the ordinances, says, in verse 33, "Wherefor my brethren, when ye come together to eat," *eat what?* Certainly the Lord's Supper, "tarry one for another." "And if any man hunger," that he cannot wait till the proper time, "let him eat at home: that ye come not together unto condemnation." Why? for not discerning the Lord's ordinances in a proper manner. Is it not as clear as the sun in the bright meridian that the aim of the apostle Paul was to to correct their abuses and disorder in both ordinances, as he blends these together, and not to set aside as friend J, and many others, assert? If he set aside one, he did the other, also. Remove the disorder, which prevents it from being the Lord's Supper, and what have you but the Lord's Supper?

BEARING THE CROSS.

Bearing the cross is one of the strongholds of the Christian. It, in a great measure, turns our backs to the world, and especially to those things which are an abomination in the sight of God. Bearing the cross will deny us of many fashions and follies of time and sense. It increases love and humility, and pulls down the high places of carnality and hypocrisy. Bearing the cross fits us for spiritual duties. The Savior says, "whosoever does not bear his cross and come after me, cannot be my disciple." Luke 14: 27. This is plain language indeed. James says, 1: 27, "pure religion and undefiled before God and the Father is this: "To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world."

Now in my opinion of the Scriptures I believe we cannot ward and keep off all the spots of the world except we truly bear our cross; neither do I believe we can let our light shine without the cross upon us. I think it would be well for all pilgrims, especially we who are young, to study and see what the cross is, and of what it is made, and what effect it has upon us. This is a lesson we should learn daily, so that we may be able to keep off those worldly spots which are getting upon many of us. If we are not very careful, they will get too thick, they will push off the cross. Then what are we? Disciples? Not by the quotation above, although we may linger along in the church with the cross nearly off of us. Then what good are we doing in the church to ourselves? Perhaps a stumbling block to others who may wish to become cross bearers.

"Take up the cross and follow me,
Nor think till death to lay it down,
For only he who bears the cross
May hope to wear the glorious crown."

Now if we are under the yoke of Jesus bearing our cross sincerely and devoutly, thus spiritually harnessed, we may go on, "adding to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience Godliness, and to Godliness brotherly kindness, and to brotherly kindness charity. Now if these things are in us, and abound, they will make us that we will neither be barren nor unfruitful in the knowledge of our Lord and Savior Jesus Christ. But he that lacketh these things is blind and cannot see a far off, and hath forgotten that he was purged from his old sins." Where the above christian graces exist, we believe the cross is also borne. In connection with these things the spirit of Christ must be possessed, for we are told if any man have not the spirit of Christ, he is none of his. My opinion is in this fast age of the world, every thing has a tendency to draw us away from the cross of Christ. Pride, for instance, in its various forms and attitudes, is one of the greatest enemies of the cross. If we look at the great riches of our country, the great liberty, the great productions and bountiful advantages, we see it all has a tendency to exaltation and pride. This makes it dangerous to young pilgrims. We are so apt to go after the nice things of the world, and they are so various and numerous that it is hard to particularize; in fact, we think there is no better way than to turn our backs and say, get get thee behind me satan, for it is evident if we give satan the little finger he wants the whole hand; or if we allow him to put one spot of pride on us, he is not satisfied until he gets us all over spotted. He is so artful and cunning; he even has something to do with the watch chains, neckties, combing the hair, cutting the clothes, &c. Finally he gains us in little things and if we take them altogether, it makes a big thing and robs us of the cross. But says one, I don't believe the dress has anything to do with religion, if the heart is only right then all is right. Another one will say, why I would be ashamed to wear clothes like the Brethren do. O pilgrims let us not screen ourselves with such notions or ideas. Let us also shoulder our cross and march along, for Jesus called them out of the world and told them to be separate from the world, not only in uniform but also in walk, and in fact the whole career of our lives must be of a transformed nature, loving what we once hated and hating what we once loved. Seeking the things that are above and not on the earth. Loving our neighbor as ourself, doing to others as we would have them do to us. Bridling our tongues against all evil talk and with the poet say:

"Thus I'll resolve before the Lord,
Now will I watch my tongue,
Lest I let slip one sinful word,
Or do my neighbor wrong."

H. GARBER

New Lebanon, Ohio.

THE FAITH ALONE DOCTRINE ILLUSTRATED.

Some time since, one of our ministers in his droppings from the sanctuary, informed his hearers how a certain divine illustrated "The Faith Alone Doctrine." I will give that illustration in writing to the PILGRIM family, to which I will append some remarks of my own.

"I once attended a meeting in the southern part of Illinois, said our minister, where a certain divine labored to establish the doctrine, that we are saved by faith alone. In the course of his remarks, after having eloquently spoken on a certain passage of Scripture, which he thought favored the idea, he said he would illustrate it from something natural or common, so that the wayfaring man though a fool could understand it. In passing through the forest or wood in coming to meeting, he had obtained a hickery nut which he judged to be good. He took it from his pocket and taking the hull off said it represents those Christians who have a form of godliness—put a stress on an outward appearance, but just take this hull—outward appearance away, and all is gone. Then referring to the *hard-shell* he said that represents those Christians of *like name*, but just take away their *hard shell* and you have the end of the matter.

Taking a hammer, he said that as no *virtue* had been found in the *hull*, or *hard-shell*, he would crack it, informing his hearers, as he proceeded to do so, that the substance found in it would represent those Christians, whose creed was 'justified by faith' alone. The attention of the audience which was commendable all the time, now became riveted. He cracked the nut, and out rolled—what? A kernal? No, it was a loathing worm. In his unfair efforts to lessen the standing of the influential religious societies of the neighborhood, he foiled himself. The audience took him at his word."

Remark 1st. *The faith alone doctrine like that nut is rotton in the core.* "In the mouth of two or three witnesses every word shall be established." I shall produce two—Paul and James. Says James, "Faith without works is dead." This is conclusive. Anything that is dead is corrupt—rotten. Paul speaks of "a shield of faith." The ancients used shields to ward off the missiles of the enemy. If they ceased to use them, they put their lives in jeopardy. If Christians do not work, or use the shield of faith, they will not be able "to quench all the fiery darts of the wicked," and may make "shipreck of their faith," having a name that they live, but are *dead*.

Remark 2nd. *Faith is indispensible.* "Without faith it is impossible to please God." Says Paul again, "Whatsoever is not of faith is sin." James admonishes his brethren to ask in faith for wisdom. We should "walk by faith." All our works should be *stamped* with faith.

Remark 3rd. *The life of faith is works.* Why does any one object to works when the emphatic language of Paul is that "we are his workmenship, created in Christ Jesus unto good works, which God has before ordained that we should walk in them." The Scriptures found in my first remark demonstrate that the life of faith is works. Paul's "great cloud of witnesses" in Heb. 11 present an incontrovertible mass of evidence to the same point. Examine their history and you will find that they all evinced their faith by "good *works*." Even Christ had to "*work* while it was day." We must "finish the work given us to do," for so did our Lord and Master, and we are to "follow in his steps." Paul rejected Mark from being his minister because he "went not with them to the *work*." Epaphroditus "was nigh unto death because for the *work* of Christ." We are to be "established in every *good work*." "Every man's *work* shall be made manifest." "The fire shall try every man's *work*." If any man's *work* abide, he shall receive a reward. "A doer of the work shall be blest." "No man can serve two masters," implies that if he serves the right one he will be rewarded. The man that built his house on a rock was secure. And in John's apocalyptic vision of the Great Day "*they were judged* EVERY MAN ACCORDING TO THEIR WORKS." "SHOW ME THY FAITH WITHOUT THY WORKS, AND I WILL SHOW THEE MY FAITH BY MY WORKS."

Remark 4th. *The different expressions used in the Scriptures, "agree in one."* Such expressions as "saved by grace," "saved by hope," "justified by faith," "justified by works," and "the blood of Jesus Christ cleanses us from all sin" do not clash. They who possess "wisdom from above" readily understand this. Like "the water, the spirit, and the blood," they "agree in one." There is a great unity, harmony and mystery here. "Without controversy great is the mystery of godliness." More anon.

JNO. CALVIN BRIGHT.

Dayton, Ohio.

A PRECIOUS STONE.

Kohinoor is the name of one of the most brilliant and purest of known diamonds. It first was so called by an Indian prince. He was so enraptured with the brilliancy of the beautiful gem, that he give it this name, which means, "The Mountain of Light."

It was found in the mines of Golconda, before the Christian era. At the time of Christ it was in the possession of Rajah of Oojen. For three hundred years it passed from father to son and kingdom to kingdom. It has been a trophy of war, and a guarantee of peace between nations. It has adorned the heads and sceptres of the great; it has been coveted by civilized and uncivilized nations

In the fourteenth century it was in the possession of Alladin who placed it among the treasures of Delhi. It was afterward won by a prince on a battle-field, was taken from him by his conqueror, Nadir Shah, and is now in England, and brilliantly blazes among other bright jewels of the Queen.

There is a universal desire among men to possess diamonds; they are displayed with the greatest pride and pleasure; great sums of money have been spent to preserve and beautify them. The diamond is the purest of all mineral substances.

But with all its purity and beauty and value, it falls far below a precious stone spoken of in the Word of God. It is called "A White Stone," "A Precious Stone," "A Tried Stone" "A Living Stone." Not only kings, but ordinary men, and women, and children have possessed it; and they have cried out, with glowing hearts, "Christ is to me a mountain of light."

Riches may buy rich and pure gems, but no money can buy this precious stone. Diamonds have adorned kings, and sceptres, and swords, and royal robes; this "Stone" enriches not only kings and sceptres, and royal robes, but it adorns all conditions of life. Purity, and beauty and worth, are enstamped upon all who possess it.

FREE MASONRY CONTRARY TO THE CHRISTIAN RELIGION.

BY SPECTATOR.

9. The Christian religion reqoires us to *abstain from taking human life*. The Divine command is, "Thou shalt not kill." Ex. xx: 13. "Whoso sheddeth blood by man shall his blood be shed." Gen. ix: 6. "He that killeth a man shall surely be put to death." Lev. xxiv: 17. These scriptures need no comment.

Freemasons, on the contrary, are governed by laws that require the taking of human life. This is universally confessed by all seceding Masons. In the initiation of a candidate as an Elected Knight of Nine, he goes through the form of murdering a traitor, and swears, "I will revenge the assination of our worthy Master, Hiram Abiff, not only on the murderers, but also on all who may betray the secrets of this degree," etc. In the degree of the Knights Adepts of the Eagle and Sun, there is an exposition of Masonic emblems. One of these emblems is that of a man peeping, of which the exposition is this: "The man peeping, and who was discovered, and seized, and conducted to death, is an emblem of those who come to be initiated into our secret mysteries through a motive of curiosity, and if so indiscreet as to divulge their obligations, we are bound to cause their death, and take vengeance on the treason by the destruction of the traitor." . . . . In pursuance of these diabolical principles many worthy men have been assassinated; among whom were the author of a book called "Three Distinct Knocks;" and the author of a book called "Jachin and Boaz," in England; William Miller, of Belfast, Ireland, for saying Jachin and Boaz was a true book; Smith, of Vermont, who republished Jachin and Boaz; Wm. Morgan, of Batavia, N. Y., who disclosed the first three degrees of Masonry; Murdock, of Rensellearville, N. Y., who was supposed to have revealed something of Masonry; and one Forgie, an Irishman, in a lodge in Canada; and certainly not less than three thousand loyal citizens in the rebel States since the close of the war. How many more have been hurried into eternity by Masonic executions will remain unknown until the day of judgment.

10. The Christian religion teaches us that there is no other way to God the Father, but Jesus Christ. "Jesus saith unto him, I am the way and the truth and the life; no man cometh unto the Father, but by me." John xiv: 6. The apostle Peter, in preaching Christ, said, "There is none other name under heaven, given among men, whereby we must be saved. Acts iv: 12.

Freemasons, on the contrary, approach God as the Great Architect of the universe, without the intervention of any mediator whatever. In this they err in two respects. First, they offer an indignity to God bordering on blasphemy by applying the term architect, which was never done by any of the inspired writers, and which is the official name of a man who lays down plans and directs workmen. Second, by approaching God without a mediator. But this is not all; they teach that all good Masons who will not disclose the secrets of the lodge will at last arrive at the Grand Lodge above, where God sits as Grand Master. God never did and never will hear the prayer of any man who rejects and despises the meditation of Christ; consequently, Freemasons are under a delusion about the "Grand Lodge" above. It is seriously to be feared that they are in the broad road to the grand lodge below, outside the gates of the new Jerusalem.

11. The Christian religion teaches us to pray to God the Father in the name of Christ. Our blessed Savior while instructing his disciples, said, "Ye have not chosen me, but I have chosen you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you." John xv: 16. Again, "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you." John xvi: 23. In conformity with this teaching, all Christian churches, so far as my knowledge extends, pray to God the Father, in the name of Christ.

Freemasons, on the contrary, carefully exclude Christ from all their prayers and ceremonies. In the Royal Arch degree the "High Priest" while reading a portion of Scripture 2 Thess. iii: 6–18, carefully omits the name of our blessed Savior. The name of Christ is cautiously omitted in the Masonic prayers in the secrecy of the lodge-room, and in their public assemblies. Should this be doubted or denied the reader is referred to the Grand Lodge of the State of Georgia for the year 1866, page 248, where it will be seen to be a regulation of the lodge that no Mason shall offend a Jew, Mohammedan or deist by praying to God in the name of Christ. The Master Mason, on his naked knees, with his two hands on the Holy Bible, square and compass, says: "Furthermore do I promise and swear that I will support the constitution of the Grand Lodge of this State, and conform to all the by-laws, rules and regulations of this or any other lodge of which I may at any time hereafter become a member." One of the rules is not to pray to God in the name of Christ. The Master Mason swears to conform to all the rules; consequently the minister of the Gospel who is a Mason has either renounced Christ as a Mediator with God, or he is perjured. He may take which horn of the dilemma he pleases.

To be Continued.

A Superfluous Life.

"I am quite sure of it," said the plaintive voice; "there never was any place for me in the world; there is none waiting for me. I was put here just to suffer—and I do. My life is all a mistake."

The speaker was a pretty and stylish young lady, seated in an easy chair, intent on a piece of worsted work. I knew to an extent her words were sincere; she was unhappy in the present, faithless for the future, and at twenty-five existence may be very bitter as well as very sweet.

The "golden mean" between affluence and want proved an irritating point in her lot. Poverty would have roused latent energies; greater wealth indulged wider tastes. As it was, I never met a more discontented person. Aside from the morbid sentiment which it was a luxury to indulge, I pitied sadly that undisciplined and strong nature pleading its own hungry need. The purposeless life cries out against itself did the Creator bid it take root on earth for naught?

There was only one woman speaking for that increasing number to whom one circumstance or another denies the destiny most natural of marriage—one woman, uttering the doubt, the fear, the discouragement which beset all who fail of a mission in the world. There is no misery so abject as that of forced inaction—no sweeter peace than that which follows real work. The doctrine is not new or original, but it might be reiterated daily and hourly while these mourners go about the streets, demanding why they were born, bewailing a fact never to be blotted out. True, it is hard for a girl or woman lacking special gift and bent of fancy to coax a choice. Yet even that may be done; and any service to which the best of one's force is given yields fair reward.

A superfluous life! Nay, Christ could have died for such. His broad ministry never included a single soul doomed "just to suffer," not also to strive, and toil, and overcome! The world is crowded full, but it has space for crime, and ignorance, and pain unspeakable; be sure it will also contain the helpful hands, the ready feet, the loving hearts, that ask only to comfort as he comforted.—*Congregationalist.*

PETTY ANNOYANCES

Suppose there should be a fellow so dexterous that, walking along the street, and seeing an old gentleman passing by, he could give him a nip in a manner so sly that no one could know how it was done; and suppose he should rejoice to see the old gentleman jump. Suppose there was a little boy so cunning that, stooping, he could hit the man so that he should not know who hit him, and he should laugh to see the man rise up and look around in amazement to see where the blow came from. Suppose one should throw a torpedo under a man's feet so deftly as not to be discovered in the act, and should enjoy seeing the man jump and look in vain to see who it was that threw it. Suppose there should be one who, for his own pleasure, everywhere he went, gave some annoyance to every one that passed by him, in ways so artful as not to be detected. Would you say that he was an expert fellow? Would you call him a perfect genius? If you should see a person sitting on a corner of a seat, and somehow making uncomfortable everybody who went by, and he should laugh, and for a half an hour tell you how he had fixed this man, and how he had played a trick on the man, would you not feel that there was not another such miscreant in society? And yet persons do the same thing mentally. They see all the little obliquities that there are in men, and use them as a means of annoying them. They see things which they ought not to see. There are many things in life which you ought to be ashamed to see, and which, if you do see them, you ought to pretend not to see. There is an amiable deception which I think will be forgiven. Do you suppose that at table you ought to see all things that happen? If a lady takes a swallow of tea before it is quite cool, ought you to know it? Never. A thousand little things are happening in life which a proper delicacy would lead you to act as if you did not see.—*Beecher*

HE GIVETH HIS BELOVED SLEEP

Why should we mourn for the sainted dead? For those loved ones of ours who have left this weary earth with all its cares and sorrows, and who have crossed the mystic Jordan of death, and are clothed in pure white garments? They now walk with the justified in that beautiful city whose builder and maker is God. Would we for one short moment of time, if we could, recall them to this sin-stricken world? O, no, we would not wish them here again to toil and suffer, but yet when we visit the graves of those who were dear to us by kindred ties, we feel a great pain

at heart, knowing that we shall never hear the sweet music of their gentle voices. Their loving hearts are still, and the pale, cold hands are at rest.

We feel a strong agony of soul as we bend over the sleeping dust; but even while we mourn as though we would not be comforted, there comes, as it were, an angel to our sad and bleeding hearts saying, "He giveth his beloved sleep."

The blessed words come like healing balm to our wounded hearts, "He giveth his beloved sleep." The beloved of God! Their mission is fulfilled, and now they rest from all their labors. Although the clay casket may rest under the sod of the valley, yet the pure spirit basks in the smiles of the dear Savior's countenance, and drinks deeply of the water of the river of life. We know that it is well with the dead who die in the Lord, for he giveth his beloved sleep.

Is not their death a gain to those
Whose life to God was given?
Gladly to earth their eyes they close
To open them in heaven.
—*Church Advocate.*

NOURISHMENT FOR THE NEW LIFE.

It is well, my child, to begin every day with God and His word. It is a sure sign of spiritual life and health. Let your first conscious moments be spent in his holy presence, and your first desires be expressed to him. Start on your daily course from the throne of grace; in the evening lose it there; yet never leave that sanctuary all day long.

"Child-like, attend what thou wilt say,
Go forth and do while 'tis day,
Yet never leave my sweet retreat."

We are only safe when trusting in him, and walking in the light of his countenance. Seek, by God's grace to be kept in the place of simple dependence on himself.

There is deep reality in communion with God, through the medium of his word, by the power of the Holy Spirit. "How sweet," says the Psalmest, "are thy words unto my taste! yea, sweeter than honey to my mouth!"

When our spiritual appetite is good, we are sure to grow. We need spiritual as well as natural food every morning, but we are more in danger of forgetting the former than the latter. Hence the importance of the exhortation, "as new born babes, desire the sincere (pure unmixed) milk of the word, that we may grow thereby."—Show that you heartily desire it; that it is sweet and pleasant to your taste; that you are nourished by it; that you are satisfied with it; and that you return to it with increasing delight.

Oh! that all the babes in God's family and all the lambs in Christ's flock thus relished their divine food. O to cleave to God's word for everything past, present and future! "Thy testimonies have I taken as my heritage forever."

May the Lord Himself be richly with you, my child, filling your heart with heavenly food and spiritual gladness, and causing you to sing for joy.—(Things New and Old.)

Youth's Department.

ALL FOR ONE.

"If you do that again, I'll kill you!"

The school-master overheard this among his boys one day in their playground at recess. He at once called them all in. The girls went out, and while the girls went out, and while the boys warmed themselves a moment at the stove, for it was winter, he had a talk with them. They were quite willing to hear what he had to say; for they had been called back into school almost as soon as they got out of doors that day.

"Boys," said the school-master, "what was that dreadful thing I heard just now from some of you when you were out?"

"Why, I don't know anything!" said one. "Nor I,"—"Nor I,"—said another and another with the utmost surprise.

"But I heard something very dreadful," said the school-master.

The boys looked as if they would like to know what.

"I heard a boy threaten to commit murder," continued the school-master gravely.

The boys looked shocked, but incredulous.

"Yes," said the school-master, "I heard one boy say—I don't know what boy it was, and I don't want to know—but I heard him say, 'If you do that again, I'll kill you!'"

The boys all laughed and looked greatly relieved. They thought their teacher had made a grand mistake in not knowing how to take boy's talk for what it meant.

"Why, Mr. ——," they all said together, "we don't mean anything when we say that. It's just talk."

"Not mean anything when you threaten to kill each other! Why, boys, it sounded horrible."

"Why, we were just in fun."

"In fun! How could I tell that? I thought I ought to call you right in, when I heard that. And, boys," the teacher said, "if I hear any such thing said ever again, I shall do the same, I shall call you all in. How can I know that it is in fun?"

The boys were bright-witted little fellows, and they knew well enough what the teacher meant. They were used to hear him say things for them to guess out for themselves. They thought now that the laugh was on themselves, and not on the teacher, for he understood them better than they did him when he first began to speak. But one of them said:

"Why call us all in, Mr. ——? Why not just call in the boy that says the bad thing?"

"That would seem fairer, wouldn't it?" said the teacher.

They all agreed that it would.

"But I shall not do in that way, boys, and I will tell you why. In the first place, you know, I could not always tell what boy it was, and I would rather not ask you to tell. In the second place, you might sometimes try to get one of your playmates provoked on purpose to have him called in for saying something in a passion that he ought not to say. But now, if I call you all in whenever any of you uses wrong words, then you will have an interest to keep each other from using wrong words I want you to learn that we, all of us in this world are better off for every one's doing what is right."

The boys were pretty well satisfied with the teacher's reasons. After that the teacher never once had occasion to call the boys in before their recess was done. But he did overhear them saying to one another:

"There, now, don't talk like that, or the teacher will call us in!"

Accuracy.

Boys, listen to what President Tuttle says: I saw a young man once in the office of a Western railway superintendant. He was occupying a position that four hundred boys in that city would have wished to get. It was honorable and "it paid well," besides being in the line of promotion. How did he get it? Not by having a rich father, for he was the son of a laborer. The secret was his beautiful accuracy. He began as an errand boy, and did his work accurately. His leisure time he used in perfecting his writing and arithmetic. After a while he learned to telegraph. At each step his employer commended his accuracy, and relied on what he did, because he was sure it was just right.

And it is thus with every occupation. The accurate boy is the favorite one. Those who employ men do not wish to be on the constant lookout, as though they were rogues or fools. If a carpenter must stand at his journeyman's elbow to be sure his work is right, or if a cashier must run over a book-keeper's columns, he might as well do the work himself as to employ another to do the work in that way, and it is very certain that the employer will get rid of such an inaccurate workman as soon as he can.

"PROMISE ME NOT TO SWEAR"

One day a gentleman observed a group of boys, bent on play, strongly urging another boy to join them. He was struck with a very decided "No" which the boy gave to their entreaties. Anxious to see the result he stepped into an entry, where he could hear and see, and not be much observed. "That boy has a will to resist the whole hand of them," he said to himself.—A last effort was made to induce him to come with them. "Now James, will you not come? you are such a good player."—"Yes," he replied; "but on one condition. Give me your hands that you will not swear, and I will go." They did so, and with joy all ran off to play. We are sure the game lost none of its interest for want of the swearing. Noble boy! not ashamed to show that he was on the Lord's side, even in the face of ungodly playfellows.—*Youth's Temperance Banner.*

HOME FRIENDSHIP

Our best friends are at home. Those who love us best, who would do most for us, who are most interested in our lives, and would weep the most bitter tears were we to die, dwell under our own roof, eat at our own table, and sleep under the shadow of our own protection. If they are our best friends, we should be theirs, and if we are their friends, we should show it. Concealed friendship does not do us much good.

If a mine of gold is on our farm, and we know it not, we are much better off for it. Many people have a strange way of showing their friendship to the members of their own home circle. They are exacting, surly, fretful and hateful in many ways; and all this to the friends they really love. They mean no harm; they mean not to break the corn of friendship, or its sweet symphonies; but some how forget that home friendship should be treated more delicately and kindly than any other, because it is better, and more immediately effects our happiness. It should be one of the constant objects for which we should live, to respect and improve, deepen and strengthen the home friendship. In this we live. It is the fountain of our sweetest pleasure, our best life. Into this fountain no bitter drugs, no poisonous drops should be put. We should keep it clear and pure.—*Christian Instructor.*

When we come to God for counsel we must be willing to put our whole case in his hands; take the up-hill step instead of the smooth one, should he point to it.

Circumstances form the character; but like petrifying matters, they harden while they form.

CORRESPONDENCE

A Reporter is wanted from every Church in the brotherhood to send us Church news, Obituaries, Announcements or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our invitation is not personal but general—please respond to our call.

Dear Bros. Brumbaugh: —I shall try to comply with your request which was received last Saturday, and give you a report of our Lovefeast, &c. As was previously stated in the PILGRIM, the time appointed for our Lovefeast was Thursday and Friday, Sept. 19 and 20th. On Wednesday eve. previous we had the extreme pleasure of having Bro H. R. Holsinger address us at the schoolhouse at Eldorado, from 1 John, 3: 1, "Behold what manner of love the Father hath bestowed upon us," &c. He explained the great love the parents should have for their children, comparing this love to the All-abounding, never ending love the Great Father has for those who daily love and serve Him. By nature the children resemble the parents, so God has thus instilled in us a resemblance of Him. Let us be very careful that we do not by a profligate life lose this resemblance we have of our Heavenly Father. We can truly say that we were deeply impressed and well pleased with the sermon. Had also the pleasure of meeting sister H. and Lottie, and on this journey had for the first time a visit from the *Companion* family. On Thursday 2 P. M. the brethren and sisters met in Church council and disposed of church matters which could not be disposed of at our last church meeting. Following this, Bro. Brice Sell was called to the ministry, Bro. David S. chosen deacon, and Bro. Jas. S. ordained. What a lovely sight for that mother to behold her three sons and daughters who have taken such a great charge upon them. We trust they may prove faithful, especially the sisters, and greatly encourage their husbands of whom much is expected and required, and may they all with us, receive the crown of glory and a place at God's right hand. There were present of God's laboring brethren, H. R. Holsinger, L. Furry of New Enterprise, John Holsinger Alum Bank, Thomas Maddocks of Clover Creek, John Replogle of ———S. Cox, G. Myers, and those previously mentioned. The subject of self examination was treated upon by several of the brethren. Evening services. The 27th chapter of Matt. was read treating upon the sufferings and death of Christ, by H. R. Holsinger, and spoken upon by several of the brethren. Part of the 13th chapter of John was read by Bro. John Holsinger, and explained while the brethren and sisters were engaged in fully obeying the command of Feet-washing, denounced non-essential by many professing godliness. We wish they might all see as we do upon this all-important subject. The very important ordinances, viz. Lord's Supper, Feet-washing, Holy Communion and the Kiss of Charity were celebrated by a goodly number of God's people.

There were also present many from other branches of the church. I trust we have all renewed our covenant with God, from this time henceforward to live nearer the cross and with a brighter hope of Heaven. We can never expect to all meet again around the same table here below, for there were some with us at our last Lovefeast, not one year ago, but where are they now? Gone to reap the reward of their labors here. Little did we think that one dear Bro., who so touchingly addressed us at that time, should so soon be called to dwell in that world invisible to us. But we must all sooner or later pass through the same ordeal.

Friday, 9 A. M. the congregation again assembled for divine worship. 1 John, 8: 1,2,3 was taken for the text, L. Furry introducing, followed by brethren Cox, Maddocks, Replogle and H. R. Holsinger. Our feelings were deeply touched when the time of separation was spoken of, for we truly had a rich feast, and how much we enjoyed the sociability of the dear brethren and sisters from a distance as well as those of our own little band. Those of our loved ones, who pass from time to eternity, forcibly remind us of the question, will I be next to leave this world. Let us all be prepared for that eventful change when Christ shall call His children home to dwell with Him in that glorious land, the garden of Eden. Your sister in the hope of a glorious immortality.

E. R. STIFFLER.

FAITHFUL UNTIL DEATH.

Sister Francis Ciser, wife of Bro. G. M. Ciser is on earth no more. She fell asleep in Jesus on the evening of the 27th of September a victim of Consumption of the bronchia, having been afflicted for about three years Those who knew her best respected and loved her most. I being one of those who have had an acquaintance of long standing and knowing her worth feel called upon to deeply sympathize with our brother bereft, and to offer this humble tribute to her memory. About 18 years ago she was dedicated in my presence to the service of God. Living at a distance from the church, only a few brethren and no sister present, came boldly forward amidst fashionable circles, summitted to the bath of regeneration. Though she lived over twenty miles distant, in the pursuit of our labors, it was our lot frequently to share the hospitalities of sister Francis and the kind family. She was ever ready to minister to the necessities of the Brethren with that marked cheerfulness which indicates the sincerity of her motives, and the largeness of soul peculiar to genuine Christianity, always ready to encourage and assist in making arrangements for the preaching of the Gospel. She was the second wife, and step-mother of two children and becoming in time the mother of a number of children, often expressed herself in my presence that she knew no difference in affection and concern between her own and her step-children, which so endeared her to the latter that although they have arrived to manhood their affection for her as a mother, was unmistakably manifested by the flowing tears, and deep sobs indulged in during the funeral and burial services. About ten days before her death she called for the Elders to administer the annointing which she seemed to enjoy much. We remained with her a considerable time, conversed a good deal with her about approaching death, and her hopes and prospects, and such composure and even cheerfulness I scarcely ever witnessed. She spoke of death with as much cheerfulness as if she was going to take a trip of pleasure, and in speaking of her children, and her infant child twenty months old, said she had given them to the Lord and He would provide for them. We took our leave from her to meet no more on earth, and when returning to attend the burying, we were informed that in the hour of her death she requested the family to engage in devotion which was conducted by one of her step-sons and sorrowing husband. The burial was attended by the people *en-mass* of the almost entire community, thus exhibiting the respect in which she was held by all who knew her. May her noble example have a controlling effect upon her entire family and acequaintances. "Oh may I die the death of the righteous and may my last end be like theirs." The occasion improved by Bro. J. Grabill and the writer, from 1 Cor. 15: 26, and 2 Cor. 5: 1.

B. F. MOOMAW.

Beloved brethren: —I have unduly delayed writing you in regard to our feast. Our meeting is past, and a very pleasant and satisfactory one it truly was. The congregation was large, but good order and good attention was paid to the word preached. The preaching was done by brethren Solomon Garber and Jacob Miller of Rockingham Co., Va., E. Slifer of Maryland, George, and E. Shaver of Shenadoah, and J. Huffman from Page Co., Va. We had preaching on Friday eve. by Garber and Miller. On Saturday 10 A. M. the Lovefesat exercises commenced. The preaching was by E. Slifer and J. Miller, by whom the truth was set forth as it is in Christ Jesus, with such power that deep impressions were made on the minds of many of the hearers, and some determined that they would go with us. On Saturday one was reclaimed. On Sunday morning brother D. Baker was ordained to the office of bishop. The exercises were opened at 9 o'clock, and S. Garber and J. Miller spoke to a very large congregation and it was so well received that some have told me since that they enjoyed the meeting better than any they ever attended, which makes me think that the good spirit of the Lord was with us.

A few days previous to our meeting, we had an addition by baptism, and now since the much good preaching we had, we hope many may be deeply impressed and feel the need of a crucified Savior, and no longer procrastinate their salvation. Brethren and sisters, pray for us and all such as need help. As our ministry is weak, we ask the brethren to make us all the visits they can and help us break the tide.

Yours in love.

G. S. RISRIN.

Dear Pilgrim: —I will write some news for your columns. We have had some very dry spells of weather this Summer, and at times very seasonable. The wheat crop was good, oats were also good, corn tolerable.

Our church at Limestone has met with heavy loss during the past Spring and Summer by losing some of its foremost members. We hope our loss is their eternal gain. Their seats are now vacant but hope that others will fill their places, as we had 10 additions to the church during the Summer, but quite recently about a dozen members started for the far West, where they expect to locate.

HENRY M. SHERFY.

Dear Pilgrim: —It may be interesting to you to hear from our church and neighborhood. First, health is very good, and the church seems to be prospering and all seems to be peace and happiness. Of course we have some little difference of opinion, but hope that all will become of the same mind, that we can go hand in hand, onward and upward to perfection in the sight of our God, to whom be praise and honor through all ages, world without end.

JAMES A. RILEY.

DIED.

MILLER.—September 19th '72, at his residence, near the Beaver Creek Meeting-house Rockingham Co., Va., the well known Elder Martin Miller, aged 72 years, 2 mos. and 4 days.

He leaves a companion, and a large connection of friends and relatives to mourn their loss, yet they mourn not as those who have no hope. He bore his affliction with patience and Christian fortitude. He has been unable to speak in public for some time, now he is dead yet he speaks. The next day his remains were taken to the Meeting-house where a large congregation of people had gathered together and were addressed by Bro. Levi Garber and others, from 2 Tim. 4: 6.

BOWMAN.—The same day at her residence, in the same Co., near Harrisonburg, sister Rebecca Bowman, consort of Bro. John Bowman, aged 68 years, 5 mos., and 2 days.

She leaves an aged husband, and children, and a large connection of friends and relatives to mourn their loss. She left an example worthy of imitation. Funeral services improved by Benjamin Miller and others from John 5: 25.

S. N. WINE.

EDENS.—In Kanawha Co., W. Va., sister M. Amanda Edens, aged 40 years.

She was formerly of Franklin Co, Va., and her name before she was last married, was Smith. She left an infant 8 months old. She died fully rejoicing in a Savior's love and hope of a blessed immortality. Funeral services by the writer to a large concourse of people.

ROACH.—In Fayette Co., W. Va., May 25th, Samuel W., son of Bro. Isaac and Delilah Roach, aged 4 years and 8 months.

It was a loving and dear son, but God has called it to be a bright shining angel in Heaven. Funeral preached by the writer.

DAVIS.—In Fayette Co., W. Va, December 1st 1871, sister Harriet Davis, (late Smith) aged 49 years.

She died with a good hope of eternal life. Funeral services by the writer. J. S. FLORY.

STIFFLER.—Fell asleep in Jesus, Thursday eve., August 15th, '72, in Upper Alton, Ill., dear little Edward Leland, youngets child of Prof. Jas. M., and Jennie M. Stiffler, aged one year, 7 mos. and 18 days.

Dear parents, let us not grieve or murmur for he is at rest. He is truly a great loss to us here, but is a bright jewel gained in Heaven He was too pure, too lovely for this lower world. On Friday his lifeless body was consigned to the tomb in Upper Alton, Ill., amid a large concourse of friends, to await the calling forth of the saints on the great resurrection morn.

E. R. STIFFLER.

[Part of remarks crowded out.]

BRUBAKER.—In the Otter Creek Church, Macoupin Co., Ill., Henry L. Brubaker, aged 33 years.

He leaves a kind companion and four children with many friends to mourn his departure. He was a consistent member of the church, and by his Godly walk let a light so shine which proves he sought a home in Heaven. The subject of this notice came to his end as follows: he was working in a well when in lowering the box it came loose from the rope falling and striking him on the head, this was about 10 o'clock A. M., he lived until 5 o'clock P. M. How unexpected, how soon he was taken away. On the 6th his remains were conveyed to their last resting place, and the occasion improved by the brethren from John 11:28 latter part. This is another warning to us all to also be ready.

D. R. C. NEAD.

HOOVER.—In Enterprise, Bedford Co., Pa., October 4th '72, Martin, infant son of Bro. Jonathan and sister Mary Hoover deceased, aged 6 months and 5 days. Occasion improved by the brethren, from 1 Peter, 1 chapter, latter part.

BURGET.—Fell asleep in Jesus, October 3d, '72, in the Woodcock Valley Church, Bedford Co., Pa., sister Mary, wife of brother Samuel H. Burget, son of John Burget dece'd, aged 31 years, 3 mos. and 8 days. Occasion improved by the brethren from Rev. 14:12 13, to a large audience.

On March 26th, 1863, Bro. Samuel led Mary, then (Weaverling) to the Hymenial altar, the writer officiating. She soon after became a member of the Church. They lived happily together over 9 years, till severed by the icy hand of death, leaving a sad husband and four small children to mourn their loss. She was a consistent member, always cheerful even in adversity. It appears that she had a presentiment of her departure, as she desired the 611th hymn to be sung at her funeral while yet in health. She died of confinement fever on the 18th day, fully resigned to her lot, without manifesting any worldly care whatever. She was annointed with oil in the name of the Lord.

So fades the lovely blooming flower,
That spritely blossomed for an hour;
Whose gentle deeds her husband cheered
And kind monitions children reared.

Sweet Mary, thou hast gone to rest,
For Jesus called thee to the blest;
May this my consolation be,
Soon, soon in bliss to meet with thee.

Though sorrow stricken I do feel,
Your absence yet the Lord will heal;
Those wounds thy parting caused my soul,
Lord I do yield to thy control.

Lord grant me grace to do thy will,
My life on earth so to fulfill;
That I may meet my loving wife,
In Heaven, the glorious paradise.

(*Visitor*, please copy.)

LEONARD FUARY.

BRUMBAUGH.—In the Oak Haw Branch, Piatt Co., Ill., October 3d '72, our beloved brother John W. Brumbaugh, aged 52 years, 8 months and 25 days.

He leaves a widow and 7 children and a large number of friends to mourn their loss, but we hope our loss is his great gain. In the church he served in the office of deacon. He was a man who was well respected in the vicinity where he was known. His remains were followed to their last resting place by a large concourse of people. Funeral services by the brethren, from the 103 Psalm, and 14 to 18th verses.

D. D. SHIVELY.

MARRIED.

BRUMBAUGH—IMLER.—Oct. 5th, 1872 by the undersigned, Mr. John F. Brumbaugh to Miss Maggie Imler, both of S. Woodbury, Bedford Co., Pa.

LEONARD FUARY.

The Weekly Pilgrim.

JAMES OREEK, PA., Oct. 15th, 1872

A VISIT.

On last Friday morning, October 4th, we had the pleasure of a visit from H. R. Holsinger, his wife and daughter of the *Companion* office. Such visits should be more frequent, and hope they will, as we believe they would have a salutary effect upon the editorial character of our periodicals. We hope the time has arrived that we can look upon each other, not as competitors, but co-laborers in the great work of reforming and Christianizing the world.

Bro. Holsinger preached for us on Friday eve. and Saturday A. M., with much acceptance, and we trust, benefit. On Saturday P. M., he started for Tyrone, the birth place of the *Companion*,—hope he may have a happy association with kindred spirits and enjoy the familiar faces which will be presented.

THE GOSPEL VISITOR.—This very excel'ent magazine of October is on our table. In it we read a very interesting account, by Eld. Quinter, of the labors of the Committee appointed by the last A. M. to visit some of the churches of Northern Ind. and the Bloomingdale Church, Mich. The report is favorable and it should be a matter of general rejoicing that so much success attended the mission.

Brethren Quintes, D. P. Saylor, J. Wise and C. Long constituted the committee. B. F. Moomaw, H. D. Davy and D. Brower having failed to attend. Bro. Quinter expresses himself quite hopeful as to the result of their labors, from the fact that their decisions, in every case, were almost unanimously received by the churches visited. "Blessed are the peacemakers for they shall see God."

The following we clip from the *New York Observer*. That there is truth about it must be admitted, yet it does not speak very well for a christian government to have a set of law makers so immoral and unstable as to mar and pervert the character of the few Christians that may unfortunately be thrown among them.

A sect of Christians in Pennsylvani ealled "Dunkards," at ther late annual meeting, resolved that a "brother who suffers himself to be elected to the legislative assembly as a representative of the people, and to serve in it, cannot be retained as a member of the Church." Rather a severe rule, but perhaps the effect of such service upon the character of the members, has made the rule necessary. Verily, if any man prays, "Lead us not into temptation," he must keep his eyes about him if he goes to the Legislature.

ALL FOR OOOD.—So it is said and we believe the meek will realize it. When it became a matter of prudence for us to get our "Ministerial list" by our own exertion we thought it would prove a considerable disadvantage, but all is well that ends well, and so it was with this. By so doing we got a large number of names that we would not have otherwise received, and in the return of the circulars, we were made the recipients of quite a nice number of new subscribers.

NEW SECT.—A new religious sect, known as the "Amanians" and numbering about 1,500, has sprung up in Iowa. This new community is composed entirely of Germans. They have purchased about 30,000 acres of land of the Rock Island Railroad, and have built several mills and manufactories. All property is held in common, and the affairs of the society managed by fifteen "fathers." Each person is allowed to draw a certain amount from the co-operative stores yearly, and no member is given any wages or any money for personal expenses. Every day religious services are held. We do not learn what the theological belief of the sect is. Marriage is not forbidden but it is not encouraged; and the community is not likely, therefore, to perpetuate itself.

PERSONAL.

W. ARNOLD.—The tracts are sent. There is nothing back. Our account is squared.

WM. B. SELL.—That is right. We have given credit to the names given.

D. R. C. NEAD.—All right. Don't need to send it again.

QUERIES.—A number of queries will not appear this week for want of time to give them proper attention.

PLEASE NOTICE.—On account of different arrangements, all PILGRIMS will stop at the expiation of the time subscribed for.

JOHN HARSHBERGER.—The *Vindicator* containing the article referred to has been way laid and we cannot find it. If you send us the No. containing it, we will gladly comply with your request.

THIS MORNING, Oct. 10th, we take our leave of the editorial chair for a season, with the intention of attending a number of Lovefeasts. We expect our absence will the better prepare us for duty when we return.

ELD JOHN FORNEY, of Falls City, Neb., informs us that they have formed a new Church District, called the Poney Creek Church, having for its elder Jonathan Lichty and Daniel Fry and W. H. H. Sawyer assistant ministers.

J. H. MOORE. — Your work on Trine Immersion, and advertisement, was received this morning, but too late for insertion this week. Will appear next week. Thank you, dear brother, for the interest you manifest in behalf of the PILGRIM. We think your proposition a good one.

CHANGE OF ADDRESS.

JACOB H. FISHEL'S is changed from Batavia, Iowa to Arispie, Pottawattamie, Co., Kansas. Bro. Fishel wishes to know if there are any other brethren in the above county. If there are, he will give them a visit if they will give him their address. They live in Rock Creek township and are six in number.

AN IRISH TROUBLE.

The Potato Failure in Ireland.

In the late autumn, just a quarter of a century ago, there appeared in the London *Times* a letter which served at once to awaken the minds of the British public to an awful impending calamity. The communication alluded to came from the late Duke of Portland, who had, all his life, given the greatest attention to agriculture, and spoke with authority on all points connected with that important science.

His letter had been addressed to the Prime Minister, and was sent by that officer to the leading journal. It referred to the failure of the Irish potato crop, and enclosed a cheque for five thousand dollars, as a first installment of a subscription which the writer said would inevitably shortly be called for to meet a famine such as the British Islands had never yet experienced. How true a prophet the Duke proved is now a matter of history, and no one who experienced, in even the slightest degree, the life in Ireland from the autumn of 1846 to that of 1848 is ever likely to forget the horror of that heartrending period.

There seems too much reason to fear that a repetition of it in some degree is at hand. There appears to be no doubt that the potato crop, both in in England and Ireland, is this year a failure. The Prime Minister has once more come forward as with a warning voice to the coming calamity; the director of the Botanical gardens at Kew has, at his request, written to give the widest circulation to a plan for utilizing the diseased tubers, and beneath his receipt appears a letter relative to the Irish crop, in which the writer says:

"Private letters from different parts give the most discouraging accounts of the anticipated failure of this most important article of food. In the large parishes of Rathvilly, Baltinglass, Hacketstown and the neighboring country, the poor farmers are already seriously affected, and know not what to do. As for the cottagers and farm laborers, they foresee a terrible winter and spring. In these same districts last year the potato crop was scanty enough; this year the returns are *nil*."

There is, we believe, no cause to fear that the calamity will approach the proportions which it assumed a quarter of a century ago. The state of Ireland is, happily, widely different. A pauper gentry no longer paralyzes the soil, nor are the people destitute of resources to the same extent. Still, the circumstances are very serious, and all the more so when the frightful price of the necessaries of life in England, such as coal and meat are taken into account. We would suggest to those Irishmen who are doing well in this country that now is, above all others, a time to hold out a helping hand to their friends at home. Money will be well and wisely spent which assists families to reach the shores of this country, where their work is wanted, and a good days wages for it will not be grudged. The Irish are always generous in helping their friends in the "old country," and we fear there will be heavy demands upon their liberality during the next twelve months.—*N. Y. Times.*

GOOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have enquired whether we keep them for sale. We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for sending them.

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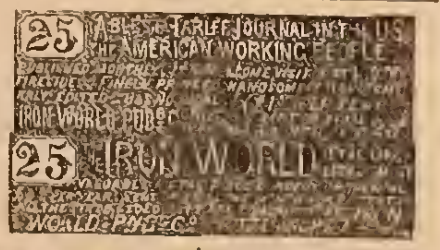

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*le*8 20	LE6 00	Huntingdon,	AR5 25	AR9 10
8 28	6 06	Long Siding	5 17	9 0
8 45	6 19	McConnelstown	5 04	8 40
8 51	6 25	Pleasant Grove	4 58	8 39
0 05	6 37	Marklesburg	4 45	8 27
9 20	6 51	Coffee Run	4 33	8 11
9 27	6 58	Rough & Ready	4 20	8 40
9 39	7 10	Cove	4 12	7 5228
9 43	7 15	Fishers Summit	4 08	7 4810
10 03	7 35	Saxton	8 48	*le* 7 53
10 10	7 53			*ar*7 46
10 27	8 10	Riddlesburg	3 30	6 30
10 34	8 17	Hopewell	3 22	6 12
10 51	8 35	Piper's Run	3 06	6 00
11 10	8 55	Tatesville	2 48	6 56
11 22	9 08	Bloody Run	2 33	6 50
11 26	9 12	Mount Dallas	2 29	5 46
11 32	9 19	Ashcom's Mills	2 22	5 42
11 36	9 23	Lutzville	2 18	5 36
11 40	9 27	Hartley's Mills	2 14	5
[11 40	9 34	Jamesons	2 07	5
*r*11 22	*ar*9 40	Bedford	LE2 00	LE5 30

JOHN M'KILLIPS, Supt

SHOUP'S RUN BRANCH.

LE10 15	LE7 40	Saxton.	AR3 40	AR7 20
10 30	7 55	Coalmont.	3 25	7 05
10 35	8 00	Crawford.	3 20	7 00
AR10 45	AR8 10	Dudley	LE3 10	LE6 50
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Hb'g Ac.	9 24	A. M	Cin. Ex.	2 10	A. M.
Mail	3 30	P. M	Pc'f Ex.	7 45	"
Cin. Ex.	6 55	"	Mail	5 40	P. M.
Phil. Ex	11 15	"	W. Pass.	11 52	A. M.

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The *Pilgrim* is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of *love* and *liberty*, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend toward dissension or sectional feelings.

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VOL. 3. JAMES CREEK, PENNSYLVANIA, OCTOBER 22, 1872. NO. 43

POETRY.

UNUSED SPICES.

"Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared."—Luke xxiv. 1.

What said those women as they bore
Their fragrant gifts away—
The spices that they did not need
That resurrection day?

Did Mary say within her heart,
"Our work hath been in vain;"
Or, counting o'er the spices bought,
Of so much waste complain?

Not so; for though the risen Lord
Their offering did not need
Not unrewarded was the love
That planned the reverent deed.

For, though unused their fragrant store,
Yet well might they rejoice
Since they the first who saw the Lord,
The first who heard his voice.

Sweet story, hast thou not some truth,
For my impatient heart—
Some lesson that shall stay with me,
Its comfort to impart?

Have I not gathered in the past,
In the days that are no more
Of spices sweet and ointment rare,
What seemed a precious store?

A little knowledge I had gained,
A little strength and skill;
I thought to use them for my Lord,
If such would be his will.

Alas! my store unused hath been,
The strength I prized hath gone;
My weary hands hath lost their skill,
And yet my life goes on

In all the busy work of life
I have but scanty share,
And scanty is the service done
For him whose name I bear.

So many plans and hopes have died,
In weariness and pain,
My heart cries out, in sore distress,
"Was all my work in vain?"

Be still, sad heart, thy hopes and plans
Are known to One divine;
He knoweth all thou wouldst have done,
Had greater strength been thine.

My unused spices! Dearest Lord,
They were prepared for thee;
Yet if for them thou hast no need,
Let love my offering be.

ORIGINAL ESSAYS.

CHRIST THE SURE FOUNDATION.

Other foundation can no man lay, than that is laid, which is Jesus Christ.—1 Cor. 3: 11.

The Apostle Paul in addressing his Corinthian brethren wished to impress upon their minds that Christ alone, was the only sure foundation of human hope. He had great difficulty in getting them to see the great propriety of the Christian religion, and to have their minds drawn after Christ. There seemed to be divisions and contentions among them, and also selfish and worldly in their feelings and conduct. He wanted to show the impropriety of their views, for while one saith I am of Paul, and another I am of Apollos, are ye not carnal? But that noted Apostle in the 5th verse of the above named chapter, goes on and reasons with them and says: "Who then is Paul, and who is Apollos but ministers by whom you believed, even as the Lord gave to every man?" He wanted to impress upon their minds that they, the Apostles, were only the servants of Christ, engaged in one common work, and not designed to be the heads of different parties. Their object was to convert men from the error of their way, and draw them to Christ; hence the language of Paul, "Other foundation can no man lay than that is laid, which is Jesus Christ." The Savior of mankind came into this lower world, disrobed himself of all the glory he had with the Father, for the noble purpose of laying a foundation, that every son and daughter of Adam's posterity could build their hopes of eternal life upon it.

Isaiah the Prophet 28th chapter, says: "Behold I lay in Zion a stone, a tried stone, a sure foundation: he that believeth shall not make haste." Paul also in 2d Timothy 2, says, "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his, and let every man that nameth the name of Christ depart from iniquity." Then we understand that is sure, one that we can rely upon as being safe; and as fallen humanity stood greatly in need of the means of grace, God rightly understood their wants, and supplied them with a soul saving medium. Why not then comply with it? It certainly is just as God in his infinite wisdom and mercy wanted it. When the children of men once became entirely submissive to the will of God, it will be a very easy matter to build upon that sure foundation, but if they are only willing to comply with such a portion of it as will best suit the carnal mind, they will not be serving God, but man. If they begin to pry about it with the intention of taking out some of the material, and put in place of it some of their own, they disregard the counsels of God, and consequently cannot expect to be in a saved condition.

For illustration: When we intend to put up a building we first count the cost. We all are aware that we must have a good foundation, we look around for a good site, and then we begin to dig and secure a solid foundation in order that the building may stand firm and secure. Just so in regard to the spiritual building, we first count the cost, and then dig deep until we find that Solid Rock, upon which we can build our eternal hopes. We can rest assured that our building will stand. In the 6th chapter of Luke, we read, "Whosoever cometh unto me and heareth my sayings, and doeth them, I will shew unto you to whom he is like. He is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the floods arose, the storm beat vehemently on that house and could not shake it; for it was founded upon a rock." Let us further notice what he says: "But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth, against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great." Oh the solemn thought of being disappointed at that great and coming day in consequence of not having built upon the Rock, Christ Jesus.

Dear reader would it not be wisdom in us all to examine and see what we are standing on, and if we find that we are on a sandy foundation, stop and consider.. Do you not see the danger? Yes, methinks you do. You imagine you see the storm approaching and the floods arising, and if they overtake you, great will be your ruin. But is there yet hope? Yes, Jesus says, "he that cometh unto me, I will in no wise cast out. In him there is hope. Paul then would say to those who are united to Christ by Faith, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets. Jesus Christ himself being the chief corner stone, Ephes. 2." Glorious thought! No more surrounded with fear; everything is calm around us though storms and floods of difficulty approach us, and even overtake us, we anticipate no danger, because we are founded on a rock, which it is said that the gates of Hell shall not prevail against; and we are laying up for ourselves in store a good foundation against the time to come, that we may lay hold on eternal life. Oh what a soul-cheering thought. If we do just as the Lord wants us, live according to his divine will, we have the promise of sharing the joys and felicities of Heaven.

Then I would say to the unconverted, seek the Lord while he may be found, call upon him while he is near, and if you call upon him with a contrite heart, he will hear. he is ever ready to extend his pardoning mercy to his most degenerate creatures, upon their faith and repentance toward him, and will restore them into his favor again.

DANIEL BOCK.

Miamisburg, Ohio.

A GOOD practical education, including a good trade, is a better outfit for a youth than a grand estate with the drawback of an empty mind. Many parents have slaved and pinched to leave their children rich. When half the sum thus lavished would have profited them far more had it been devoted to the cultivation of their minds, the enlargement of their capacity to think, observe and work. The one structure that no neighborhood can afford to do without, is the school-house.

AN ESSAY ON THE LORD'S SUPPER. No. 2.

Again, bread and wine cannot be the Lord's Supper from the following testimony: Luke 22d chapter 20th verse, after speaking of the giving of thanks for the bread, in the communion, says, "Likewise, also, the cup after Supper." Could the cup be included, if for argument's sake, we would admit the bread and wine to be the Lord's Supper? Certainly not, when it is so positively said that he took the cup after Supper. No, no, he means after that Supper they partook of, when seated around the table in that upper room. After he had washed his disciples' feet, and in the act of eating made known the traitor Judas Iscariot; that same identical meal he so much desired to eat with his disciples before his sufferings, and in reference to the same saith, "I will not any more eat thereof until it be fulfilled in the Kingdom of God." Paul, 1 Cor. 11: 25, refers to this occasion in almost the same words. "After the same manner he took the cup, *when he had supped.*" German, after Supper. Here it is positively declared that the Savior himself had supped, which precludes the idea without controversy, that he had reference to the morsel of bread which was to represent his broken body. Would it not be absurd to believe that he partook of the emblems of his own broken body? Let sound reason answer that question. Scripture proof, in the affirmative, is out of the question. The bread and wine as emblems of his body broken and his blood shed is called *Communion*. Paul in 1 Cor. 10: 16, says: "The cup of blessing which we bless, is it not the communion of the blood of Christ?" The bread which we break, is it not the communion of the body of Christ? *Koinonia*, is the term used for communion, which also means fellowship. From the fact that Supper means a full meal in the evening, and that the Savior eat a meal with the disciples, as the representation of his Church under the gospel dispensation, and that he associates the same with feet-washing and the communion, which consists only in a morsel of bread and a sip of wine; we hold it to be a separate and distinct ordinance to be observed in connection with the other, until the end of the present dispensation.

The last proposition requires me to prove that the apostles observed it soon after the Church of Jesus Christ was fully organized through the assistance, guidance, and influence of the Holy Spirit, shed abroad into the hearts of the apostles. We read Acts 2: 46, "And they, the disciples, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meal with gladness and singleness of heart. Here it is evident that in addition to the bread broken, they ate a meal. Again, Acts 18: 21, while Paul was visiting the Churches he came to Ephesus, and when they desired him to tarry longer with them, he consented not, "But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem." I am aware of the forced construction put upon this passage by our learned commentators, but I care not a straw what they say. Let sound reason with propriety and consistency speak. Yes, they say it was the feast of the Passover, or one of the other annual feasts. Should an apostle, who labored almost day and night to bring the Judaizing christian from the unnecessary observance of the ceremonial law, and who received from the Jews five times forty stripes, less one; thrice beaten with rods, once stoned and left for dead, thrice suffered shipwreck and a night and a day being in the deep, &c, for the very cause of preaching Christ and obeying him, turn round and keep one himself. I say *no*, emphatically no, common sense, and Christian consistency forbid to entertain such an idea. Jerusalem being the headquarter of the Christians and especially the apostles, he longed to be with them in the celebration of their Lovefeast, or feast of charity. In 1 Cor. 5th chap., Paul saith, "For even Christ our passover is sacrificed for us; Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

Inasmuch then, as the passover is a type of Christ sacrificed for us, and as in the old law a feast followed as a memorial of their deliverance, so we shall keep a feast, but not according to the law, but as Christ has ordered it, without malice nor difference of taste, or rank, but in union, love, harmony and without distinction of persons, so that it may be a lovefeast indeed, and a true emblem of the marriage feast of the Lamb. Again, Peter 2: 13, speaking of immoral characters who have crept into the Church, refers to the same kind of feast, which shows conclusively that no wicked person should partake of it. "Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you." Jude in the 12th verse, referring undoubtingly to the same wicked characters, says, "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." Dreadful denunciation reaching to the dark prison of hell. Could it be possible, that such a dreadful woe would follow in consequence of eating, if the feast alluded to, were not of the utmost importance, and of Divine appointment? Brethren and sisters let us be careful, examine ourselves closely, that we may not make us guilty of such aggravating punishment.

We have now tried to prove our different propositions exclusively from the word of God. Human evidence might have been produced in sustaining our position, but, as in the main, they are unreliable, we have not done so. I will now submit this essay to the serious and impartial consideration of the reader. If sustained by logical arguments from the word of God, do not treat it lightly. Now the God of peace, that brought again from the Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

May the sanctifying influences of the Holy Spirit lead us by the light of the Gospel to be of one mind, and one spirit, is the prayer of your unworthy servant.

LEONARD FURRY.

INDWELLING SIN.

There is a wisdom in the way of God with his people to whom he grants to know but in part, and to be renewed but in part. Were they, while here, wholly delivered from sin and had the unclouded vision of his face and full communion with their God, there would be nothing reserved for the day of glory. It is with them as with ancient Israel, among whom God wisely left some of the devoted nations, and destroyed even those whose land was divided by promise to excite their faith and stir up their endeavers to interpret them, and to be a means of preserving them from sinning. Now God has promised to subdue all our sins that they shall never condemn us, but such is the corruption of nature, which is sanctified but in part, and of creatures who know but in part, that it is but in part, that it is rare to be holy and humble, to be full of God and empty of ourselves. Even the great apostle Paul after he had been with God in a special manner, and seen unutterable glories in the highest heavens instead of having some of the heavenly host as his companions after his kind reception at the celestial court had a messenger of satan to buffed him lest he should be exalted above measure with the divine vision. Our very critical situation in this world might keep us humble. Corrupt nature like weeds among flowers is ready to spring up with every refreshing shower of grace and sun, blink of manifestation, if not into acts of sin, into pride, self-conceit and security. When we see things above us we are ready through the mist of remaining corruption to forget ourselves, and provoke God to show ourselves unto ourselves that we may not be puffed up with ourselves. For the high and lofty one, who delights to dwell with the humble, nothing is more abominable than pride, and no pride more odious to him than spiritual pride.

The soldier that is not a match for his enemy will always keep in camp, and under protection of his general. So the believer must dwell by faith, if he would be secure under the shadow of the Almighty. But it is impossible for us to be delivered wholly from indwelling sin in this world. This would be turning earth into heaven, grace into glory, and time into eternity before the great day of revelation. We must not be crowned with victory till we come off the field of battle, and this we cannot leave till our enemies are subdued before us, or we taken hence in triumph from them. We are still in the dominions of him who is the God of this world, in the territories of the prince of the powers of the air, and he will always be seeking whom he may devour, till the God of peace bruises satan under our feet, till the old serpent be bound for eternity and cast into the burning lake where there is no indwelling sin, no remains of corruption. Here the faith of the just is like the shining light that shineth more and more unto the perfect day. Where saints from the first moment of their conversion are set at liberty from all sin; where the divine victories from all triumphant grace by which God is glorified, and the saints prepared for the better inheritance. Had not an enemy and a giant defied the armies of Israel, the power and goodness of God could not have been displayed in killing him. So the divinity of grace in babes of the heavenly family shines in this, that they are enabled to resist temptations from the same deceiving serpent that beguiled our first parents in the state of innocence, that they are enabled to wrestle not against flesh and blood, but against the rulers of the darkness of this world, and against spiritual wickedness in high places. Were the case so with the saints the book of life were, in effect, laid open and who would anticipate the judgement which belongs to God alone. But indwelling sin, though subdued, is not slain and therefore breaks out in such a manner, even in eminent saints, as

gives the enemy occasion for reproof, and also makes them doubt of their own state themselves. till God deals again with them after his loving kindness and tender mercies.

Now in the eyes of the poor penitent, a compassionate, returning and forgiving God is dear, beloved and amiable beyond expression, and divine things shine with an additional lustre. Thus even indwelling sin, contrary to its own nature, advances the glory of God and the good of the soul. Indwelling or the remains of corruption in the greatest saint makes them sympathize with others. They are men and not angels, so that they are to remember not only those who suffer afflictions, but those that are overtaken with a fault, as being yet in the body, yea, what comfort would it be to poor sinners if salvation were preached to them by any other than men of like nature, like infirmities, and like passions with themselves. How is our consolation brightened to hear them speak from experience. Paul says, "when I would do good evil is present with me, so the good that I would I do not, and the evil that I would not, that I do."

Indwelling sin keeps us humble and watchful, makes us cleave more closely to Christ and endeavor to make our calling and election sure; excites us to work while the day lasts before the night shall come wherein no man can work. It makes us go out of ourselves into Christ and ascribe the whole of our salvation to free grace. There we learn the goodness of God in making his grace sufficient for us, and his strength perfect in weakness. Also we are filled with wonder at the riches of his grace which is glorified to the highest in such patience towards offending sons and his repeated pardons of our daily sins.

A PILGRIM.

THE POWER OF LOVE.

If, every day of your life, you would think of God's love; estimate its power by looking at the incalculable amount of good accomplished by those having it shed abroad in their hearts, you would so frequently hear gently whispered, either in nature or through the spirit of God's revelation, the suggestion: "Not far from the Kingdom of God." Do you indeed desire "a closer walk with God" you will inevitably approach at least one step nearer Him by adhering strictly to every duty that will purify your heart through obeying the truth.

Have you but one friend whom you know to be a Christian, you have heard enough of his benevolent acts; conversed enough with him to know that he loves your soul as his own. You can't help loving him, because he loves you. Such persons have few enemies. Love overpowers them, makes them agreeable, so much so that we regret to be separate from them in any way. "I'm sorry to see you leave us." "How shall we get along without you," and a score of similar assertions, mingled with a thousand tears is frequently heard spoken in accents of tender love at the departure of kind friends. It is, indeed, removing, as it were, a link from affection's strong chain which holds together the best of Christian communities.

The social circle is neither refined nor beautified until once it has felt the power of love undefiled. There is, however, an unhallowed influence going abroad from impure love. And, though the very thought itself strikes us with terror, there is such a vast difference in the two, love defiled and undefiled, that they no more resemble than sin and true religion itself. Admitting, however, that there is no similarity here, we are glad to know that there is enough power in true love to plant the seeds of eternal peace and union in the most unhallowed places of discord, thus eradicating everything that is impure and unholy to the glory of Him whose pleasure is in the peace of the righteous.

F. M. SNYDER.

OUR LIFE WORK.

God has given us a work which will require the whole of our life to accomplish it.

This work consists in glorifying God, and doing good to our fellow creatures. This work we must perform if we wish to have His approval and be accepted of Him. There is a way by which we may acquit ourselves honorably and that in our judgment, is by looking well to the chart and compass which Jesus has given us. There is a meaningless strife that should come to an end. Let us have our hearts, brethren and sisters, filled with the love of God and then these feelings that engender bickerings and strife will not exist. We will then feel as Jesus feels, and His aims and purposes will be ours. Our light will then shine out to the world, and those of the household of faith will be encouraged and strengthened for their work. There is nothing that so much stands in the way of sinners, and has such a weakening and deadening effect on the Christian life as discord. It is the work of the adversary, and is often brought about by the criticisms that we are apt to make upon each other. It is not by criticising each other that the life-long work is accomplished, but by love which is the fulfillment of the law. If we would only do away with these hurtful and abominable schisms, and treat each other as actuated by the love of God, there would soon be a marked difference in our speaking, our writing and our actions. There would soon be a mingling of labor, a united effort to perform the great work, which would soon convince the world that we are Christian-like, and that there is in religion that which is sufficient to unite our hearts.

Brethren and sisters, let us get to work for the day may be far spent and the night approaching when no man can work.

"Work for the night is coming,
Work through the sun-set hours;
Work while the dew is sparkling,
Work mid springing flowers."

J. B. B.

DEATH-BED REPENTANCE.

Not long ago we overheard rather a vicious young man remark that he expected to repent before he died, but did not know how long before. He was, no doubt, making his calculations to spend the most of his days in wickedness, perhaps even until the fatal disease has prostrated him, and he feels assured that he must pass over the dark river of death. It is to be feared that there are many, very many calculations of this kind made, and indeed it is fearful to contemplate of the condition of such persons. God does not always give warning by laying a tardy hand of affliction upon us. The monster, death, often seizes upon its victim without a moments warning, and thus the soul is wafted into the spirit-world without having an opportunity for repentance. And besides the critical position such persons are in, there is connected with this idea of procrastination that which is *mean* and *dishonest*. We owe our service to God, He sent His own Son into the world to redeem us. He established the means by which we might be again reinstated into the favor and confidence of God, and when our existence is ended here, be transported to His presence and there remain with Him forever and ever. By complying with the means by which we are fitted for this glorious inheritance, we honor and glorify God, but how will it be with those who serve the devil, and thus rob God of that honor which is so justly due Him all the time allotted unto them for this purpose? We cannot help but be a little skeptical in reference to the genuineness of repentance that is purposely delayed until death is a stern and solemn reality. It is true, God is merciful, so much so that it seems almost unlimited, but He is also a God of justice, and it does seem to us that justice and mercy would meet. It is said that when we have done all, we shall say that we are unprofitable servants and have done only that which it was our duty to do. How much more unprofitable will those persons be who have dishonored God by rejecting His counsels, and served the arch-enemy of souls until the wrath of a just God stares them in the face! May God help all such persons who are thus delaying repentance towards God to see the critical condition they are in, and the unjustness of robbing God of that honor and glory that He so much deserves.

J. B. B.

FAMILY GOVERNMENT.

The chief difficulty in family government arises from the fact that so few parents ever learn to govern themselves. It was said of old that "he who ruleth his own spirit is greater than he who taketh a city." The fact is, that the ruling of his own spirit is about the last accomplishment ever arrived at by mortal man, and the remark is equally true as to mortal women. Hence, the government of children is poor enough, as a general thing. In fact, it is, in the many cases, no government at all, but simply the venting of some father's or mother's or teacher's spite upon a child that has done something to stir up the evil passions of one's nature. Some say that the more they punish their children, the worse they seem to grow. That may very well be, if parents punish them because they are annoyed or angered at something they have done. A parent should never punish a child when he is the least bit "put out" with it, or for any reason whatever except the highest good of the child itself.

FEMALE TASTE.

A cultivated taste marks a woman of elegance and refinement as decidedly as a knowledge of classical literature does a gentleman; and there is nothing in which female vulgarity is more clearly shown than in want of taste. This is an axiom that we think will not admit of dispute; but it is a question how far taste is natural, and how far it may be acquired. A delicate taste must, to a certain extent, depend upon the organization of the individual; and it is impossible for any rules to be laid down which will impart taste to persons entirely devoid of it. But this is very seldom the case with women, as it is one of the few points in which women naturally excel men.

Men may be, and probably are, superior to women in all that requires profound thought and general knowledge, but in the arrangement of a house and the introduction of ornamental furniture and articles of *bijouterie*, there can be no doubt of the innate superiority of women.

THE CONSTRAININO LOVE OF CHRIST.

Continued.

The love of Christ must and will constrain us to prayer. Praying without the heart, and from the mere constraint of habit, is no prayer. Praying, when danger and distress of soul, and when a feeling of sin and necessity constrains, is a very good prayer; but when the love of Christ constrains us to pray, that is the noblest and most excellent prayer. We often complain that we know not how to pray, that we have not a due desire for it, and that the time when we are engaged in it appears long, but this proceeds from the want of love to Christ. Let us give way to love, and love will constrain us to pray. We are glad to be alone a little with true friends; and if we love Christ cordially, we shall be willingly alone with him, nor will the time spent in his society easily appear long to us. If we love Christ, we shall always have something to say to him; if we have nothing to say to him, yet still we have something to love, and that is praying. Yes, my dear friends, we cannot believe what an excellent teacher of prayer the love of Christ is, which awakens in the heart of the pardoned soul such innumerable and inexpressible sighs. O, that it were only more carefully cherished, it causes many a tender aspiration to ascend from the bottom of the heart, frequently, involuntarily and almost unconsciously, though the lips be silent, yet the heart exclaims in sincerity at one time, "O, my God, O, my Lord Jesus," and at another, "I am forever thine, my God and my all," and a single one of these heartfelt ejaculations is of more value in the sight of God, and really includes in it more than a long prayer of another description, said from a book, or proceeding from the understanding alone. Love is like a continual fire, that descends from heaven upon the altar of the soul, in the temple of the heart, where the sweet incense of silent, spiritual, devotion gently ascends from the inward sanctuary, in a thousand acts of praise, and love, and offering, and of veneration, adoration and admiration of the ever blessed God, where a single one of such inward acts of faith and love, includes in it more life, peace, delight and blessedness than all the world can afford. The love of Christ constrains the soul, in one word more and more, by a blissful attraction, to communion and eternal union with the beloved. She has drank of the water of love which Christ has given her, and this will gradually become in her a fountain of water, springing up into eternal life. She feels that there is no more happiness for her here below in anything that is created and temporal; everything becomes so strange to her and so worthless in her sight, all that is within her longs after Christ and eternity; and Christ the divine centre of attraction, cannot long leave her here in sorrow, he draws her, and finally takes her to himself. "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory." John. 17: 24. See my friends, this blessedness, of which we have now imperfectly spoken, is laid up for you, and offered you in Christ, yea, it is for you, and for the weakest and most wretched among you. O, my dear friends, love God who thus loves you, and will eternally love you. Surrender yourselves unreservedly to the constraining and attracting influence of this beatific love of God, set no bounds to this love, it leads farther than the human understanding can reach; and there are greater wonders and blessings to be experienced and enjoyed in it, even during the present life, than the tongue of men or angels can express. O, the lamentable blindness and ignorance of mankind, in being so cold towards God, and so warm in the pursuit of other objects, and in letting the love of the world, sin and vanity, have more influence over the heart than the love of Christ, the love of the world need only give the hint, and the man is immediately on the alert, while the love of Christ constrains so long, and yet people do not follow it nor resign themselves to it. O, how many an unhappy worldling suffers himself to be constrained by the sinful love of the world, and driven from one sin, vice and vanity to another, he is like a slave, who is so constrained by his hard master, that he is almost unable to forsake his old habits, satan and the love of the world govern and constrain him, and will drive him into hell itself, if he did not consider in time, and let himself be constrained to repentance by the love of Christ.

DAVID NEGLEY.

FEEMASONRY CONTRARY TO THE CHRISTIAN RELIGION.

BY SPECTATOR.

12. The Christian religion teaches us that Christ *claims, requires and demands the entire, complete and uninterrupted allegiance, homage and service* of the *whole human race.* This he demands on two grounds. First, that he, as a God, is their Creator and they his creatures in absolute dependence on him. Second, on the ground that he assumed human nature and laid down his life on the cross as a ransom for them. His claim is therefore in strict accordance with unsofisticated reason and the eternal principles of justice. In perfect harmony with this the apostle Paul says: "Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." I Cor. vi: 20.

Freemasons, on the contrary, *reject, deny and repudiate all allegiance, homage and service* as being due to Christ. All those oaths taken by them of absolute and unlimited obedience to unknown laws, powers and authorities, imply and include a rejection of Christ as their rightful sovereign and lawgiver. All those penalties that include the destruction of human life; such as to have the throat cut across, the tongue torn out by the roots, the left breast opened, the heart and vitals taken out and thrown over the left shoulder, the body severed into and divided to the north and south, the bowels burned to ashes and scattered to the four winds of heaven. All such penalties, I say, in their very nature, discard, reject and repudiate the legal authority and jurisdiction of Christ. Consequently every man who has taken Masonic oaths has announced his allegience to Christ as the Sovereign of the universe, head and Lawgiver of of the Church. This is so plain that every man who will not suffer his eyes to be blinded by the smoke of the bottomless pit, must see it.. If Christ is our rightful sovereign, as he most assuredly is, and our entire service due to him, can we without the highest degree of criminality and treason swear obedience to another master? Can we serve two masters at the same time? If our life belongs to Christ and is not our own, what right have we to put it in jeopardy or place it on a contingency? In other words what right have we to dispose of that which is not our own? The rejection of Christ is more clearly expressed in the order of the Cross. The candidate says, "I swear forever to give myself to this holy and illustrious order," etc. It legitimately follows that Freemasonry is an invention of the devil, designed to undermine the Christian Church and usurp its place, and by this means bring innumerable millions of the human race down to the dark regions of perdition.

NEARER TO GOD.

This is the sentiment of every Christian heart. It is the unwavering desire of all who love the Savior, to get nearer and still nearer to him. This is natural and it is right.

It is not best to "follow the Savior afar off," as did Peter. How many hearts can respond to this sentiment! The chilling frosts of these outskirt regions of Christianity, are anything but pleasant. Better by far be in the inner circle, where the warming rays of the Sun of Righteousness shall shine with full power upon your heart. Here the saint of God grows up like the tree planted by the river, clad with green foliage and burdened with luscious fruit. But if you stay away in the background, where you do not feel the warming influence of God's love beaming into your heart, ere you are aware of it, you will be frozen fast to some iceburg of formality or indifference, and in the end "become a castaway."

There is no danger of getting too near to God, but there is danger of thinking we are nearer than we really are. The prevailing in some parts, that it is possible for us to get so near to our Heavenly Father, as that we cannot get any nearer to him. And some even profess to be in this state, and therefore renounce the beautiful and gospel hymn that begins with:

"Nearer my God to thee."

Now this, it appears to me, is a false position, and there is danger ahead when the lovers of Jesus allow themselves to become hallucinated by it. To other sincere minds it may appear differently, but looking at it from my standpoint, it is certainly a dangerous position to occupy. The person's own individual success and safety as a Christian is endangered by it in my opinion. For instance, when a man is fully persuaded in his own mind that he is as near Christ, and therefore as nearly like him as it is possible for him to be, will not that conviction produce in his mind a moral apathy and lethargy, and have a tendency to make him a sluggard? My reader says no, perhaps. But it seems to me that if I were fully convinced that I was as good as I could be, in order to be consistent with my convictions, I should have to cease making efforts towards improvement and advancement. And then again, it seems to me that if I should cease working, I would become a sluggard, or drone in God's service. So then it is a dangerous position in that it imperils our own Christian safety.

We are exhorted in the Scriptures of truth, to "draw nigh to God" and there is no inspired law declared so far, that I have heard of, to disannul, or make void, this most wholesome admonition. It should therefore be the continual motto of our lives to draw near to the Lord. Let us be very careful not to exhalt ourselves, for if we do, we shall be abased; let us rather humble ourselves that in due time we may be exalted.—*Advent Christian Times.*

At best, life is not very long. A few more smiles, a few more tears, some pleasures, much pain, sunshine and songs, clouds and darkness, hasty greetings, abrupt farewells—then our little play will close, and injured and injurer will pass away. Is it worth while to hate each other?

PETTY ANNOYANCES OF LIFE.

Most temperaments can bear evils of magnitude with more patience than evils that are so small as to be reckoned among annoyances. A strong man will endure a fever without a murmur, but will fret over a "corn." A heroic woman finds it easy to risk her life for the sake of one whom she loves, but will fly into a passion at a sour look. Patience has been known to sit still —before the era of anæsthetics— during an amputation, who could not resist the bite of a flea or the sting of a mosquito. Great merchants have often calmly endured an entire break-down to their fortunes, after exhibiting the most violent anger over a trifling loss. In every-day life, important events seem to bring with them a power to calm the feelings and hold them in subjection, while little annoyances take us unawares and disturb us immoderately.

It is not easy to analyze the mind and heart so as to give a reason for all the shifting phenomena of existence. There is something great and noble and enduring in men, and there is also something small and mean and cowardly. Whatever appeals to our better nature is sure to be entertained with becoming composure and dignity—whatever strikes our weak sides arouses our selfishness and causes a pitiful display of idiosyncrasy. Man faces the heaven's, but stands upon the earth. The petty annoyances of life reveal us to ourselves and others, not in our high estate, as looking upward and forward, but in our low estate.

So far as our human happiness is concerned, our well doing does not depend so much on our deportment in the midst of great events, as our patience in managing the numberless and nameless trifles, the microscopic atoms of existence.

A JOYFUL THING.—It is a sweet, a joyful thing to be a sharer with Christ in anything. All enjoyments wherein he is not are bitter to the soul that loves him, and all sufferings with him are sweet. The worst things of Christ are more truly delightful than the best things of the world; his afflictions are sweeter than their pleasures, his approach more rich than treasures, as Moses accounted them. Love delights in likeness and communion, not only in things otherwise pleasant, but in the hardest and harshest things, which have not anything in them desirable but only that likeness. So that this thought is very sweet to a heart possessed with this love. What does the world by its hatred, and persecution, and revilings for the sake of Christ, but make me more like him, give me a greater share with him in that which he did so willingly undergo for me? "When he was sought for to be made a king," as St. Bernard remarks, "he escaped, but when he was brought to the cross, he freely yielded himself." And shall I shrink and keep back from what he calls me to suffer for his sake? Yea, even all my other troubles and sufferings I will desire to have stamped thus with this conformity to the sufferings of Christ, in the humble, obedient, cheerful endurance of them, and the giving up of my will to my Father's.—*Archbishop Leighton.*

Youth's Department.

REST.

The limpid mountain stream
While singing merrily
Through shade and sunny gleam,
Glides onward to the sea;
But ever in its silvery song
A sigh for rest is echoed long.

Down rugged mountain sides,
Where lies the frost and snow,
The tireless streamlet glides
To sunny vales below,
Until within the ocean's breast
It finds at last a peaceful rest

The blossom's snowy leaves
Fall trembling through the air;
The soft wind silent breathes
To them so frail and fair,
As though it gave a fond farewell
That human hearts could never tell.

Down slowly from the stem
They tremble one by one—
No longer need of them,
For their brief work is done;
Then let them find their rest beneath
In shady silence, dust and death.

How many weary feet
Now tread life's thorny ways!
How many sad hearts beat
Amid the tangled maze;
And in the throng how few are blest
With heaven's own gift—unbroken rest?

Be strong, O fainting heart;
Rest will be thine ere long;
Bear nobly thou thy part
Amid the world's great throng,
And thou the promised rest shall prove,
In heaven's eternal sea of love.

What though life's flowers fade.
Its blossoms droop and die;
Thy morning dark with shade,
Thy noon a clouded sky,
If but the evening-time be bright
To rest thee in its calm sweet light.

LOVE WINS LOVE.

"Mother, the birds all love father," said a little boy of five summers, as he stood with his mother watching the robins enjoying their morning meal of cherries from the old tree that overhung the house.

"Does anybody else love father, Charlie?"

"Oh, yes! I love him, and you love him; but we know more than the birds."

"What do you think is the reason the birdies love your father?"

Charlie did not seem to hear the question. He was absorbed in deep thought. "Mother," at last he said, "all the creatures love father. My dog is almost as glad to see him as he is me. Pussy, you know, always comes to him, and seems to know exactly what he is saying. Even the old cow follows him all around the meadow, and the other day I saw her licking his hand just like a dog would. What can be the reason, mother?"

"Think, Charley; try and find out a reason yourself."

"I think it is because father loves them, mother. You know he will often get up to give pussy something to eat; and he pulls carrots for the cow, and pats her and talks to her; and somehow I think his voice never sounds so pleasant as when he talks to the creatures."

"I think his voice sounds pleasant when he is talking to his little boy."

Charles smiled. "Father loves me," he said, "and I love him dearly. He loves the birds, too, I am sure. He whistles to them every morning when they are eating cherries, and they are not a bit afraid of him, though he is almost near enough to catch them. Mother, I wish everything loved me as well as they do father."

"Do as father does, Charley, and they will. Love all things and be kind to them. Do not speak roughly to the dog. Don't pull pussy's tail, nor chase the hens, nor try to frighten the cow. Never throw stones at the birds. Never hurt nor tease anything. Speak gently and lovingly to them. Feed them and seek their comfort, and they will love you, and everybody that knows you will love you too."—*Tract Journal.*

THE LEPER.

In a recent lesson of the "Uniform Series," Naaman, the leper, was a prominent character. Our readers will remember his healing by the prophet in the River Jordan. The leprosy is a most loathsome disease. It made outcasts and exiles of all its victims. But God's power can cleanse the leper's spots. The flesh of Naaman became "as the flesh of a little child."

In the New Testament we read of the leprosy, and how Jesus healed the leper by a touch. Mark makes record (i. 50–42), "And there came a leper to him, beseeching him, and kneeling down to him, and saying to him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth his hand and touched him, and saith unto him, I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed."

This is a sublime event most simply stated. What wonderful things are in the Bible! And this same Jesus has all power given unto him in heaven and earth. He is able and willing to cleanse the heart of sin. His blood cleanses from all sin. It is a blessed privilege to cry to him for healing and full salvation. He will hear, and he will help.—*The Sunday School.*

ROOT UP THE WEEDS.

Two boys, John and Will, were employed by a gentleman to keep the paths of his garden weeded. John contented himself with taking off the top of the weeds. He soon cried, "I have cleared my path;" and, having swept away the leaves, he went off to play.

Will was much longer at work, for he stopped to take all the weeds up by the roots, and he was well tired when he went home.

But the rain came down in the night and all the next day, and, when the boys master went to look a few days after at the two paths, John's wanted weeding as much as at first, while Willie's was clear and only needed a few turns of the roller to make it quite neat. So John was sent back to do his work properly, and very tired he would have been had not Will good naturedly helped him to finish his task.

Only *thorough* work is worth doing. Faults only half uprooted will appear again, and we shall almost despair of curing them. Will you remember this?

CHEER HIM.

In one of our large cities a fire broke out in a lofty dwelling. It was near mid-night, and the flames had made headway before they were discovered. The fire companies rallied, but the smoke had become so thick that the outlines of the house were scarcely visible, and the fiery element was raging with fearful power, when a piercing cry thrilled all hearts as they learned that there was one person yet unsaved within the building. In a moment a ladder was swung through the flames and planted against the walls and a brave fireman rushed up its rounds to the rescue.

Overcome by the smoke, and perhaps daunted by the hissing flames before him, he halted and seemed to hesitate. It was an awful scene. A life hung in the balance, and each moment seemed an age.

"Cheer him!" shouted a voice from the crowd, and a wild "hurrah" burst like a tempest from the beholding multitude. That cheer did the work, and the brave fireman went upward amid smoke and flame, and in a moment descended with the rescued one in his arms.

Friend, brother, when you see a brave soul battling with temptation, struggling under the cross, rushing forward to rescue dying men, and yet faltering in an hour of weakness or a moment of peril, then "cheer him!" And as a pebble's fall may change a river's course, so your words of sympathetic kindness may uplift a drooping heart, and fix its faltering purpose for a noble life.—*Prot. Methodist.*

CORRESPONDENCE

A Reporter is wanted from every Church in the brotherhood to send us Church news, Obituaries, Announcements or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our invitation is not personal but general—please respond to our call.

Notes of Travel, or Jottings by the Wayside.

KANSAS CITY, MO., October 11th 1872.

Dear Pilgrim:—I think I last wrote you from Lewisburg Kansas. Sunday the 6th preached in the town of Lewisburg to a crowded house and an attentive people. 7th had a pleasant horse-back ride across the prairies 12 miles to Paola, the county seat of Miami Co. In Paola met with Bro. Daniel Longenecker. Paola is quite a thriving town, a very extensive and costly house of learning is just being completed at that point, several Railroads are built to said point. Returned in the evening to near Lewisburg, 8th completed our business in said section and at 4 P. M. took the train for Center View Mo. Owing to the fact the Express did not stop at Center View, we lay over at Holden until morning and then went by first train to Center View, arriving there, we soon had the pleasure of meeting with Bro. A. Hutchison and family living in town. In the afternoon took a buggy ride into the country with Bro. H., and also went to Bro. A. Stoners, where one of my sister-in laws are living, enjoyed the kind hospitalities of Bro. Stoner and family until night when we returned to Center View and preached in the Methodist Church and met with dear brethren and sisters of the household of faith. Accompanied Bro. Jacob and sister Susan Crumpacker to their home. Sister Susan is also one of my wife's sisters, had a pleasant sojourn with them. Next day in company with said brother and sister went to brother Peter Kinsor's with whom we dined and then made a call at the home of Bro. Wm. Killingsworth, and also at Bro. Skaggs of W. Va., at whose house we found our friend Miss Mary Williams confined to her bed with the fever, but cheerful and in a fair way to soon be around. Spent the night with Bro. Repp and family whore we met with sister Mary J. Wolf of Washington Co., Md. In the morning we repaired to Center View to take the Western train. We were loath to leave those who were so kind to us and with whom we had such pleasant communications, but duty said go, therefore we were soon wending our way by rail to this city where we arrived about 10 o'clock P. M., and are now awaiting the train to take us East. This is the first opportunity I have ever had of taking a walk through this place. I find it truly as represented a business and thriving city. There seems to be more building going on here than any city I have visited for a long while, notwithstanding it is a hilly location, the energy and enterprise of man is leveling down the rugged hills and rearing up fine and grand edifices. Everything must go western fashion here to all appearances. There is quite an emigration still rolling on West and this place is truly one of the great centers from which emigrants go out in various directions to their destination. We now close amid the din and confusion of business in this Western Metropolis with the evidence that this is a fast age, and we are hasting on to a most momentous era.

J. S. FLORY.

Dear Pilgrim:—I am pleased to inform your readers of our recent visit to the brethren near Lathrop, Cal., where they had made the necessary preparations to hold a Communion. I left home in Brooklyn, with my family on Friday morning September 13th on the 8 o'clock overland train. We had a very pleasant trip to Lathrop where we got off at 11 A. M. We found Bro. J. P. Wolf waiting with conveyance which we took and set out two miles to his father's Eld. G. Wolf, where we were very kindly received and cared for.

When the evening drew on we assembled at the place appointed for worship, where we met a goodly number of brethren that we had not seen for more than a year, and some that we had never seen—was glad to meet all and talk of our hopes and prospects in this life and that which is to come. After a season of singing and prayer Bro. Wolf led off and preached a good discourse. Bro. Broadherst followed with a warm exhortation to the brethren and friends. The meeting was closed by singing and prayer. Saturday at 11 o'clock we came together again. After the usual season of singing and prayer, Bro. Prater led off to the satisfaction of all, followed by the writer.

In the evening we again assembled. By this time there seemed to be quite an interest felt, both in and out of the church. It fell to my lot to lead off which I tried to do according to the ability the Lord gave. Brethren Prater and Wolf followed with very appropriate remarks. Sunday at 11, Bro. Wolf led off with the 9th verse of 2d Col. for a text. "For in Him, (Jesus) dwelleth all the fullness of the Godhead bodily." Bro. Wolf looked at the subject as the Apostle John did, that "In the beginning was the word, and the word was with God." Even before the world was that light that was to shine forth in the darkness of the world was, and in the fullness of time was made manifest in the flesh delegating all the power of a triune God in the person of Jesus Christ our Lord.

We again assembled early in the evening when Bros. Prater and Wolf discoursed to us ably on the subject of self-examination, not to examine each other but to examine ourselves and so eat. There was a short intermission while the brethren put the Supper on the table, then came in order Feetwashing, the Lord's Supper and Communion, after which we sang a hymn and "went out."

Thus the meeting closed, and we bade each other farewell and returned to our homes, feeling that it was a refreshing season from the presence of the Lord.

JONATHAN MYERS.

Dear Brethren of the Pilgrim:—As I am a reader of your paper and read news from most all the churches but ours, I thought I would give a little news from here too. Our Communion on Musquito Creek, about 5 miles Southeast of Sidney, Shelby Co., Ohio, is past. It was the 18th and 19th of September. We had a good meeting although there were not so many in attendance as at some Communions. There was good order. The ministers present were brethren Joseph Coffman, Eld. Samuel Mohler, Samuel Murray, Isaac Studabaker and Benjamin Kiser. We believe the Lord was with us.

Brother Benjamin Kiser is our preacher on Musquito Creek, but he is getting too old to speak much. Other ministers frequently visit us. There has been six additions to the church here this Summer, one of whom was a cripple. He was struck with the palsy when young, and another stroke lately which has almost kept him from walking. Suppose the church here will have to take care of him. Oh how thankful we ought to be for having the use of all our limbs, and brethren, I believe we should try and do more for those that are crippled, or sick, or in distress, than we do. We should pray earnestly for them that God may bless them and take care of them, and let us do our part too, and not want God to do all. May God in His wisdom see fit to bless us all, and help us all to meet in Heaven.

ELLEN MOORE.

Dear Brethren:—According to request I send you the names of our ministering brethren. I am no minister, how it got circulated around that I was, I know not, I am only an unworthy deacon. Have no duly installed Elder here. Bro Jacob D. Haughtelin acted as overseer here until last June, Bro. Samuel Longenecker moved among us, and he being older in the ministry, Bro. Jacob resigned his commission to him. He is now acting as overseer, but is not an installed Elder according to the order of the Brethren. I expect he will be before long. Brother Christian Long, of Dallas Co., is the regular installed Elder for this western District of Iowa. As it has been laid out, we are now in the middle district of Iowa as regards holding district council, but not so in regard to holding our regular council meeting. Bro. Long has charge of the Brotherhood as far West as the Missouri River, and beyond, where there are brethren or churches that need his assistance.

We have added none to the church by baptism this year nor none forwarded in office. The congregation is small and scattered here. Only about 35 or 40 members, and very few traveling brethren reach us on their preaching tours, so that we have to depend altogether on ourselves for preaching except some chance times a brother may happen to pass this way. At our Communion meetings we sometimes have several speakers from a distance. We have no meeting house yet, preach in school-houses. The last five Communion meetings have been held at my house, having no other place as convenient. We have a pretty and good country. Brethren coming West ought to come and see this first.

B. E. PLAINE.

Panora, Iowa.

Dear Brethren Editors:—In obedience to your request I will try and give a little church news. About the close of last year our church in Franklin Co., Va., was laid off in three separate districts. Our arm will be known as the Black Water Congregation, leaving us only one minister and three deacons. We are glad to say that our church is in a prosperous condition. There has been several added to our band this Summer by baptism, and the brethren seem to be striving for the welfare of the church and the cause of our blessed Redeemer. In the commencement of this year we had an election for ministers and deacons. There were two elected to the ministry and two to the deaconship.

J. H. FLORA.

Dear Pilgrim:—Our little band is still growing larger and larger. Only two or three years ago there were but two or three members here, and now the number has increased to between seventy and eighty. There were four added to the church by baptism on the 29th of last month, and still more are making application. May the Lord's work be carried on here and elsewhere is the prayer of your unworthy servant.

I will do all I can for you the coming year in getting subscribers.

DAVID ADAMS.

Belington, W. Va.

Dear Pilgrim:—Please announce that the brethren intend holding their Lovefeast on the 30th and 31st of October at the Ball Hill Meeting-house in Wirt county Va. We give an invitation to all the brethren, and a special one to the ministers. Inquire for Elizabethtown, that is the county-seat, then the meeting-house is 8 miles from the county-seat at the head of Tuckers Creek.

JACOB GAULT.

Dear Pilgrim:—Please announce that there will be Communion services in the Tenmile Congregation, Washington Co., Pa., commencing on the 2d day of November, at 1 P. M., at the "Old Brick." The usual invitation to all, especially ministering brethren.

JOHN WISE.

MARRIED.

McDANIEL—BRUMBAUGH.—Oct 3d, by S. A. Moore, at the residence of the brides' parents, brother Matthew McDaniel to sister Nancy R. Brumbaugh, all of Bedford Co. Pa.

MILLER—FURRY.—On October 10th, by John S. Holsinger, at his residence, brother J. B. Miller to sister Elizabeth Furry, all of Bedford Co., Pa.

DIED.

FRIEND.—In the Tenmile Congregation, Washington Co., Pa., September 15th 1872, of Consumption, sister Mary Ann Friend, consort of A. J. Friend, aged 33 years.

Also in same place and son of the

above parents, March 23d, '72, Thomas S. Friend, aged 7 years and 8 months. Disease Diphtheria.

Also son of same parents and of same disease April 1st, '72, Ralph W. Friend, aged 4 years, 9 months and 17 days.

CRUMRINE.—Also in same place of Asthma, and heart disease, Aug. 22d, '72, our aged and beloved sister Nancy Crumrine, (widow of George Crumrine), aged nearly 70 years. Funeral text, Rev. 14: 13.

JOHN WISE.

RITCHEY.—In Bedford co, Pa., Oct. 13th, John, son of Isaac Ritchey, aged 2 years, 2 months and 7 days. Funeral services by H. Hershberger from Mark 10: 13.

STAYER.—In the Yellow Creek Congregation, Bedford co., Pa., sister Rebecca, wife of Bro. John Stayer, aged 47 years, 4 months and 22 days. Funeral by the editor, and Eld. Jacob Miller in the German.

Sister Stayer was a consistent christian mother and a good neighbor, and died in the hope of a blessed immortality. She had a large number of relatives and friends which were the cause of quite a large funeral. We hope that the bereaved husband and father will be consoled in the hope of a reunion with his dearest earthly friend, in that blessed land where parting shall be known no more.

The Weekly Pilgrim.

JAMES OREEK, PA., Oct. 22nd, 187

PROSPECTIVE.

As the present volume is rapidly drawing to a close, we now begin to look forward to the future. What can we do, or what method shall we pursue that will best promote the work in which we are engaged, is the question that now engages our attention. This query becomes important to us from the importance and magnitude of our work. Our labors are intended for the upbuilding and advancement of the Redeemer's Kingdom, the most important and beneficent engagement of which we can conceive. That the PILGRIM has been a means by which a little advancement, at least, has been made, we have unmistakable evidences, and in view of this, we are nerved afresh for the performing of our labors. But there is one thing that we have to regret. The PILGRIM has been muzzled from performing the amount of good that it otherwise might have done. Many a poor famishing soul might have been fed and cheered by its visits, if we could have sent it to their homes. But this we were unable to do. "The laborer is worthy of his hire," and we believe the PILGRIM's work is worthy of its hire, and feel free when we do all that we can. But dear readers, the language is, "thou shalt not muzzle the mouth of the ox that treadeth out the corn." By this we must certainly understand that we are not to stand in the way of any lawful means for the spreading of truth by withholding that which is intended for the sustenance and maintenance of life. We hope that our readers will think of these things and that, in the future, all will make a greater effort to have the PILGRIM visit the homes of the poor, and also have its field of work enlarged. This is now engaging our attention, and we would much desire to hit upon some plan to more speedily accomplish this end. Will not our brethren and sisters help us? We are determined to enter the field the coming year with renewed energy; we will do all we can, the best we can, and if we can have the united efforts of the faithful, we feel assured that there can be a good and glorious work accomplished.

We have remarked that our work becomes important to us from a consideration of its greatness and importance but we do not think that it really is, or should be, of any more importance to us than to our readers.

In any means that is intended for the promotion and advancement of the Redeemer's Kingdom, we are all alike interested. "We are laborers together with God, and every man shall receive his own reward according to his own labor." The more we labor the greater will be our reward, and this thought should stir up every lover of Jesus to apply all his power to the performing of the great work of disseminating truth and exposing error. Will not then our brethren and sisters feel it their duty the coming year to make a greater effort, a longer effort, and a more determined effort, to have the PILGRIM circulated, and not only so but to have its pages filled with interesting and instructive matter.

A few weeks more and we will send out our prospectus for the coming year. It always requires some time to get ready for any work, and we make this announcement so that our agents and friends may be ready to take hold of the work at once. Look around and see who is not reading the PILGRIM, think of those who might and ought to take it, and then when the time comes to canvass, go at it with energy and perseverance.

We have had many letters that gave us encouragement. Quite a number of our agents say they have good prospects of enlarging their lists the coming year. The PILGRIM has also been introduced into new places that promise fair for good lists, and on the whole indications are fair for an increase. This we should have in order to make the PILGRIM useful and successful.

In reference to improving the mechanical part we do not like to promise much at present. We expect to use all good paper the coming year and make a few other changes. We appreciate the interest our friends have taken in behalf of the PILGRIM. We hope you will still be interested and we shall be truly thankful.

THE AUGHWICK MEETING.

We have just returned home from attending a number of communions. This week's PILGRIM is about closing and will therefore have but a short time to write which we will use in giving a sketch of our trip to the Aughwick Brethren. On Thursday morning, Oct. 10th, we, ourself, wife and little son, Harvey, took the train for Augwick. At Huntingdon we had the pleasure of meeting Bro. H. R. Holsinger and family who also were *enroute* for the meeting. At Mt. Union, we were met by Bro. Wakefield, a resident minister, and conducted to his home for dinner. After having our bodily wants attended to we made our way for the meeting but arrived too late for the opening, as preaching had already been commenced by our respected brother Samuel Zug, of Lancaster co., Pa.

The opening services were ably conducted, interesting and we believe profitable to those present, but the attendance was not large. In the evening, the attendance was much larger and quite orderly and respectable. The services were interesting, solemn and impressive, and we trust will prove beneficial not only to the saints, but also to those who have not yet entered the covenant of grace.

After services we were conducted to the house of Bro. P. L. Swine, where we were well cared for during the remainder of the night. Bro. Peter is in the fruit business and as this was a fruit year, his labors were crowned with success. He informed us that he had about 400 bushels of first-class peaches, and will have, all told, several tons of grapes. Of the qualities of the latter, we had the pleasure of testing and can pronounce them No. 1.

To be Continued.

PERSONAL.

We now inform our readers that our labors in the PILGRIM office are about to close for awhile. The coming week, no providential interferance, we expect to start to Millersville, Pa., for the purpose of attending school. We have never had the privilege of attending school much, and have long felt the want of better mental attainments. How long we shall attend school we do not know, but if our health permit, and we can be spared in the office at all, we may continue for some time. We hope this move will be for our good, and that all the faithful will remember us at a throne of grace. J. B. B.

This week's PILGRIM will be issued a day earlier than usual so as to have our work done when our brethren come to us, for the purpose of attending our Lovefeast which commences on Saturday next. We hail the approaching time with joy as we expect to have our souls fed with the heaveoly manna.

ORDERS for tracts are coming in quite copiously. This morning's mail brings a number of orders of from 25 up to 150. We still have a good supply and we can assure our readers that they cannot spend a dollar to a better purpose than sending for these tracts and distributing them.

We are informed by sister Clark, who attended the Lovefeast at Spring Run, that the attendance was large. Brethren S. Zug, H. R. Holsinger, John Beaver, John B. Garver and R. Wakefield were the ministerial force, with the addition of the Dry Valley brethren.

Bro. Adam Rupert was elected to the deaconship, and Abram Myers ordained to the eldership.

BRO. D. D, SHIVELY of Cerro Gorda, Ill, says that he thinks the PILGRIM enlarged so as to give the general news would be just the thing the brethren need. For his part he would be in favor of giving it a trial.

THE names of our ministers are still coming in quite rapidly. We are not sure that we can get them all in this year's Almanac. For this we will be sorry as we did want a complete list.

REPORTS: As the Lovefeasts are now about over, we hope soon to have a number of reports. Such reports are always interesting and we hope some one will attend to it.

Bro. J. R. Miller wants to know why there is so little correspondence from Northern Indiana, in the PILGRIM. Can any of the brethren there give a reason?

Mormons and Gentiles.

The mormon ladies show a decided preference for the society of Gentiles. Possibly, holding women in a higher light than the polygamist, they are more gallant and deferential. Then the Mormon has not been accustomed to sue for ladies' favor, and the Gentile knows well the value of tender speeches. The Mormon, in nine cases out of ten, has never been outside the boundaries of Utah. The Gentile converses of New York, San Francisco, fashions, balls, &c., and that has all the fascination of a traveler. And from this leaning toward the unbeliever the Church was at one time sadly perplexed, and a large number of grass widows were thrown upon the community. From the mines came a host of Gentiles, young, stalwart fellows, who were frozen out in a hard winter, and sought food and shelter, dead broke in the City of Saints. They held a meeting to decide upon what was to be done. One long-headed fellow proposed that they should join the Church, marry and settle down until the winter was over. This was unanimously agreed to by the rest, and they presented themselves to the elders, and professed to be anxious to embrace the faith.

A lot of fine young men was not to be refused, and accordingly they were baptized, admitted to the society of the Saints and the twelve Apostles, and all provided with wives. They lived happily together, attended church regularly, and were quite looked up to as model converts. But, alas! when the summer came these ruthless birds of passage took wing one morning for their old camping grounds, and left their disconsolate families to mourn their flight.

Fifteen years ago the daughter of a well-known and highly respected citizen of Hartstown, Crawford county, now dead, suddenly disappeared. The girl was but fourteen years of age, and there was much conjecture over her mysterious disappearance. Every search was made for her, but without success and every effort to obtain any clue to her whereabouts proved unavailing. Last Monday the supposed dead girl made her appearance in Hartstown, a handsome and fashionably dressed lady. She stated that she was now proprietress of a dry goods store in San Francisco, and being on her way to New York to buy goods, thought she would stop at the scenes of her youth and see how everything was. It is said that she declined to give any statement of her life from the time she disappeared from home. As might be expected the affair creates considerable talk in the locality.—*The Pennsylvanian.*

GOOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have enquired whether we keep them for sale. We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for sending them.

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Man and Woman: Considered in their Relations to each Other and to the World. By Henry C. Pedder. 12mo, Fancy cloth Price $1.00.

Man, in Genesis and in Geology; or, the Biblical Account of Man's Creation, tested by Scientific Theories of his Origin and Antiquity. By Joseph P. Thompson, D. D., LL.D. One vol. 12mo, $1.00.

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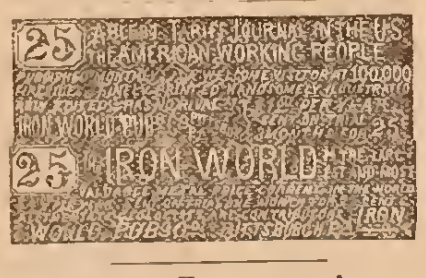

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Oct. 22.

SALEM COLLEGE.

The Fall term of Salem College will open for the reception of any number of students from all parts on the 4th of September, 1872. Ample accommodations and thorough instruction will be given all students who connect themselves with this College. Good board can be had in good families at $2.50 to $3.00 per week or students can board themselves in clubs at $1.25 to $1.50 per week as numbers have done with the consent of the faculty. Special care will be given students who are far from home.

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"ANXIOUS BENCH RELIGION EXAMINIED," BY ELDER J. S. FLORY. A SYNOPSIS OF CONTEETS. An address to the reader: The peculiarities that attend this type of religion. The feelings there experienced not imaginary but real. The key that unlocks the wonderful mystery. The causes by which feelings are excited. How the momentary feelings called "Experimental religion" are brought about, and then concludes by giving that form of doctrine as taught by Jesus Christ and recorded by his faithful witnesses.

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This work is now ready for distribution, and the importance of the subject will speak for it a large demand. It is a short treatise on baptism in tract form intended for general distribution, and is set forth in such a plain and logical manner that a wayfaring man though a fool, cannot err therein. Either of the above tracts sent postpaid on the following terms: Two copies, 10 cts, 10 copies 40 cents, 25 copies 70 cents, 50 copies $1.00, 100 copies $1.50.

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HUNTINGDON & BROAD TOP RAIL ROAD
Summer Arrangement.

On an after Tuesday, June 4, 1872, Passenger trains will arrive and depart as follows:

Trains from Huntingdon South. — *Trains from Bedford moving North.*

MAIL. A. M.	ACCOM P. M.	STATIONS.	MAIL. P. M.	ACCOM A. M.
*le*8 20	LE6 00	Huntingdon,	AR5 25	AR9 10
8 28	6 06	Long Siding	5 17	9 00
8 45	6 19	McConnelstown	5 04	8 40
8 51	6 25	Pleasant Grove	4 58	8 39
9 05	6 37	Markleshurg	4 45	8 27
9 20	6 61	Coffee Run	4 33	8 11
9 27	6 58	Rough & Ready	4 26	8 40
9 39	7 10	Cove	4 12	7 52
9 43	7 15	Fishers Summit	4 08	7 48
10 03	7 35	Saxton	3 48	*le* 7 58
10 10	7 53			*ar*7 46
10 27	8 10	Riddlesburg	3 30	6 30
10 34	8 17	Hopewell	3 22	6 12
10 51	8 35	Piper's Run	3 06	6 0
11 10	8 55	Tatesville	2 48	6 56
11 22	9 08	Bloody Run	2 38	6 50
11 26	9 12	Mount Dallas	2 20	5 46
11 32	9 10	Ashcom's Mills	2 22	5 42
11 36	9 28	Lutzville	2 18	5 36
11 40	9 27	Hartley's Mills	2 14	5
11 46	9 34	Jamesons	2 07	5
*ar*11 22	*ar*9 40	Bedford	LE2 00	LE5 30

JOHN M'KILLIPS, Supt

SHOUP'S RUN BRANCH.

			AR8 40	AR7 20
LE10 15	LE7 40	Saxton.		
10 30	7 55	Coalmont.	3 25	7 05
10 35	8 00	Crawford.	3 20	7 00
AR10 45	AR8 10	Dudley	LE3 10	LE6 50
Bro'd Top City from Dudley 2 miles by stage.				

Time of Penna. R. R. Trains at Huntingdon.

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The *Pilgrim* is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of *love* and *liberty*, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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Brethren Pilgrim.

"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 3. JAMES CREEK, PENNSYLVANIA, OCTOBER 29, 1872. NO. 44

POETRY.

THE STRIVING OF THE SPIRIT.

SELECTED BY KATE BRENIZER.

Say, sinner, hath a voice within
Oft whispered to thy secret soul,
Urged thee to leave the ways of sin,
And yield thy heart to God's control?

Hath something met thee in the path,
Of worldliness and vanity;
And pointed to the coming wrath,
And warn'd thee from that wrath to flee?

Sinner, it was a heavenly voice,
It was the spirit's grievious call;
It bade thee make the better choice,
And haste to seek in Christ thine all?

Spurn not the call to life and light,
Regard in time the warning kind;
That call thou mayest not always slight,
And yet the gate of mercy find.

Sinner, perhaps this very day,
Thy last accepted time may be;
Oh, should'st thou grieve him now away,
Then hope may never beam on thee.

TRUST AND TRY.

Should your trusted friend betray you,
Brother mine,
Deem not all men false, I pray you,
Brother mine,
Ever heed this truth divine,
That among life's motley crew
Hearts there are which still are true—
Hearts to feel for you—for you!

Should misfortune overtake you,
Try again;
Bolder let misfortune make you—
Try again,
You shall strive not all in vain.
Let your aim be pure and high—
Gentle hope still whispering nigh—
Brother, sit not down and sigh!

ORIGINAL ESSAYS.

ORDER.

Nothing can be well done, generally speaking, unless it is done thro' a system of order. If we go to our county courts, where, as a general thing, unconverted men rule, we see a system of order, and that system is carried out. If we go to any respectable worldly gathering, where necessity sometimes calls us, we find a system of order; but when we go to our Council Meetings, we find very little order there. That is the point I am aiming at. Brethren and sisters, I hope you will bear with me in thus giving my mind, as I have been pressed with a sense of duty for several years to write something on this subject, and the Scripture says, "quench not the spirit." I will now give my views in regard to order at our Council Meetings. First, after the meeting has been opened by singing and prayer, when a case is taken up; that case should be fairly and plainly stated; then if any one has anything to say, let him or her, speak, and all the rest be quiet until he or she is through; then if another has something to say, proceed in the same manner, and so on, till all who have anything to say, have given their views, then if necessary take the voice of the church, and that case is settled. Proceeding in that way a case can soon be disposed of. Why, says one, that is the way we do. To the unobserving, and unthinking mind, that may appear so, but I will now try to picture to the mind the way in which our Council Meetings are conducted. I have allusion, only, to those which I have attended; but as a general thing, I think the Brethren will agree that the picture is a pretty fair one. First then, after a case has been stated and perhaps one has given his views on it, then the disorder and confusion commences; two hang their heads together here, two there, and two at another place discussing the case between themselves and thus it goes on until some one calls for order, then the confusion ceases for a short time only to be commenced again, if possible, with renewed vigor, and when the voice is taken, many are not decided, and have nothing to say. I will just here state that the private conversation or discussions in most cases commences at the table. I am aware that some of the official brethren contend that it is sometimes necessary for them to consult among themselves, but I will take the liberty to differ on that point, from the standpoint that all the members have an equal right to know all that is going on in council, and also to give their views if they feel so disposed, and if it is necessary for the official brethren to consult in order to get a full understanding of the case in question, so that they can rightly judge, is it not equally necessary for all to have the same advantage, by hearing their consultations? The reasonable conclusion is in the affirmative. If our Council Meetings were conducted through a regular system of order, brethren who have a considerable distance to go, would not be necessitated to leave before council is over, in order to get home by daylight, inasmuch as business would be done in half the time. I think it would be altogether proper for the official brethren to see that order is kept, and to speak as soon as any disorder is manifest, inasmuch as their influence would have more effect than a lay members. As I am writing about order I will just mention another practice of disorder which the Brethren are thoughtlessly guilty of, and that is the practice at our regular meetings, of spending the time before services commences in conversation, so much so as to cause a continual, murmuring, rolling sound all through the house. These things ought not to be so. Spectators at our meetings, Lovefeasts excepted, manifest far more regard to order in this respect than the members. The thought should cause us to blush. It has been said "a hint to the wise is sufficient." but whether this hint will tend to a reformation in this respect I am unable to say, hope it may. What I have written has not been done through a spirit of fault-finding, but through a sense of duty, seeing the great necessity of reform among us in regard to order.

A LOVER OF ORDER.

THE FINER FEELINGS.

Although the mariner may not understand the combination of causes that produce the evening rainbow, and may waste his rude philosophy on it in vain, yet as soon as it appears, he hails it as the harbinger of a bright sky to-morrow. Just so the finer feelings may not have been investigated and comprehended by all, and although, we may not have the same opinion regarding what they are, yet when they appear we are ready to acknowledge their charms.

By the finer feelings, we do not mean that it is to have a delicate perception of beauty of face or figure, or in the selection of finery, which is sometimes mistaken for cultivation, but we mean those nobler feelings which spring from the deep recesses of the heart, pure and unalloyed by selfish motives. Among the principal of these worthy emotions is a past acknowledgment of worth and talent in others. In this world, we are one vast brotherhood; we are told that one is not better than another; but upon some, greater endowments have been munificently showered by an All-wise Providence than upon others. But beautiful and winning as may be the qualities of the mind to disinterested virtue, when viewed through the media of envy and jealousy, their charms are lost. How low must the person have fallen who cannot look upon the faults of another without magnifying them into many times their true proportion; but how much lower must he have fallen who cannot see true worth in another, without having the worst passions of nature rising in wild repinings. But on the other hand, how different, how elevated, how true to his own best interests the person who can as easily make excuses for, as detect faults in others; who dares step boldly forward and without flattery from wealth and power, and bestow it upon well earned victory, or true greatness, who can see and appreciate *merit* no matter where it is found. We at once admire the feeling of gratitude. How hurt we feel when one who has received favor at our hands seeks to injure us. The sweetest of these feelings are those arising from the social relation. What is dearer to the heart of every one than the influences of a happy christian home. Nothing in the world can fill the void that is made by its removal. The author "Sweet Home" was a wanderer in foreign lands, but the influences so dear to all, filled his heart with the sentiment which gave expression to one of the most sublime songs in our, or indeed any other language.

MAGGIE STIFLER.

Lewisburg, Pa.

ON BAPTISM—ITS DESIGN.

I notice in the PILGRIM, April 16, information wanted in regard to the design of water baptism; and also the opinion of the greater portion of the fraternity given as an explanation of said wanted information. But as there are different views entertained by some of us; I will also give my own views and that of some others on this point; I have given it as much thought, probably, as any other brother, and my own feelings have been hurt by my brethren preaching and contending for their experience and peculiar opinion of the Scriptures at the expense or sacrifice of his brother, who, probably, has as much scripture to sustain him as they have.

Now I see no use in contending for these points, whether the spirit be received before or after baptism, unless we wish to cause divisions; and this I hope is not the case. Therefore, for the purpose of reconciling these extremes, I have taken my pen to notice the arguments on both sides, and see if a union of sentiments, as well as experience cannot be gained, with a great deal of scriptural argoment in its favor. Those that contend that baptism is for the remission of sin, or in other words, to get them remitted, argue thus: that no one can receive the Holy Ghost before his sins are remitted; and that we must be baptized, before we can get them remitted; in proof for which they refer you to the baptism of our Savior, at which time the spirit was received after baptism, and again they refer you to St. Mark, 16: 16. also Acts, 2: 38; 8: 14; 19: 1, 7; 22: 16. Also Rom. 6: 3 5; Gal. 3: 27; also, Col. 2: 12; 1 Peter, 3: 21. They also contend that inasmuch as John baptized for the remission of sins, and that our Savior told Nicodemus that he must be born of water first, that there is no promise until we are baptized, John 3: 5. They also argue that God has a plan and that the conditions are first, Faith, and then repentance and baptism; and that nothing short of this will do on our part, and that if we do our part, God will be as good as his word and he will do his, which is to pardon our sins; and give us the gift of the Holy Ghost.

The opposite tell us that inasmuch as we are all sinners by nature, we must be born again and that like our Savior we should be born of the spirit first; and that then, to fulfill all righteousness we should or must be born of water or be baptized as an outward figure of an already inward regeneration. In proof of which, they refer you to Matt. 1: 20; 3: 11; Mark, 1: 8; 16: 16; John 1: 33; 3: 5-17; &c.

They argue that the reception of the Holy Ghost is through faith, and faith alone; and that the remission of sin and the reception of the Holy Spirit (or Ghost), is an instantaneous act and they separate it from water baptism, referring us to the language of John the Baptist; also, Acts 8: 14-18; 19: 1 7. The reason they give for them not receiving the Holy Ghost before John's baptism, is the 39th verse of the 7th chapter of John's Gospel. They contend that remission of sin and the gift of the Holy Ghost is the special gift of God, referring us to Eph. 2: 8. They claim that God has a plan of salvation and that Paul taught it; which was repentance toward God and faith in the Lord Jesus Christ; and that Peter, who was formally a Jew, and put a great deal of stress in works, was miraculously convinced, by the sheet let down from Heaven, that God was and is no respector of persons; and that if Peter formally believed that baptism was for the remission of sin and the gift of the Holy Ghost, he must have changed his mind, or he would not have baptized Cornelius. Acts 10: 47, who had received the Holy Ghost, unless for the purpose of carrying out God's plan of salvation; and if so, we see that baptism follows the gift of the Holy Ghost.

Thus my brethren, you can see that both parties have a "thus saith the Word," for their positions. And while we are contending for either of these plans, which are our own experience, and limit God's power to save; we offend each other, and oft do injustice to the truth or word of God. Therefore, I hope to be heard on these important subjects. One is baptism of water, and the other is baptism of the Holy Ghost; and to get an understanding of these subjects, we must find the design of water baptism, and the method of obtaining the Holy Ghost.

In the first place we see that in order to reconcile scripture we must look at some passages as being figurative and others not, or else we would make God a changeable being, and partial. Yes, if we do not admit of using passages in a figurative sense, there would be a flat contradiction in the scripture, and I, for one, would be an unbeliever. But thanks be to God, it is easily reconciled to the impartial seeker, whose eyes have been opened; who has tasted of the good word of the Lord, and who has the witness of the spirit in his breast.

First, Baptism or the design of it, in many passages, must be considered in a figurative light to denote our internal cleansing, and thus becomes a beautiful emblem of our moral porification. Hence, Peter speaks of being baptized for the remission of sin, Acts 2: 38, and of its being the answer of a good conscience toward God. 1st Peter, 3: 21. Ananias says to Saul, arise and be baptized and wash away thy sins, calling on the name of the Lord. Acts, 22: 16.

2d. Again in baptism is made a formal and practical profession of christianity. On this account the convert is said to baptized in the name of the Lord Jesus, Acts 2: 38; 8: 16; 10: 48; also, 19: 5; i. e., into an acknowledgment of his authority and character. Having this understanding as to the design of baptism, Paul, in order to quell a difficulty, respecting ministers at Corinth, reminds the Corinthians that they were baptized into Christ, and not in the name of Paul.

3d. Baptism constitutes a visible line of demarkation between the Church and the world. Those who become Christ's disciples are required to "confess him before men," and identify themselves with his people. Jesus taught the entire separation of his Church from the world in many passages, John 15: 19; 17: 6, 9, 20, 21, 18: 36. So did his disciples teach, 2d Cor, 6: 14-18. The baptized having thus came out from the world, are said to have put on Christ, Gal. 3: 27. Also baptism is represented as a symbol of death to sin and resurrection to newness of life. Such is the representation in Rom. 6: 1-5; Col. 2: 12; "Baptized unto his death, i. e. into a conformity to Christ, with respect to his death." &c.

Thus we can plainly see that it is an outward figure or sign of an inward regeneration; and cannot produce the internal, as is frequently argoed by some, neither should we argue that the internal should be felt before baptism, but teach that God giveth the internal, (or spirit), and that his power is not limited by any figurative passage of scripture, but that he will impart the Holy Ghost to all them that ask for it, Matt. 7: 8; also, Luke, 11: 13, Seek for it, Matt. 7: 7-8; Luke 11: 9-10, and strive for it, Luke 13: 24. Yes my dear brethren, it is the special gift of God; as was predicted by the Prophet Joel, 2: 28; Acts 2: 14-18, and was promised by Christ, John 16: 7, and was acknowledged by Peter, Acts 10: 34-48; also, 11: 15-19. Yes the effects of it was seen by the apostles, exactly as the blessed Savior, said: John 3: 8, and should not the same signs follow now that it did then? It was an instantaneous act of the Almighty then, and should it not be now?

Read, Acts, 2: 4-19; 4: 8, 31; 5: 32; 6: 3; 7: 51-55; 8: 15, 17, 19; 9 - 17; 10: 44-48; 11: 15-17; 13: 2, 4, 9; 15: 8, 28.

After reading those passages of scripture, who can deny but that it was felt by the receiver, and seen (or the effects of it), by the spectator? Can all of our brethren testify to the time when they received the spirit? If not, they are behind the Apostolic mark. How seldom do we hear the language of the patient Job, "I know that my Redeemer liveth." Or that of the Apostle Paul, "For we know," &c., Cor. 2: 5. How seldom do some of our preachers, select a passage of Scripture relating to the internal nature? And if by chance, they do, what great stress is put upon some word, on water, for instance, before spirit in John 3: 5; while the following Scripture, show to the unbiased mind that the birth the Savior spoke of was a spiritual one.

I might write a great deal more on this subject, but I do not wish to trespass but merely to do my duty, which duty is to correct any error that may exist in our own fraternity. This I have done in love.

And now in conclusion, I would say to all who wish to gain a spiritual relationship with Christ, seek, ask, strive and knock, and unless you can exercise faith it will all be in vain Faith is the key that unlocks the door to our hearts; therefore my advice would be to wrestle like Jacob of old, or like the woman who troubled the judge. Continue to ask until you can lay hold on the promise by faith. Paul says, in Romans 5: 5, "Because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us," also 8; 15, "For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption whereby ye can cry Abba Father. The spirit itself beareth witness with our spirit that we are the children of God." Also 2d Cor. 1; 22, "Who hath also sealed us, and given the earnest of the spirit in our hearts."

Reader, have you this witness, this knowledge of your acceptance in the beloved? You may call it enthusiasm, but I assure you it is the height of enthusiasm to expect to be saved without experiencing those evidences of Divine favor. Oh! do not, therefore, conclude yourself a Christian, merely because you have had some sorrow for sin, have externally reformed, have been baptized, and because you belong to the church, and partake of her ordinances. All these things are good in their place, but you must go farther. To have the comforts and advantages of religion, you must have a real change of heart, and when this change is wrought by the eternal spirit, you shall have the inward testimony of the Holy Spirit, that you have passed from death unto life. Has this radical change been wrought in you? Examine impartially, search deep, build not upon the sand of a false hope.

Thus my brethren, I leave the matter with you, your God and my God. If I have failed in this or any other respect, I wish to be apprised of it,

for I know that we must work while it is day, for the night will soon come when we must render an account of our stewardship.

JOHN F. STAMY.

REMARKS. We publish this production because he desires to be heard, and believe him to be honest in his convictions, though like a great many other good people, a little wrong shipped. We do not wish to rob our dear brother of the consolation of the Holy Spirit, but he should be careful not to ignore the terms upon which it is promised. Brethren, let us ever remember that obedience is *better* than sacrifice. This thing of asking, wrestling and praying for a thing before we are willing to comply with the terms upon which it is promised does not speak well of the applicant, neither is it in harmony with the teachings of Christ. It was all right with those who were not informed of the conditions, but to us who have the plan of salvation revealed it is said, "Repent and be baptized every one of you in the name of Jesus Christ, *for the remission of sins*, and ye *shall receive* the gift of the Holy Ghost." All this jangling about when we are to receive the Holy Ghost and its effects is from a misunderstanding of terms, and all that is needed to reconcile the whole matter is to give the subject an intelligent, careful and prayerful consideration. Is the Godhead divided? Most certainly not, but it has different offices, and differworks to perform to accomplish the same end.

The first office of the spirit is to reprove the world of sin. Jno. 16: 8. In other places this is termed the drawings of the Father. "None can come unto the Son except the Father draw them." This "reproving" and "drawing" is the first moving cause of the sinners turning to God or his conviction, repentance and conversion. Conviction and conversion are frequently taken for regeneration, hence the different opinions in regard to the reception of the Holy Ghost. The reprovings of the spirit and conviction of the sinner produces results governed by circumstances. If a man be grossly wicked or altogether indifferent to religion, or wrongly taught, the light of the spirit will be so powerful as to strike him down as it did Paul, but to such as have been bro't up in the true faith and properly taught, the effects will be quite different. In this condition, the soul is *led* by the spirit to Christ the same as the children of Israel were led out of Egypt by Moses, to the Red Sea, a beautiful figure of baptism, but they received not the law until they were baptized unto Moses in the cloud and in the sea, neither has the sinner the promise of receiving the gift of the Holy Ghost in its second office until after he is buried with Christ in baptism. It is not rational, or reasonable that a child should receive a law before it is born, and just so little can an unborn sinner receive the gift of the Holy Ghost, which is to lead him into all truth, before baptism. Here comes in a nice point and one that has given rise to all the different opinions in regard to this mooted question. It is the *same* spirit performing different offices. In the first place it, like Moses led the children of Israel from under the Egyptian bondage through the sea of deliverance, leads the sinner from under the bondage of satan through faith, repentance and baptismal regeneration. As the Israelites were delivered from their enemy in their baptism, so the sinner is delivered from the power of sin through his burial with Christ in baptism. As Moses delivered the law unto them and led them towards the promised land, after their birth, so the Holy Spirit unfolds to the new born child the truths contained in the plan of salvation, and leads it toward the heavenly Canaan. What the feelings of the Israelites were when informed of their conditional salvation, we are not told. Those of an excitable disposition may have shouted and made visible demonstrations of joy, while others may have accepted it in a regular practical way and entered the journey with a good will, after making the necessary calculations. Just so it is with sinners when the power of salvation is first impressed upon their minds, some are all feelings while others are all practical. There is not so much in how a man receives a message, or what his feelings are, as how he carries out the spirit and direction of that message. So it is with the sinner. It does not matter whether, at his conviction, he shouts, cries or prays, but if he wishes to be saved he must accept the terms contained in the message of salvation.

We do not fully understand the position of our brother, but if he thinks a man can receive that spirit, which is to lead into all truth, before he is born, we will most certainly differ with him, but if he will accept the spirit in its different offices, first, as a leader, and secondly, as a teacher, then we will call it only a difference of comprehension, and hope that by a friendly interchange of ideas we may all be enabled to see eye to eye.

Our dear brethren should be careful in expressing their views on that subject as we may entertain extreme views on either side. Let us preach the Word, and if that is accepted the Holy Spirit *will* be given, and we know of no better evidence that we are in possession of that spirit and that the love of God is shed abroad in our hearts, than that given by our Savior; "If ye love me, keep my commandments."

DEATH.

What a solemn thing is death. All must die, there is no alternative, but how many live as though they were to live always on this earth. The grass of the field and the leaves of the forest all tell us they are passing away to return no more until gentle Spring comes again. So with us, we are passing away, soon the time and place that now knows us will know us no more. Soon these bodies of ours will lie in the cold embrace of death; soon, ah, perhaps very soon, the hand that writes these few imperfect lines will soon be still and cold in death. These eyes that are now permitted to look abroad upon the works of nature will perhaps soon be closed to the things of this world; this heart that now throbs so freely will soon be stopped; this body will be but a lifeless lump of clay, fit only to dwell in the silent grave and be food for worms. But where will the spirit go? If prepared it will go to the bright mansions on high, if unprepared, it will have to take up its abode in the dark dungeons of despair. What a good thing to be prepared to die, and what an awful thing to be unprepared. Those of us who profess to be pilgrims and strangers on earth, let us take courage, and march boldly on, the warfare will soon be ended and the victory won.

And you my friends who are still sporting upon the barren fields of sin and folly, let me entreat you to make haste and make your peace calling and election sure. What would be your awful condition if called upon to leave this world? Serve the Lord while you are young, you will never regret it. One day spent in the service of God is better than a thousand spent in sin. Perhaps you may think you have a long time to live in this world,—that it is time enough for you to be a Christian, but you may be mistaken, ere you have time to think you may be hurled into eternity. You know not what hour death may come and claim you as his victim. How many when they come upon their dying beds would give the whole world, if they possessed it, for just one hour of time to make their peace with God, but it is not granted them. How would your fathers and mothers, brothers and sisters and friends rejoice to see you turn from your evil ways, and best of all the angels in Heaven would rejoice over you. Make haste and delay not for the hour of death may be near, much nearer than you think.

"Turn mortal turn, thy danger know,
Where'er thy foot can tread,
The earth rings hollow from below
And warns thee of her dead."

M. C. K.

YOUTHFUL SMOKERS.

What can be more disgusting to a person while walking along the streets than to see boys scarcely fifteen years of age, standing upon street corners puffing lighted cigars, with volumes of smoke issuing from their mouths. If there is anything I dislike it is to see a young man the victim of this terrible habit, which helps to cut down youth in its vigor. The use of tobacco in most cases, creates a taste for intoxicating liquors, and leads its victims down the broad path of destruction, finally plunging them into the most slavish of all habits—intemperance.

I will close by giving the boys a little advice, which is, don't smoke, or hang around street corners. If you do, you will learn to swear, steal, talk slang, etc., and your good character will leave you in a short time.—*Young Folk's Rural.*

SILENT MINISTRY.

There is much of this in the world; much faithful, loving service approved only by God. Of such the Master says: "It shall in no wise lose its reward." This silent and effective ministry is well illustrated in the following anecdote:

"There was once," says Dr. Smith, "a colored woman who used to sit in one corner of the gallery on the Sabbath, and single out some young man as he came in at the door, and pray for him till she saw him come forward to join the church. Then she dropped him and singled out another, and prayed for him in like manner, till she witnessed a similar result. Then she dropped him and took a third, and so on, till at the end of twenty years she had seen twenty young men join themselves to the Lord in a perpetual covenant—young men with whom she had no personal acquaintance whatever. This fact was disclosed to her pastor on her death bed."

He that is good, will infallibly become better, and he that is bad will as certainly become worse; for vice, virtue, and time, are three things that never stand still.

INNATE INNOCENCE.

Adam's Guilt not Imputed to his descendants.

CHRIST'S VICARIOUS SACRIFICE NECESSARY ONLY FOR ACTUAL SIN.

"As by the offence of one, judgement came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life." Rom. V. 18.

"As in Adam all die, even so in Christ shall all be made alive." 1 *Cor. xv.* 22.

Many similar passages all have the same meaning. Adam's transgression, and Christ's atonement are frequently contrasted and compared. Sin and salvation are often placed in antithesis. From the first clause of the antithesis is deduced the doctrine of Original Sin, Total Depravity, or Universal Condemnation. If this be admitted, the second clause must establish the doctrine of Universal Salvation: for *as* with one, *even so* with the other. No one, but a universalist, contends that all men *shall* actually be saved through Christ's atonement, whether they will or not. Only such as accept his terms can hope for his promise.

Lo, no man sins, save through his own will and choice; knowingly, just as Adam did. The true meaning is, that, like Adam, all men *may* sin; so through Christ *may* all such be saved. If the common dogma be received, that one man damns us all without our fault or knowledge, there is no escape from the conclusion that another man saves us all without our knowledge or effort. But this conclusion is wrong: hence the promise is false. Adam's guilt is not imputed to his descendants.

Whether the account of Adam and his Fall be a strict statement of actual fact in every particular, or a mere moral fable, matters not.

The lesson taught is the same, viz: that man is born *guiltless*, but that he may become *guilty* by his own conduct. Every infant is as innocent as Adam was before his fall. Each descendant of Adam partakes of his qualities and characteristics: that is, each one of us is created pure and innocent; with the germ of sin, or evil tendency, it is true: but also with the germ of virtue, or good tendency. As in Adam's, so in each one's individual case, the contest between this Good and this Evil Spirit is decided for himself alone. And each one is held guilty, only so far as the evil overcomes the good in his particular individual case. The choice of Good or Evil is offered to each one for himself: and he alone is responsible for that choice. He is accountable only for his own "Actual Sin," and not for the "Imputed Sin" of Adam. "God will render to every man according to his *deeds*." Ro. II. 5-11. Adam's guilt is not transmitted any more than the guilt of our immediate parents. What an intolerable burden of guilt would crush each one of us, if the accumulated load of all our forefathers were imposed upon us! Truly, then, each child, in the language of the old divines, were "a lump of sin," and "worthy of God's wrath!"

What a fetid stream of evil, concentrated from all the innumerable crimes of all our ancestors, must flow through the heart of each of us!

What an inexhaustible fountain of corruption must have swelled and sprung up in Adam, that he could have contaminated and poisoned all the numberless rivulets of human life!

What a monster of vice must Adam have been! What imps of Satan must each of us be!

"The son shall not bear the iniquity of the father." Ezek. XVIII, 20.

Certainly, physical consequences are visited upon the children, as well as moral qualities or dispositions. The child of a drunkard is apt to inherit the depraved appetite of his father.

But can any justice condemn that child for being a drunkard, unless he actually becomes one?

The *tendency* to crime may be transmitted by inheritance; but not the crime itself, or the guilt thereof.

The sins of the fathers, and the virtues also, be it remembered, are visited upon the children by example more than by blood. Especially is this fact observable in religious opinions and forms of worship. In such matters, early education enforced by the father, and sanctioned, yea, sanctified by the mother, is apt to make a lasting impression. Hence the 2d commandment was particularly applicable in those times of idolatry.

It will be observed that vice and virtue are again here placed as correlatives. The virtues of the parents are shown in the children even by a more extensive promise; as to *thousands:* while the evil influence seems to be comparatively limited: as to the third and fourth generations.

The stronger tendency as well as the stronger inducement to virtue is frequently set forth. St. Paul repeats that while, like Adam, many will give offence, much more shall the grace of God, through Jesus Christ, abound unto many. Not only declaring that many more persons in number will receive the blessing than the curse; but also that the punishment will not be commensurate with the reward—the reward so far exceeding.

Two conditions are necessarily precedent to the commission of sin, or violation of God's will, in every man's case:

1st. He must be *compos mentis*, of a sound mind; capable of judging right from wrong.

2nd. He must be informed as to what is right, and what is wrong: must know the will of God.

Infants escape condemnation under both conditions: the heathen under the latter surely; for they have had no Revelation. St. Paul says, "Sin is not imputed where there is no law." Ro. V. 13.

It is perfectly plain that Christ's sacrifice was not necessary for either of these two classes. They cannot be "sinners." "He died for "sinners" alone. "The whole need not a physician. I am not come to call the righteous, but sinners to repentance." Matt. IX. 12. Mk. II. 17. Lu. V. 31.

As in the commission of sin, even so in the acceptance of salvation, two conditions are necessarily precedent.

1st. The person must have discretion.

2d. He must have a knowledge of the terms offered by Christ.

Else how can he believe?

As we can be saved only by believing on Christ, and complying with the offer of his redemption; so we can sin only by knowingly and willfully violating God's law. Knowledge and discretion are in each case presumed to exist. The choice is offered to us all: we can sin or not, as we will; we can accept salvation or not, as we will. As salvation through Christ is not forced on any one without his knowledge or consent; so sin through Adam is forced on no one without his consent.

This view of our creation and redemption does away with the necessity of those fictions of the Fathers of the Church, as that we are created deserving of God's wrath; the doctrine of total depravity or original sin; its horrible consequent infant damnation, and in return its humane consequent baptismal regeneration.

Man's sense of justice revolted at the dreadful dogma of condemnation of the innocents, and forced the said Fathers to provide an easy though absurd method for their salvation, viz: baptismal regeneration. (See Epis. Prayer Book, infant baptism.)

Or, if universal condemnation be insisted upon, then the heterodox view of universal salvation would seem the most logical, as well as the most agreeable. The true interpretation of the scriptures discards all such human inventions. We would raise no doubt as to the authenticity or credibility of the Holy Word. God's will is certainly revealed so plainly, that none need err therein. But the Bible, as we now have it, has passed through many languages and many hands, and consequently many different versions and renderings exist.—The authorized version of the English Church, known as King James' Bible, the one now in general use with Protestants, was not made till the 17th century. In it there are many recognized mistakes, inaccuracies and interpolations; many passages regarded as by no means "*inspired.*"

In 2 Timothy, III. 16., the translation is, "All scripture is given by inspiration of God." There is preponderance of authority in favor of the rendering—"Every writing, which is inspired, is also profitable, &c." An assertion which no one could doubt. (Vid. Smith's Bible Dict. Scripture, Bible, Version, &c.)—It must be borne in mind that St. Paul wrote that passage long before the "canonical" scriptures were separated from the "apocryphal," yes, even before some of the "canonical were written. He could not have included the whole of one Bible, or excluded every other writing. The Jewish apocryphal books are still received by the Roman Catholic Church as canonical, but not by the Protestants. While Protestants agree generally as to what books are canonical; they differ radically as to the interpretation of many passages. Which interpretation is inspired? Is it contended that the collection, translation, selection, and compilation of the authorized version alone were all inspired? However, the fundamental truths of the Gospel are plain; and all other inspired writings will adapt themselves to them. God says, "It is not good that man should be alone."—Gen. II. 18. Paul says, "It is good for a man not to touch a woman."—2 Cor. VII. 1 God commands us to multiply and replenish the earth. David says that he was "shapen in iniquity and conceived in sin." Now shall we yield obedience to God's express authority, and to the demands of our very nature; or defy both and cease to propagate our kind, through some fanciful interpretation of the opinions of our fellow men? Plainly, these opinions, if inspired, have been grossly misinterpreted; as the doctrine usually taught from them is anything but inspired. They must be made to conform to the order of God and nature, or they must be set aside as uninspired. It is difficult to understand how any christian who adopts Paul's doctrine, as taught in the IX Article of Religion of the P. Episcopal Church, can conscientiously do otherwise than follow his example also, and lead a life of celibacy. If David's writings are all inspired one would suppose his deeds were also, for actions speak louder than words.—And while we admit that instruction may be gained from both, surely we are not taught to imitate his *conduct* in all things. Examples of vice are given for our avoidance, as well as examples of virtue for our guidance.

The LI Psalm which contains the words referred to, was written by David just after he had committed his great crime, and Nathan had condemned him therefore so plainly by parable. Hence David's deep contrition and ardent temperament would naturally seek relief in extravagant poetical expressions. If we will understand him to assert that he inherited a *disposition or liability to sin*, all apparent contradiction to our theory is reconciled. The Jews drew from this beautiful Psalm no such dogma as the crime of conception; the corruption of the mysterious Holy of Holies of our nature. There is ample ground for the explanation of the expression of David's remorse or of Paul's asceticism.

The germ of good and the germ of evil are inborn with every one. And the strife between the two for development is made in every one's life. "When I would do good, evil is present with me." Yes, and when I would do evil, good (in the form of consoience) is present with me. There is original virtue as well as original vice.

Christ says of those who have not already developed this original germ of sin, that they are of the Kingdom of Heaven, and he assures us that we can in no wise enter therein except we become as innocent as those little ones.

Youth's Department.

A WORD FITLY SPOKEN.

A wonderful deal of good comes from what Solomon calls a word "fitly spoken." The Hebrew for "fitly spoken" here means "set on wheels." All our words are set on wheels. If they are good words, they are wheeling on for good, if they are evil words, they go wheeling on for evil. Remember this.

One day a boy was tormenting a kitten. His little sister, with her eyes full of tears, said to him, "O Philip, don't do that, it is God's kitten!"

That word of the little girl was not lost. It was set on wheels. Philip left off tormenting the kitten, but he could not leave off thinking about what his sister had said.

"God's kitten, God's creature—for he made it," he said to himself; "I never thought of that before."

The next day on his way to school he met one of his companions beating unmercifully a poor half-starved-looking dog. Philip ran up to him and before he knew it, was using his sister's words, saying, "don't do that, Ned, it's God's creature."

The boy looked ashamed, and tried to excuse himself by saying that the dog had stolen his dinner.

"Never mind," said Philip, "you shall have a half of mine."

So they went on their way to school together and soon forgot all about the dog.

But Philip's words had been set on wheels again, and much good was to follow from them.

Two persons were passing just as Philip spoke, and they heard his words. One was a young man in prosperous business in a neighboring town; the other was a dirty, ragged, miserable looking creature. He had got into the habit of drinking, and in consequence of this had just been dismissed from his employer, and was going home, feeling very unhappy and despairing.

"God's creatures!" said the poor fellow, and it seemed a new idea to him too. "If that dog is God's creature, then I'm God's creature too, and he will help me if no one else will."

Just then he came to the tavern where he had been in the habit of wasting his money, and then going home to abuse his family. He stopped a moment—the temptation was very strong to go in, but the new thought was stronger. "No, I'm God's creature," he said to himself, "I'll go in there no more." And he went on toward home.

His wife was astonished to see him come home sober, and still more when he burst into tears, saying that he was a ruined man, but was determined to give up drinking, and try, by God's help, to be a better man.

Just then a knock was heard at the door. It was the gentleman of whom we have just spoken. He had heard Philip's words too. They were words on wheels to him. They went rolling after him. He could not get away from them.

"This is one of God's creatures, too, he said to himself, as he looked at the poor ragged man who was walking before him. 'He looks as if he needed help," he went on to say, and perhaps I can give it to him."

This led him to follow the poor man to his home. He offered him work. This was thankfully received, and faithfully done. This poor fellow kept his resolution. He never was found in the tavern again, but became a sober, industrious, useful happy man. And the simple words which that little girl set on wheels when she spoke to her brother were the means of doing all this good.—*Dr. Newton.*

ONE THING AT A TIME.

BY C. C. VAN HORN.

If you would be successful in any occupation, never commence any piece of work to leave it and begin something else, but stick to one thing till it is done. This plan will prove decidedly advantageous. We often hear men, farmers especially, complain of having so much work to do that they don't know where to begin. There is where they are delinquent. Every farmer should the first thing in the morning, make a programme in his mind of the work to be done during the day. Then work with energy and determination until that plan is completed.

Thus you see, he will know just what to do first, and when night comes he can say, with the poet, "Something attempted, something done." But the men who are always commencing and seldom finishing, though they are exact in everything else, will never be very prosperous.

Boys are apt to mix work and play together a little more than is considered beneficial by their parents or teachers. "One thing at a time," boys. If you have a lesson to learn, go to work, study diligently till you have mastered it; after which, if you have any time to play you will enjoy it wonderfully.

"Work when you work,
Play when you play,
This is the way
To be happy and gay!"

LOVE OF HOME.

The heart has memories that never die. The rough rubs of the world cannot obliterate them. They are memories of home—early home. There is magic in the very sound. There is the old tree under which the light-hearted boy swung many a day; yonder the river in which he learned to swim; there is the house in which he knew a parent's protection; nay, there is the room in which he romped with brother and sister long since, alas! laid in the cemetery in which he must soon be gathered, over-shadowed by yon old church, whither with a joyous troop like himself, he has often followed parents to worship. Why, even the very schoolhouse, associated in youthful days with thoughts of tasks, now comes to bring pleasant remembrances of many occasions that call forth some generous exhibitions of the noble traits of human nature. There is where he learned to feel some of his first emotions. There, perchance, he first met the being who, by her love and tenderness in life, has made a home for himself, happier even than that his childhood knew. There are certain feelings of humanity, and those, too, among the best, that can find an appropriate place for their exercise only by one's own fire side.

Let your prayers be as frequent as your wants and your thanksgivings as your blessings.

The pebbles in our path weary us and make us foot-sore more than the rocks which only require a bold effort to surmount

OUR CORRESPONDENCE

A Reporter is wanted from every Church in the brotherhood to send us Church news, Obituaries, Announcements or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our invitation is not personal but general—please respond to our call.

Notes of Travel and Jottings by the Wayside.

BY J. S. FLORY.

On account of an unusual number of visitors last week, we got our correspondence a little mixed. The following "Notes of Travel" should have been inserted last week, and those of last week should have followed. Editor.

Dear Pilgrim:—On the morning of the 23rd of August took the train, at Falls of Kanawha for Charleston, where I arrived after a few hours ride. Met with brother Starkey, who took me to Twomile school-house, preaching at 11 A. M. and 4 P. M. Preaching at Methodist church, some two miles up. Sunday 25th, at 11 o'clock, preached the funeral of sister M. A. Edens to a large concourse of people at Piny Point school-house. Sister Edens came from Franklin Co., Va., a few years ago, to Kanawha, W. Va. Her name formerly was Smith. She died June 12th, 1872, aged 40 years. Left an infant eight months old. She died rejoicing in the strong hope of a glorious inheritance in Heaven. Her last words were,

"Sing, Children of the Heavenly King."

At night preached in a school house in another neighborhood, to a good congregation of attentive people. Went home with brother Starkey to Charleston. Meeting in the city next day at 11 o'clock A. M. After meeting, brother Perry took me to his home, nine miles down the river. Preaching at night in the school-house near by. Went home the next day with brother Starkey. Spent some hours with sister M. Haws and friends in Charleston. In the evening took the train and returned to the Kanawha Falls. Set out on foot after night with company, and crossed the Cotton Mountain. Arrived at brother David Harshbarger's at 12 o'clock at night. Home next day found all well.

September 7th, in company with brother Joseph Hutchison set out for Summers county. Meeting at 11 o'clock A. M. at brother J. Martin's. At night at Lick Creek meeting-house. Next day at the same place Methodists were carrying on quarterly meeting, and inasmuch as I had given away upon former occasions to them, many of the people urged we should ask for a division of time upon the occasion as he had an appointment elsewhere in the afternoon. I, as courteously as I could, made the request. But, nay! The presiding elder, in whom self-esteem seemed to have the ascendency over "Do as you wish to be done by," in an abrupt manner, proposed to leave the house, unless the trustees would grant him full privileges. But one trustee was present. He refused to decide the matter in that way. Seeing the confusion about to arise I yielded all

rightful claims I had to the hour to the unyielding party. But no, the Rev. Elder would not condescend to accept of it from us, so he "Bolted," giving evidence that anger had the place charity should occupy. A number (to his eyes no doubt distressingly small) went with him. The house which was quite commodious, was left to us full of people, with some about the doors and windows. So we had nothing more to do than to attend to the services, trusting in the Lord. Much interest was manifested. I much regretted the occurrence that took place there, but I was assured on every hand that I was not to blame. At 4 P. M. had meeting at Hutchison's, school-house, from which neighborhood next day brother Hutchison returned home. I went to Greenbriar county, and returned home Tuesday night.

Following Friday, the 13th, in company with wife and others, set out for Meadow bluff, Greenbriar county. At 3 o'clock P. M. attended meeting at brother C. Masters'. Next morning "as it began to dawn toward the heat of day," in company with brother A. Evans, we set out on our route. At 12 o'clock we had distanced near 30 miles, and at 2 we were at the Blue Sulphur Springs. Preached to a large congregation, baptized two persons and willing ones, and returned to brother John Forren's. Wife, and the rest of the company we had left back, arrived about 3 o' clock; also brother C. Masters with them. Public preaching announced at 4 P.M. At night had a communion season with the dear members of the section. We felt it was good to be there. Had indeed a good meeting, but we were much disappointed in not meeting "strange" ministering brethren, as we expected. Next day had two meetings at a school-house near by. Good turn out of people. All night with friend D. Huff. Early next morning set out "homeward bound." At 2 P. M. arrived at sister Master's, Fayette county. At 4 P. M. public service commenced. At night had a lovefeast, or communion season. In spirit we enjoyed the sweet communion we there had with fellow citizens of the saints of that household of God. But in body we were in a suffering condition, having contracted a severe cold, and having to labor so much, owing to which we had to recall our next day's appointment at same place. This we done much to our regret, as well as to that of many others. Returned home next morning, Tuesday. Thursday following our communion meeting commenced at our meeting-house. Met with brother Wm. Baily, of Raleigh, who was just recovering from severe injuries received by a fall owing to which he could not labor in the word as freely as he otherwise could. Had a good meeting, but, owing to considerable sickness in the neighborhood, the congregation of spectators was not so large as usual. Meeting next day and choice for deacon. The lot fell on brother Alexander Evens. Next day, Saturday, we went, in company with other brethren, to Raleigh county, to attend their communion. Public service commenced at 2 P. M. Had an excellent meeting, and as good order as we ever saw on such an occasion. A large congregation was out. Next day, after the meeting closed, we returned to Fayette county. Next day preached the funeral of a little son of brother Isaac and Dehlia Roach, who, had he lived until that day, the 23rd of September, would have been five years old. Yesterday, 29th, preached the funeral of sister Harriet Davis, (lately Smith) aged 49 years. After meeting returned home much fatigued and worn by continued labors in the Master's cause. In the four communion meetings above mentioned the burden of ministering in word and the sacrament fell to the lot of your unworthy writer. The past summer's campaign has been to me one of unusual activity in the field of the Lord, and now we feel like a few weeks' of recreation and rest to our tired energies will be in place. To-day we start on a traveling tour, and next you may hear from me from the plains of the "Far West." Until then, farewell, hoping the grace of God, who, deserves all praise for His goodness, will be with us and you all now and forever.

J. S. FLORY.

HAMILTON, Mo. }
Oct 11th, 1872. }

Dear Editor of the Pilgrim:—The long looked for time of our Lovefeast is about here. Preparations are made and we are having pleasant weather, and already we have the soul cheering news that our beloved brother, J. S. Flory will stop with us on the evening train and still more brother Peter Overholtzer is in town ready to go along to meeting in the morning. We retire for the night, feeling refreshed in our souls, assured, if the Lord will, and we live, we shall have a feast of love indeed and one long to be remembered.

Saturday Oct. 12th after some refreshments, preaching at 2 o'clock, good meeting. Evening, large congregation and good attention to the word spoken, after which some said, the Brethren spoke the sentiments of their mind exactly.

Sabbath Oct. 13th, preaching at 10 o'clock by Bro. Overholtzer, Gibson, Glick and others. After some refreshments were set forth, many of our brethren from a distance returned home much refreshed, Bro. Flory remaining to preach for the Lord and for us at 3 P. M. As for a foundation of his remarks he took, "Where art thou?" He spoke in demonstration of the spirit and with power. Where art thou, O Brethren? Let us be up and doing, there may soon be ushered in, one of the most memorable events in our dispensation. Where art thou? O think of this, aged parents, you whose locks are white with the frosts of many winters. Dear young friends, brethren and sisters, let us think of these things and consider the important question, where art thou? and act wisely, and it shall be well with us both in time and in eternity, where there shall be no more sickness nor separation, pain nor grief, sorrow nor sighing, but there, in that blissful sphere no scalding tear shall ever flow o'er the mourner's cheek and there shall be no sorrowing there.

At the close of our meeting we sang together that good old hymn, "My dearest friends in bonds of love," &c., which we have many a time sung with our beloved brethren and sisters and friends in the meeting house at Duncansville, Blair Co., Pa. upon such occasions. The members there, no doubt remember us yet and our old mother, who so often spoke of them since we left there, but she has gone to reap the rewards of her labors. Our brethren and sisters there may think we have forgotten them but we often talk of you. We lived long among and have many fond recollections of the past. "Love is the sweetest bud that blows." Let love be without dissimulation. Bro. Flory returned to Hamilton with us and remained over night. Took the morning train at 10:35 A. M., homeward. May the God of love and mercy and his blessing accompany him through life and finally bring us all together in the mansion of eternal rest is my prayer.

If the Brethren will drop us a line as they travel through, we will arrange appointments accordingly.

DANIEL B. SELL.

PILGRIM OFFICE, JAMES CREEK PA.
Oct. 19th, '72.

To all my dear and much beloved children, and brethren and sisters in the Union Church in Marshall Co., Indiana, and all others who would like to hear from me. I in the first place will let you know that I received a kind letter this morning from my dear children. The letter came to the office after I arrived there, and I was very glad to hear from you all once more, and am truly thankful to God our Heavenly Father, that you were all well when you wrote, also all of the dear members and neighbors. I do hope and pray that you all will keep well until I shall be permitted to see you all again, if the Lord will grant it to be so. Now I will say to you that I am as well as I ever was, thank God for it.

I will let you know that I got through. I started for Delphi with Bro. John Snowberger and his wife their pleasant little babe, and sister Dillinger, got there in good time for the train, left Delphi at 9 o'clock in the forenoon and got to Ft. Wayne in time for the Express train. Arrived at Altoona on the 15th, at about 7 o'clock, thence to Martinsburg where we were taken to brother Isaac Replogle's for dinner. Thence to the Lovefeast at Yellow Creek, Bedford Co., Pa., commencing at 4 o'clock, met many of our dear brethren there that we had previously known, and finding so many dear beloved members it gave me much pleasure, especially when I got into the church and cast my eyes over the many members, all in order, and seeing the Editor of the PILGRIM and many more that I knew, I thought of entering the door of Heaven, where we shall meet all our dear members, and where we will meet father and mother and all our dear children, O, what a joyful thought! Brethren and sisters and dear children, let us all be ready and prepared that we may be there that sight to see, and be together in the home in Heaven. We had a very good meeting and good order.

I am now at the PILGRIM office, and am well entertained. I hope that my dear children and members will read and take the PILGRIM as I believe it to be the best we can do for our children. I do wish the members in the Union District to do all for the brethren they can.

I think to write every week to let you know where I am and what I am doing. From here I think to go to Dale City to a Lovefeast, and then back to the Yellow Creek Church. I hope dear children you will let me know how you are getting along and give me all the news. Direct your next letter to New Enterprise, Bedford Co., Pa. I will not be home until the last of November. I will now close wishing you all the blessings of God. From your weak but well-wishing father and brother,

JOHN KNISLEY.

Dear Pilgrim:—Would it not be advisable and beneficial to have a church library in each congregation, or at least in each one that choose to have it, thereby giving a greater opportunity for reading matter, especially for those who are scarcely able to buy? But how are those libraries to be furnished with books? Why in the following manner: First, let each congregation have one person to send for all the *Gospel Visitors* said congregation wants, another person send for all the *C. F. Companions* the congregation wants, a third send for all the PILGRIMS wanted in said congregation, a fourth send for all the *Vindicators* wanted in said congregation, and as they all offer premiums for clubs, let them take the extra copies or pamphlets or books according to the amount of subscribers. Second, let those who have in possession books that they can dispose of for a season, lone them to the librarian by taking note or memorandum of the same as a pledge for the return of the same in a reasonable time after demand has been made. Let each person getting a book and not returning it within 30 days pay 5 cts.; if not returned within 60 days pay 10 cents, and if not returned within 90 days 15 cents, and no one to keep a book more than 120 days unless he forfeits the price of the book. There ought also to be a treasurer who should receive all the monies received for the use or price of books, also donations given by those who are favorable to the development of the mind of the children of men. In this way I believe, in a short time, a reasonable library might be established in every congregation that would go into the work earnestly and with a pure motive. And would not such libraries afford something for Sunday Schools and much more for those who are opposed to Sunday Schools?

PRO BONO PUBLICO.

EXTRACT.

Dear Pilgrim:—In giving the ministers names I also inform you that Jeremiah Barnhart is no more. He was a preacher in Roanoak Co., Va. for many years, but is now resting with the holy ones of the Lord. This hope should create within us, at all times, a greater firmness in trying to walk in the way our fore

fathers did. When we reflect on the shortness of our time in this unfriendly world, that it is not our home, it should admonish us all to prepare for death and the joys of the world to come.

Our hearts are made glad to hear from the great brotherhood through the welcome PILGRIM which we receive every week. All hands are ready to take hold of it to see what it has to tell us, and when we find our dear brethren so nearly alike in sentiment and practice it makes us feel that the merciful hand of the Lord is greatly displayed amongst us, though scattered all over the country and seperated by many hills and mountains, but the time is soon coming that we all may meet in that happy place where parting will be no more, so let us all try and be more faithful as the crown is not at the beginning, nor in the middle but at the end.

JOHN MONTGOMERY.

Dear Brethren Editors:—Bro. Flory's tract on baptism, which you sent me, is, in my estimation an able production. By it being circulated, much good might be done, many precious souls brought from darkness to light and from the power of satan to God. I, for my part cannot see how persons after reading it and comparing it with the Word, can still insist on wandering on in their sinful ways on the barren hills of folly and misery. You may send me eight more on baptism, and two on "Mourner's Bench Religion."

H. FRANK ROSENBERGER.
Allentown, Pa.

The Weekly Pilgrim.

JAMES CREEK, PA., Oct. 29th, 1872

THE AUGHWICK MEETING.

Continued.

Next morning at 9 o'clock we again met for worship and preaching. The services were well accepted by an attentive and respectable audience, and we hope there may have some good seed dropped which may bring forth a profitable harvest in due season. The members appeared to be warmed up, active and alive to duty, and we hope the time may not be far distant when there shall be a general shaking of dry bones, and we shall have a goodly report to give of the Aughwick Church.

This church is noted for turning out a large number of ministers, many of whom are now scattered over the Western States and are doing good service for the Master's Kingdom, but like the mother of many children, she has felt the pangs and being necessitated to rally so often from losses, she became somewhat depressed, but we hope her quota is now filled and that the present force may feel content to labor at home.

The present ministers are as follows: Andrew Spanogle, now superannuated, who formerly, was the acting bishop, but now superceded by John G. Glock, who of late is assisted by A. L. Funk and John Spanogle, they having been advanced to the eldership. Next in office is J. R. Lane P. L. Swine, J. B. Garver, Isaac Book, and lately, R. M. Wakefield.

The old stone church which has been standing for several ages, has recently been remodeled and nicely fitted up, with seats, provided with that very necessary part, 'the back," well painted and elevated at the one side and the ends. The aisles are covered with a plain matting which, though it may be considered an innovation upon our time honored customs, seem to be quite a necessary improvement. It is quite as plain as a bare floor, and so completely deadens the foot-falls that persons can pass in and out without either disturbing the speaker or the congregation. We cannot see why a thing of such real benefit is not generally adopted.

After our bodily wants were attended to and the parting hand given, we were taken to the home of brother John E. Garver, where we enjoyed, for a short time, the hospitalities of this kind family (sister Annie makes people feel at home when in her house), after which we were conveyed to Mt. Union where we took the train and before nightfaring, we were at home, feeling well pleased with the trip to the brethren of Germany Valley.

All along the road from Mt. Union to Shirleysburg a large number of men were engaged in constructing a Railroad, and it is expected by the time of another Communion season at Aughwick, we may have the pleasure of going there by steam power. This road will be a great advantage to their community and we hope that their brightest expectations will be realized.

THE HOPEWELL MEETING.

After spending a pleasant night at home and a short time in the office, we again took the train (Saturday morning) for the Hopewell Lovefeast. By 10:30 we arrived at Hopewell where we were met by friend M. Miller, who is a PILGRIM reader and should be a pilgrim, and conveyed us to the home of Eld Jacob Steel where we were kindly cared for until time of meeting which commenced at 4 o'clock P. M. Here we again met a large number of brethren and sisters who convened to participate in the memorable and life giving feast. Here we had the pleasure of meeting our much esteemed brethren Eld. John Knisely and J. S. Snowberger of Ind., who, in addition to Grabill Myers were the ministerial force from abroad. The ministers of Yellow Creek and Snake Spring were also present. The evening exercises were interesting, well attended and good order maintained, and to those who hungered for righteousness it was surely a feast of fat things. After the exercises were concluded we were taken, in company with Bro. and sister H. Harshberger, by their mother-in-law, sister Steel, to her home where we were kindly cared for during the night. The next day, Sunday, we had quite a large and interesting meeting, one baptized and two applicants. This congregation formerly, was quite large but of late has been divided, the new congregation being named Snake Spring and this one Hopewell. If we had any authority we would protest against both of these names, the former on account of its extreme ugliness and the latter on account of locality. The Church is situated near a little village called Yellow Creek, having a post office of the same name, therefore it by all means should be called Yellow Creek Church and probably would have been had not the adjoining district been so named, but this might easily be obviated by naming that New Enterprise Church, after their post office and thriving village near by. Think of it brethren and see if you cannot find a prettier name as a substitute for Snake Spring, and change the other two. It may be the means of avoiding future inconveniences and give to each a proper postal location.

SPECIAL NOTICE.

Remember, all subscriptions will run out at the end of the year, or the time subscribed for. Those wishing to continue their subscription will please do it in good time so that we can have the names all properly booked and be ready to commence with the new volume for 1873.

PILGRIM ALMANAC, 1873.

Almost every day we are getting orders for Almanacs from parties who wish to sell them for us. We hereby inform one and all, that they are not intended for sale, but for free distribution among our subscribers. EVERY subscriber for 1873 will get a *Pilgrim Almanac* FREE. These must be supplied first, and then if we find that we will have any to spare, our friends may sell for us. Our agents will all receive sample copies of the Almanac as soon as they are ready for distribution. In some cases we do not know who are agents, therefore if any should not receive sample copies, please inform us. Also, all who wish to become agents will be supplied with copies of both PILGRIMS and Almanacs by informing us of their wishes. The *Pilgrim Almanac*, in some respects, will be the best ever put out by the Church. It is gotten up after the old German or Lancaster Almanac style containing all the *signs* and everything belonging to a regular family Almanac. The astronomical calculations are made by Prof. Ibach successor to Eagleman, the man of Almanac renown. It contains the Centennial or Hundred year Almanac. A number of biographies of our ministerial brethren never before published. A comprehensive ministerial list giving the county to each address. This is an important feature and will greatly aid in determining location, and is also a requisition of the late postal law. On this list we bestowed a vast amount of labor, as can be testified by those brethren who visited our office and examined the hundreds of sheets of manuscript containing the addresses and other information intended for the Almanac. A history of the Brethren, also some old German documents concerning the early churches of Lancaster and adjoining counties, sent by C. Bomberger, and time and place of the Annual Meeting and a large number of District Meetings and much other religious and instructive reading. In every respect, it is a first class Almanac and should be placed in the hands of every brother and sister in the brotherhood and all others who wish a good family Almanac. Remember, every subscriber to the PILGRIM for 1873 gets one FREE. Please inform the brethren and sisters of this fact and ask them to subscribe for the PILGRIM and get an Almanac FREE.

PERSONAL.

ADDISON BAKER:—We have sent this day, Oct. 18th, to your address, Carthage, Jasper Co., Mo., one copy of the "Emphatic Diaglott."

CROWDED OUT.—There is an unusual amount of interesting matter crowded out this week—correspondence, obituaries, marriages, &c., will appear next week.

JACOB HOLSOPPLE:—Send us whatever he may feel able to pay. If he does not feel able to give you anything, we will expect nothing from you. Thank you for favor received.

Bro. Joseph Amich of Burnettsville, Ind., says that Bro. Quinter was with them at their Communion, had a good meeting, one added to the Church and the spiritual strength of many renewed.

QUERIES.

Did Adam die a temporal death when he partook of the tree of the Knowledge of good and evil? If not, was temporal death pronounced against him after is transgression?

JACOB ZIGLER.

Please give, through the PILGRIM, our reasons for holding close Communion as there are some who are anxious to know why we hold it as we do. G. S. RINKEN.

Why is blasphemy against the Holy Ghost, a greater sin, than blasphemy against the Son? Luke 12: 10.

If a spiritual application of Luke 12: 58, can be made, who are the magistrate, the judge, and the officer and what constitutes the prison.

S. MYERS.

ONIONS FOR POULTRY.

It seems strange that this esculent is so little appreciated, not only for use by the human family, but for poultry. Its curative properties do not seem to be understood, or else are much underrated. And as a preventive, also, it has no superior. A few raw onions, chopped up fine and mixed with feed for young chickens, act like a tonic, and are equally good for old fowls. The tops too, are good. Chop up onion tops and *cives* for the young turkeys. They are a certain specific against gaps, pip, and other ills that fowldom is heir to. Three times a week is not too often to give them a taste—not merely a taste, but a good bite also. Were the use of green food more common among poultry raisers, we should hear of less cases of cholera, roup, gapes, pip, etc.

If sameness of food will engender disease in man, why not in fowls? Feed your fowls as you do yourself. Give them change, variety. Give them onions mixed with other food at least twice a week. It is better than a dozen cures for chicken cholera.

Fowls exposed to dampness are apt to be troubled with catarrh, which will run to croup if not attended to. Red pepper mixed with soft feed, fed several times a week, will remove the cold. Pulverized charcoal, given occasionally, is a preventive of putrid affections, to which fowls are very subject. Pulverized chalk administered with softer feed will cure diarrhœa. This disorder is caused by want of variety in food, or by too much green food. Garlic placed in water which fowls drink is excellent.

SEED CORN.

No one will deny that great care should be observed in selecting seed corn to plant, and yet numbers of farmers never see their seed corn until it is carried to the field at planting time. We think the best plan is to place a barrel in a corner of the crib and throw into it every large and vigorous ear. Shell off about two inches of the large ends, in order to get the largest and most prolific grains. This produces a large and healthy plant, that grows much faster than small ones do.

At husking time select the best ears, and place them where the air will have free access, and the rain touch them not, and there will be no trouble in having good seed for future use

GOOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have enquired whether we keep them for sale, We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for sending them.

How to Live; Saving and Wasting, or Domestic Economy. By Solon Robinson. $1.50.

Life at Home; or, The Family and its Members. Husbands, Wives, Parents, Children, Brothers, Sisters, Employers and Employed, etc. By Rev. William Aikman, D. D. A work which should be found in every family. $1.50. Extra gilt, $2.00.

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Man and Woman: Considered in their Relations to each Other and to the World. By Henry C. Pedder. 12mo, Fancy cloth Price $1.00.

Man, in Genesis and in Geology; or, the Biblical Account of Man's Creation, tested by Scientific Theories of his Origin and Antiquity. By Joseph P. Thompson, D. D., LL.D. One vol. 12mo, $1.00.

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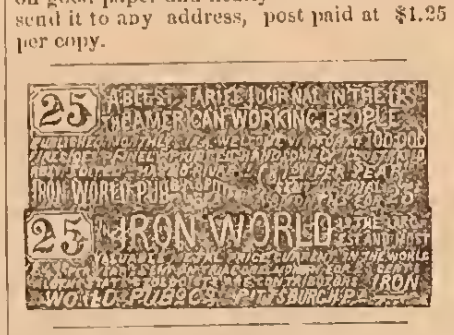

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Oct. 22.

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The Fall term of Salem College will open for the reception of any number of students from all parts on the 4th of September, 1872, Ample accommodations and thorough instruction will be given all students who connect themselves with this College. Good board can be had in good families at $2.50 to $3.00 per week or students can board themselves in clubs at $1.25 to $1.50 per week as numbers have done with the consent of the faculty. Special care will be given students who are far from home.

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MAIL. A. M.	ACCOM P. M.	STATIONS.	MAIL. P. M.	ACCOM A. M.
*le*8 20	LE6 00	Huntingdon,	AR5 25	AR9 10
8 28	6 06	Long Siding	5 17	9 05
8 45	6 19	McConnelstown	5 04	8 40
8 51	6 25	Pleasant Grove	4 58	8 30
9 05	6 37	Marklesburg	4 45	8 27
9 20	6 51	Coffee Run	4 33	8 19
9 27	6 58	Rough & Ready	4 26	8 41
9 39	7 10	Cove	4 12	7 52 29 20
9 43	7 15	Fishers Summit	4 08	7 48 18
10 03	7 35	Saxton	3 48	*le* 7 50
10 10	7 53	Saxton		*ar*7 43
10 27	8 10	Riddlesburg	3 30	6 36
10 34	8 17	Hopewell	3 22	6 10
10 51	8 35	Piper's *Run*	3 06	6 02
11 10	8 55	Tatesville	2 48	6 56
11 22	9 08	Bloody Run	2 33	6 50
11 26	9 12	Mount Dallas	2 29	5 46
11 32	9 19	Ashcom's Mills	2 22	5 42
11 36	9 23	Lutzville	2 18	5 36
11 40	9 27	Hartley's Mills	2 14	5
11 46	9 34	Jamesons	2 07	5
*r*11 22	*ar*9 40	Bedford	LE2 00	LE5 30

JOHN M'KILLIPS, Supt

SHOUP'S RUN BRANCH.

LE10 15	LE7 40	Saxton.	AR3 40	AR7 20
10 30	7 55	Coalmont.	3 25	7 05
10 35	8 00	Crawford.	3 20	7 00
AR10 45	AR8 10	Dudley	LE3 10	LE6 50
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Time of Penna. R. R. Trains at Huntingdon.

EASTWARD.			WESTWARD.	
Hb'g Ac.	9 24	A. M	Cin. Ex.	2 19 A. M.
Mail	3 30	P. M	Pc'f Ex.	7 45 "
Cin. Ex.	6 55	"	Mail	5 40 P. M.
Phil. Ex	11 15	"	W. Pass.	11 52 A. M.

THE PILGRIM.

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The *Pilgrim* is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of *love* and *liberty*, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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VOL. 3. JAMES CREEK, PENNSYLVANIA, NOVEMBER 5, 1872. NO. 45

POETRY.

TRUST ONE ANOTHER.

Look into your brother's eyes, man,
And bid him read your own;
One half the strife of human life
Is born of guile alone!
Deceit creates full half our hates,
And half our love it slays;
Look in each other's eyes, men,
And meet each other's gaze!

Pardon your brother's faults, man,
And ask that he forgive;
Could human sin no pardon win,
No mortal soul might live.
No need of Heaven were none forgiven,
For none would reach its doors;
Pardon your brother's faults, man,
And bid him pardon yours.

Stand by your brother's side, man,
And bid him clasp your hand;
To him be just, and yield the trust
That you from him demand.
How simply wise, with soul and eyes,
To trust and still be true—
Doing to those we love, man,
What we would have them do.

REVERY.

BY MRS. S. H. JAMES.

How I love the hour of twilight,
Twilight dusky, dim and gray,
When the night, with moon and starlight
Gently clasps the hand of day.

Just enough of sunshine lingers;
Just enough of night gloom falls;
Fairy forms, with noiseless fingers,
Loose the doors to memory's halls.

And with reverential feeling,
Pass I through the entrance wide;
While a soft light, often stealing,
Lights the faces, either side.

When I cross death's darkling river,
When my father's voice shall call,
May the golden life chords sever
When the twilight shadows fall.

Wisconsin.

ORIGINAL ESSAYS.

MY LANTERN.

Under the sun, as the saying runs, there are many things: some good, some ordinary, while others are positively bad. I am no cynic, neither am I disposed to undervalue the abilities of any; but sometimes talk a little to show how to use our abilities to the best advantage. You will please excuse me for carrying my "lantern" in broad daylight, but you see, we are living in an age of spiritual darkness, therefore it is dark all the time, only where my lantern is used. Its rays are so brilliant that darkness can have no communion with it, therefore it is a real pleasure to open it and see the imps and hobgoblins fleeing from its presence. It may seem a little strange that I should have the boldness to use it right in the midst of the camp of the saints, but a man told me the other day, that the room for improvement is the largest room in the world, and as we the Brethren, have our full share of that room, we might as well step in and make as good use of it as possible.

Before opening my lantern I must tell my brethren that it makes light so powerful that nothing can be hid from it. I first made use of it at home, and it pleased me so well that I concluded to take it along to the Church. I did not think of opening it along the way, but I was not gone far until I noticed brother A. and B. on their way to church. How nice, thought I, it would be just to open my lantern a little and see what was the subject of the morning, and how ran the conversation.

A. "There is a splendid field of corn, farming such land pays. Now just look at it that field will average, at least, 60 bushels of shelled corn to the acre—put that at the low figure of 50 cents per bushel, and we have $30,00 as the production of one acre."

B. "That looks like making money, but you should remember that to buy such land, you pay $150,00 per acre. The interest for that money is worth $9,00, and then, again we take off the cost of cultivation and pay the taxes, the profit becomes considerably reduced."

A. "Yes, farming on the best of land, is a poor business this year, and was it not that we raise our own productions, we would starve."

B. "Brother C. understands his business and knows how to make the best of everything. Did you notice those large steers he is feeding? On those eight steers he expects to clear $150.00 and he will do it to, if not in dollars and cents, he will do it in a crop of corn and wheat as a result of stall feeding."

A. "Here we are, why how short the distance appeared. There will be a large turn out to-day, I wonder who will do the preaching."

B. "I do not know, but I hope it will not be brother D. I do not know that I have any particular objection to his preaching, but it is so tedious that I can not keep myself awake, how I wish brother E. would preach."

Just here I closed my lantern, thinking how different were the feelings of good old David as he approached the house of the Lord.

I am now inside of the church, but services are not yet commenced. Again I open my lantern, and O, what a sight! I shall not attempt to describe—but the time has come for the opening—the hymn is sung, the prayer offered, and we will now turn our lantern towards the ministers. Behind the desk sits five, representing the hoary head of three-score and ten down to the young man of twenty-two. The old father does not wish to preach and says: "Now brethren there is liberty, and some of you will be to preach to-day."

No. 2. "Brethren, I am not prepared to preach to-day."

No. 3. "I have nothing—nothing at all—did not expect to preach to-day." (*Turns to No. 4, "Will you not preach to day?"*

No. 4. "I have nothing. (*No. 1 sees the congregation getting fidgety and calls out, "Brethren, sing a few verses." The congregation sings and the parlance continues.*) not at all prepared to preach to-day, there is no subject seems to present itself, don't feel very well have a bad cold, and don't feel at all, in order for speaking. (*Leans over to No. 5.*) will you not preach to-day?"

No. 5. "O, brethren don't call on me to speak when there are so many older ones here that can preach much better than what I can."

(*A whole hymn is now sung and no preacher yet. No. 1 calls upon No. 3 thinks it is his turn—and he seeing the invitation has passed around once, now takes the Bible to find a subject.*)

No. 1. "Brethren, sing a few more verses." (*The congregation sings—a subject is found—No. 3 arises.*)

No. 3. "Brethren—sisters—and friends, it appears to fall to my lot to speak to-day, but I can assure you that I am not, at all, prepared. I did not think it would be my turn—would much rather hear my brethren speak, but to show obedience to the elder brethren I will make the attempt. ——

(*He now reads his text and then continues.*) I would much rather have kept my seat as I have had a bad cold for several weeks and do not feel in order for speaking, my mind is somewhat confused and seemed to settle on no particular portion of Scripture. The subject which I read just came to my mind while sitting here, and what I may be enabled to say upon it *I know not*, but by the grace of God I shall try and say a *few* words, but much I do not promise you, and therefore, if I fail I hope you will not be disappointed, &c.

After a half hour of excuses and fifteen minutes on the subject he concludes by saying: "I did not think to take up so much time—will now give it over, hoping that my brethren, who are more able than what I am, will take up the subject and carry it out more fully.

(*He now takes his seat and freedom is again given. No. 2 is ready and arises.*)

"My lantern" has now disclosed enough for once, so I will now close it with the expectation of opening it again to give the remainder of this meeting. I do not wish to have you believe that all our meetings are after this style, but it so happened that "my lantern" was opened on this one, and thought it might be for their benefit and others of the same stamp, if there be any, to see their proceedings and then draw their own conclusions. "My lantern" will open occasionally for some time and may reveal some strange things.

PRIDE AND ITS EFFECTS.

Pride, like many other evil things proceeds from within, out of the heart and defiles the man. Mark 7; 23. Its origin is of Satan who was the first that fell thereby, and because he was envious and lost he towards man, who was created noble and glorious, he endeavored to deceive our mother Eve and by cunning and deceit, persuaded her that they would not surely die by eating the forbidden fruit, and by his haughty and deceitful spirit, he planted in her heart the seeds of pride, for by persuading her that she and Adam, by eating of the fruit, would become wise like God he excited in her a desire to become wise and when the woman saw that the tree was good for food, and that it was pleasant to the eye and a tree to be desired to make one wise, she took of the fruit thereof and did eat." O dear sisters, are we clear of partaking of the forbidden fruit to-day, or are we still partaking of it and handing it to our husbands by insisting on them to build us a very large and fashionable house and have it furnished with all new fashioned and costly furniture, and to have our floors overspread with brilliant and showy carpeting the windows decorated with fine drapery and so on? And when we get all this, we still are not satisfied but we will say; can we not also have a splendid carriage? The husband says "yes wife we are able, we can have it," and goes and gets a grand and ornamental carriage. They ride in it a time or two very nicely with their plain clothes, but now the sister thinks they are not quite fine enough she says "husband shall I make you a nice plaited bosom and a very nice rolling collar on your coat to correspond with our nice carriage? You will look much better when you are to stand and preach the gospel to the people." The husband says; yes you may, I believe I would feel better if I was not quite so old fashioned.

Thus we can see how both parties agreed, the one to hold out and offer the forbidden fruit, and the other receives and partakes of it. Thus men and women fall from the blessed state of humility for God resisteth the proud and giveth grace to the humble. Here we fell through pride, for if we had remained steadfast in humility we would not have fallen, hence pride was the first sin and will be the last to be overcome. O, detestable vice, the source of so great an evil! on which none but the Lamb of God can deliver us! Dear sisters, as we know that Christ has suffered and died and bore our transgressions on His holy head that we might be saved, and we only have the promise if we continue in the faith. Then let us try with all our soul, mind and strength to be faithful in discharging our every duty. Let us try to regain our dear husbands whom we have induced to go so far away from God our Heavenly Father; and O where are our sons and daughters who are going astray and spending their lives in pride and in the gay fashions of a proud world? Like the prodigal son, they will soon come to want—when sickness and death comes.

Yes, dear readers, at this moment we received the intelligence of a young married man being killed instantly. He was a son of John Brenneman, a minister of the Mennonites. Yes, "Be ye also ready for in an hour that ye think not, the Son of man cometh." How the forked lightnings fly and the thunders roar, and the rain in torrents fall! O, how terrible, man and timber being shivered by its power! How awful it must be to the unprepared to see the power of God in this shape. Yes, dear young readers here you can see the necessity of being ready at all times, only make up your minds and say; I will leave all the pleasures of sin and of a proud world and I will arise and go to my Father. Yes, we hear what the loving Savior says: "Behold I stand at the door and knock, if any man hear my voice and open the door, I will come in unto him and sup with him and he with me." O, what a feast, to sup of his divine spirit, which is humility and and love and passeth all knowledge, and which will guide us into all truth. Yes, if we have the spirit of Christ, we will desire to walk in all the commandments of the Lord blameless, and we will desire to work righteousness in humility. David says; "Though the Lord be high, yet hath he respect unto the lowly, but the proud he knoweth afar off. Better is it to be of an humble spirit with the lowly, than to divide the spoil with the proud."—Prov. 16; 19. If we are of a lowly mind, it will be altogether unnatural for us to aspire after high things. Then dear brethren and sisters, is it not greatly to be deplored that this fearful vice, pride, has been so prevalent among us, and like a contagious disease, is carrying off such vast numbers? Daily, we see it increasing and men seeking only great honors in the world. Can we thus gain Heaven? O, could we but take to heart St. John's admonition, "Love not the world neither the things of the world, if any man love the world, the love of the Father is not in him. for all that is in the world, the lust of the flesh, and the lust of the eye and the pride of life is not of the Father but is of the world." Do we not see but too plainly, the pride of life holding many of the so-called brethren under its sway, and is this not a clear evidence of lukewarmness in religion? But God has plainly threatened such to spew them out of his mouth.

I do not believe that religion is alone in plainness of dress, but it is faith and repentance and the leaving off of sin, and to be born of the spirit of God, and then to walk humbly before him and obey every known duty which he has commanded us, but I do maintain that an humble heart no longer desires these useless, gaudy and fashionable decorations, and that we ought to be able to distinguish, at least, the humble Christian from a proud world in general, by their outward department. Therefore, O, ye watchman of Zion, we beg you ever to be mindful of your duty in this your important calling, that you warn the people in due season.

Is it not to be feared that the watchman are oftentimes in fault, that this detestable vice has made such havoc in our churches on the account of slothfulness in warning the people? O, that you would therefore reprove, rebuke, exhort with all long suffering and doctrine wherever you see that it is necessary, whether they will hear or whether they will forbear. Cry aloud and spare not, and lift up your voices like a trumpet and show the people their transgressions and their sins, lest you be found to be like those watchman described in Isaiah 59; 10. I fear that the reason why the watchman are dumb and cannot reprove, is because so much evidence of pride is still found existing in their own houses, in themselves and in their families. If a man knows not how to rule his own house, how shall he take care of the church of God.

And now dear Elders, a word to you. I suppose you have not forgotten the great assemblage at our late Annual Conference, and what a great expense it was to the Brotherhood, but to meet with so many dear brethren and sisters in the faith, it repaid us for the expense. We were truly glad to see you all, and to hear your good and wholesome counsels, and now it is our duty to obey, and I do think dear elders and shepherds over every flock, that it is your duty to watch over all your flocks and, see that the counsels are adhered to as much as possible, not pride only, but every other evil that is calculated to cause disunion in the church. The query came up before the last A. M., Does this District understand the A. M. to mean that we should dispose of our likenesses entirely when it advises us to put them away? See Minutes 1869 Article 21. This A. M. understands the phrase "put them away" to mean to put them out of public sight. The answer is right, but Brethren, why did you not say on the Minutes, and take no more? The young members already say that the A. M. does not say that we shall not have our likenesses taken, but that we should only put them out of public sight. Young members do not go to much pains to hunt up back Nos. to find something that will condemn them, therefore they should be heartily admonished to abstain from every appearance of evil, especially from vain and lifeless pictures. Some may be seen which are very unsuitable, such as portraits of military heroes and officers armed with instruments of death. The tables also are often strewed over with likenesses of deceased persons which parents, children and friends had taken, although it is strictly forbidden, see Exodus 20; 4, Deut. 4; 16, 5; 8. These lifeless pictures must be frequently looked at and exhibited to others. This I fear is a lust of the eye. Oh that we were so intent also on regaining the lost and noble image of God and willing to labor that Christ may be formed in us. I believe sincerely that if this image of God be effectually and truly formed within us, we shall feel but little concerned about these vain and perishable likenesses.

Now brethren and sisters, let us hold fast the profession of our faith without wavering, for he is faithful that promised. Let us consider one another to provoke unto love and to good works. Let us be of a meek and humble heart for God is the searcher of our hearts, and all our thoughts are open to his sight and known to him. If we are truly humble in heart, then without doubt, that which is highly esteemed among men and which is an abomination in the sight of God will also be an abomination to us, for if we are truly humble we have obtained his grace, and if we have his grace, we have also his spirit, and if we have his spirit, we are also his children, and we are his children, we are also partakers of his divine nature, and if so, it is indisputably true that that which is highly esteemed among men, and which is an abomination in the sight of God must also be abomination to us. Let us then candidly, as in the sight of God, examine whether we do not still take too much pleasure in that which is highly esteemed among men. God, the searcher of our hearts knows what is in them.

HARRIET EARLY.

Lima, Ohio.

SUNDAY SCHOOL BOOKS.

Dear brethren and sisters in the fear of God, and for the advancement of Christ's kingdom, I submit a few thoughts for publication, in relation to the above subject. There seems to be a want of enterprise in the broth-

erhood relative to this important question. Whether the books used by the brethren, (on the whole) are adapted to the wants of our children in order that their spiritual welfare may be promoted. I fear that some of the books chosen by our brethren in their Sunday School organizations are not appropriate, neither consistent with the *School of Christ.*

But what are we to choose, may be asked. Some say the Bible, only. This is correct in point of character, but for those of our children under twelve years of age, we need the "milk of the word," so divided and arranged, that their young minds can digest it.

Now because the church has not prepared such books, brethren have chosen books written by carnal minded men, upon carnal subjects, which cannot tend towards bringing up our children in the nurture and admonition of the Lord. Such books as Bonaparte's life and character, the life of Washington, Alexander the Great, and a host of other fabulous tales drawn not from the Bible, but drawn out of a carnal conception, should not be chosen for our children's minds to work upon on the Lord's day.

The books that I propose should be used by the brethren should consist of 1st, a simple and progressive series of primers, spellers and readers for class recitations, for all those that cannot read in the Bible. The words in the primary department should consist of the names of familiar objects with numerous illustrations, so as to make it attractive and interesting. Then simple reading lessons drawn from the Bible, followed by lessons more advanced in words, and forms of construction of sentences. Three books of this kind might be sufficient for those that are not advanced sufficient to read in the Bible. Thus we could easily have a simple and progressive series of books adapted to class recitations; so drawn from the Bible that the little learner would get many truths that he otherwise would not receive.

2d. A series of books for the library and for distribution. These books should be suited for small and large pupils. They might be historical in form; giving the life and character (not of Bonaparte) of the Prophets, Judges, Patriarchs and Kings of Israel. For an example, the life of Moses might be narrated—beginning with his birth; his discovery in the basket, and ending with his death on Mount Pisgah. His many miracles could be given and illustrated so as to leave lasting impressions on the mind. The life of Christ could then be introduced of which Moses was a type. His nativity, birth, baptism, miracles and ordinances could be very beautifully presented to the mind, so much so that what might thus be learned in youth, would be practically observed in after years, even to the saving of the immortal soul.

The lives of the Apostles, their acts, privations, trials, sufferings and deaths could be given, &c. Thus we would have books consistent with the character and school of Christ; books presenting so many avenues leading into the Book of all books, and unto the "*all things*" contained therein. The Brethren's hymn and tune book would be an excellent companion of such a collection of books.

Now this result may be effected, if our brethren and sisters will *think* and then *publish* their thoughts upon this important matter during this winter, and then bring the subject up before our spring councils, and from thence to the district councils, and terminating in the appointment of committees to compile and publish the books, by the annual council of the Church.

Such books would be patronized and received by the brethren cheerfully. Many would be bought where there are no schools organized and many schools would be organized where there are now none.

In conclusion brethren *think, pray,* and then let us reason together knowing;

"That nothing great is lightly won,
Nothing won is lost;
Every good deed nobly done
Will repay the cost.

JOHN ZUCK.

Shady Grove, Pa.

CORRESPONDENCE.

Continued from 357th page.

wonderful piece of workmanship. Tarried a short time at the Quincy depot and then was off again. About 11 o'clock at night, I was awakened out of sleep at Jacksonville, Ill., by a concert of loud voices coming from a number of hackmen eager for passengers. On looking out the car window which pointed north, my eyes beheld a sight terrible and yet sublime. The Northern Lights or Aurora Borealis were blazing with wonderful brightness and magnificent column after column would shoot up, first white, then turn red, and then mingle and run into each other and cause the sky to look as if dipped in a vesture of blood. This panoramic view was continually changing and interchanging, causing the whole northern heavens from the horizon up to an unusual height, to be deeply tinged, below with light like the glow of a great fire and above, in crimson red. The stars were to be distinctly seen through the deepest hue, except, where near the horizon a few scattered clouds streaked the sky, adding variety to the scene. Never did I behold such a scene in nature's paintings; and to add to the scene the moon was shining in her glory. The cars went rolling and thundering on, the dark black smoke ascended up a short distance then spread out in detached bodies, the glowing fire sparks from the engine fell in profusion all around. Beautiful farms and farm houses were passed in swift succession. Here and there herds of stock were disturbed, by the rumbling and whistling train, from their quiet repose and seen fleeing from the road. I imagined that the inmates of the white farm houses were quietly wrapped in the arms of sleep, and I also thought, so shall it be in the great day of God's Judgment. Many shall be quietly reposing upon their beds of ease knowing not the glowing fire of God's wrath is setting the elementary heavens on fire until they be wrapped in its burning embrace and destroyed with all the works of darkness. Many were my thoughts during the wakeful hours of that moonlight ride, while beholding nature playing with the heavens and seeing sublunary things fleeting before my eyes.

As the morning began to dawn, I heard the brakemen cry out, "Cerro-Gorda." How I just then should like to have stopped a while and seen the dear Brethren that live near there, but we kept on, and, at Danville, met with close connection, and at 9 25 A. M., was at Indianapolis where we lay a few hours, and then came on to Cincinnati, were we arrived Tuesday evening at about 5 o'clock. Owing to the low stage of water we have been detained here for now, about 24 hours, in which time we have been looking around in the city, and now we are just leaving the busy wharf to start up the river on the steamer "*Jessee.*" Through the grace of God we expect to soon arrive at home, when,—"more anon."

Brother Brumbaugh:—If you think my correspondence is worth room in your paper, and will be of any interest to the readers of the PILGRIM I will willingly forward to your address, a few such items of news as may from time to time, come to my mind. As many of our readers already know, I live in the Conemaugh branch of the Church, in Cambria County, Pa. Said church, in our boyhood, say 25 years ago, was under the supervision of Elder John Menely who died about 1850. Elder Jacob Stutsman was his successor in office, who died some time after Menely. Then the church was in the care of Elder Levi Roberts, who died a few years later. These old brethren many of your readers were well acquainted with in former days. Still later, Elder Abraham Stutsman had charge of the church for several years, until he moved West, when Solomon Benshoof and Samuel Brallier were ordained and the Conemaugh Church is at present under their care. The above named church district lies in and around Johnstown and numbers about 300 members, with seven Preachers and a sufficient number of Deacons to carry on the work at present. There are four meeting houses and different other suitable places for worship.

Friday Sep. 13th was the day of our Love Feast, had a very good meeting. H. R. Holsinger and E. J. Blough remained with us over Sunday and preached several interesting sermons for us. Success go with them where-ever they go.

Sunday 22nd, meeting at 10 A. M. tried to preach a few minutes to the people assembled.

Sunday 29th, went to the Union meeting house near Conemaugh, met a reasonable large congregation who listened very attentively to the word preached.

Monday 30th, attended the funeral of brother Jesse Berkeybile's little son who was almost instantly killed by a sled falling on him.

Sunday Oct. 6th, by request visited brother Joseph Burchart of Mineral point, found him quite unwell.

Tuesday 8th, by request went to Conemaugh to the house of Wm. Horner whose wife was sorely suffering with pains in the body, but appeared to be perfectly willing to die. She was a member of the Disciple Church. At 4 o'clock P. M. received the news of the death of Mrs. Horner.

Wednesday 9th, Preached the funeral Sermon for the above to a very attentive audience.

Sunday 20th meeting at the same place, not a very large turn out—tried to preach from Matt. 7; 21. In the afternoon attended Sunday school, delivered a short address to the school.

STEPHEN HILDEBRAND.

We extend to you the hand of fellowship, and gladly welcome you to the PILGRIM band of contributors, and shall be glad to hear from you often. The name Menely will sound quite familiar to the brethren of James Creek and surrounding churches, as the old fathers now living, often speak of him. Our Grandfather, Elder George Brumbaugh, and he often stood side by side in unfolding the precious promises of Jesus, but he too, has long ago, been gathered home to the fathers, peace, yea, blessed peace be theirs.

Bros. Brumbaugh's:—I once more drop you a few lines to tell you something about the prosperity of Zion in this little arm of the Church called the Wissinoming district. We have received six by baptism and one by letter, and still prospects for more. We have three speakers in the second degree and one in the first. Bro. John Knisely of the Union district, is our presiding Elder. The PILGRIM seems to be very favorably spoken of so far as read by the people in our section of country. As to enlarging the PILGRIM I for one, would be pleased to see it large enough to give the general news of interest. My prayer is that you may be blest in sending forth the "Good News" so that all may come to know the Lord from the least to the greatest.

DANIEL R FREEMAN

Please announce that the Brethren of Cerro Gorda District will hold a Lovefeast on the 15th and 16th of November commencing at 10 o'clock, the usual invitation is given. By order of the Church.

JACOB TROXEL

The Brethren in Mersaide county Cal., have appointed a Communion on the 10th of November.

ELD. JONATHAN MYERS.

NO TEARS AND NO DEATH IN HEAVEN.

BY REV. S. A. MOWERS.

Unless we knew something of heaven we should not desire it nor prepare for it. What we do know is comparatively little, and that little is rather negative than positive. The revelator says, "And God shall wipe away all tears from their eyes, and there shall be no more death." If there were no other description given in the word of God of the saint's final home, this alone would teach us that the state of God's people in heaven will differ very materially from their state on earth. It is most certain that tears are not strangers to God's people here. A state of grace on earth does not dry up our sensibilities, but rather widens and enlarges. Religion does not produce in the heart stoical indifference, but increased tenderness. It softens the hard heart and bids it weep with those that weep. The pious of all ages have gone forth weeping, bearing precious seed. Job says, "Mine eye poureth out tears unto God." David says, "I water my couch with tears all night." Again he says, "My tears have been my meat day and night." Hagar wept. Joseph wept. Naomi kissed her daughters and wept. Hannah wept. By the rivers of Babylon the children of Israel wept. Peter wept. Martha and Mary wept. Paul's brethren fell on his neck and wept. Jesus wept. And where is the child of God that has not wept. But though the Christian weeps here, his weeping time shall end. God shall wipe away all tears from his eyes I do not understand by this that God will so change us that there will be no more sensibility. Grace will never do in heaven what it has not begun on earth, so far as the soul is concerned. It will introduce no new elements, but develop the elements already introduced. It seems to me that God will wipe away all tears by wiping away all cause for tears. Secular disappointments produce tears here, but in heaven there will be no secular disappointments. Social trials, such as sympathy in sorrow, defection in friendship, or bereavement, produce tears here, but in heaven there will be no social trials. Bodily pains produce tears here, but in heaven there will be no pain. Moral imperfections produce tears here, but in heaven there will be no moral imperfections. The sins of those around us produce sin here, but in heaven there will be no sinners. All the other various causes that produce tears here will be removed, and thus all tears will be wiped away. Go forth, child of God, weeping, bearing precious seed, assured that you shall return again rejoicing, bringing your sheaves with you. Be comforted with the assurance that weeping may endure for the night, but joy cometh in the morning.

There shall be no more death. This teaches the same truth that the state of God's people in heaven will differ materially from their state on earth. It is certain that God's people are not exempt from death here. I suppose it would have been possible for God to have so arranged it that his people should not die, but that, like Enoch and Elijah, when their work is done be taken directly to heaven, soul and body. To the divine mind there are reasons why this should not be done. To the human mind there appear some reasons why this was not done. The love of life is so strong that to hold out exemption from death as a reward of piety would destroy man's free agency. But whether the finite mind can comprehend it or not, the mind of the Infinite has decreed that death shall be the common lot of all. Hence the good died. Abraham died. Jacob died. Job died. Our fathers, where are they? and the prophets, do they live forever? where are the good of our own generation? How many of us have seen the goodly man perish from off the face of the earth? But in the Christian's future home there shall be no more death. I do not understand by this that a new life, different from this, will be given, nor that any new elements will be introduced. I can not conceive why the same kind of physical life we have here might not, under certain circumstances, be perpetual. I can not conceive why the same life that begins here in the child, and develops to boyhood and to manhood, might not under certain circumstances continue developing forever. The termination of a physical life here is not the result of any internal defect, but of external circumstances. Death is passed on us here because of sin. Take sin out of this world, with all its blighting influences, and we would never die here. Hence in heaven there will be no death; not because of any new order of life, but because of the absence of all death-forces—the absence of sin with all its direful consequences. Happy thought, that our bodies shall be free from death. No little Shunemite will run there to his mother, and sit on her knee till noon and then die. No patriarch will say "Joseph is not, and Simeon is not, and ye will take away Benjamin also" No David will say, "O Absalom, my son Absalom, would to God I had died for thee! O Absalom, my son, my son!" No Martha and Mary will go to the Savior in tears and say "Lord, he whom thou lovest is dead." No Rachel, weeping for her children, and refusing to be comforted, for they are not. There will not only be no physical death in heaven, but there will be no spiritual death there. "Once in grace always in grace" will be eminently true in that life home. No Peters will be there, denying their Master with curses. No leaving Christ there until in pitying tones the Savior says, "Will ye also go away?" No thank God, there is no spiritual death there. Not that the child of God shall have any kind of new spiritual life in heaven. Christ said to the woman of Samaria, "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water, springing up into everlasting life." Thank God for the prospect of being where there are no tears and no death. No wonder a feeling of homesickness comes upon the child of God when contemplating the home of the pure and the good, for there are no tears and no death in heaven.

BEGIN WITH GOD.

In every affair of life, begin with God. Consult him in everything that concerns you. View him as the author of all your blessings and all your hopes, as your best friend and your eternal portion. Meditate on him in this view, with a continued renewal of your trust in him, and a daily surrender of yourself to him, till you feel that you love him most entirely, that you serve him with sincere delight, and that you cannot live a day without God.

You know yourself to be a man, and indigent creature, and a sinner, and you profess to be a christian, a disciple of the blessed Jesus; but never think you know Christ or yourself as you ought, till you find a daily need of him for righteousness and strength, for pardon and sanctification; and let him be your constant introducer to the great God, though he sit upon a throne of grace. Remember his own words, "No man cometh to the Father but by me."

Make prayer a pleasure, and not a task, and then you will not forget it. If ever you have lived in a praying family, never let it be your fault if you do not live in one always. Believe that day, that hour, or those minutes to be all wasted and lost which any worldly pretenses would tempt you to save out of the public worship of the church, the certain and constant duties of the closet, or any necessary services for God and godliness. Beware lest a blast attend it, and not a blessing. If God had not reserved one day in seven to himself, I fear religion would have been lost to the world; *every day of the week is exposed to a curse which has no morning religion.*

See that you watch and labor as well as pray. Diligence and dependence must be united in the practice of every christian. The hand of the diligent, and the blessing of the Lord, join together to make us rich in the treasures of the body or mind, of time or eternity.—*Christian Banner.*

WHAT IS NEEDED.

Not eloquence in the pulpit nor wealth in the pews, but the reviving influence of the Holy Spirit. Spurgeon says—"The Holy Spirit is able to make the word as successful now as in the days of the apostles. He can bring in by hundreds and thousands as easily as by ones and two's. The reason why we are not more prosperous is, that we have not the Holy Spirit with us in might and power as in early times. If we had the Spirit sealing our ministry with power, it would signify very little about our talent. Men might be poor and uneducated; their words might be broken and ungrammatical; there might be none of the polished periods of Hall or glorious thunders of Chalmers; but if the might of the Spirit attended them, the humblest evangelist would be more successful than the most eloquent of preachers. It is extraordinary grace, not talent, that wins the day. It is extraordinary spiritual power that we need. Mental power fills a chapel; but spiritual power fills a church. O, we know some before whom we shrink into nothing as to talent, but who have no spiritual power, and when they speak they have not the Holy Spirit with them; but we know others—simple hearted, worldly men, who speak their country dialect, and who stand up to preach in their country place, and the spirit of God clothes every word with power. Hearts are broken, souls are saved and sinners are born again. O, Spirit of the living God, we want thee! Thou art the life, the soul, the source of the people's success. Without thee they can do nothing; with thee, they can do everything."—*Herald of Truth.*

LOOK AFTER THE YOUNG.

Look after the young. Young friends are long friends. The parents are passing away; lay hold on the children. Soon the aged may no more give you welcome to their dwelling, but if you watch over the young and seek to guide and help and bless them, you will find their greeting as hearty, and their love as tender, as has been that of the friends you have cherished in days past.

Those who would do good in the world must not forget the young. Under sunny faces there are often sad hearts; and even the outside trifling of the gay and mirthful may hide an inward longing for the great salvation, which it would thrill your soul to know. Do not by austerity close up the approaches to the minds of the young, nor by unseemly levity lose your power and influence over them. Be calm, genial, friendly, sympathetic and earnest,—always gentle, patient, and kind; and you will find that many a young person will give you their confidence, and perhaps may be led by you to give the Lord their hearts. —*The Christian.*

Youth's Department.

"FATHER, TAKE MY HAND."

The way is dark, my Father! Cloud on cloud
Is gathering thickly o'er my head, and loud
The thunders roar above me. See, I stand
Like one bewildered! Father, take my hand
And through the gloom
Lead safely home
Thy child!

The day goes fast, my Father! and the night
Is drawing darkly down. My faithless sight
Sees ghostly visions. Fears, a spectral band,
Encompass me. O Father! take my hand,
And from the night
Lead up to light
Thy child!

The way is long, my Father! and my soul
Longs for the rest and quiet of the goal;
While yet I journey through this weary land,
Keep me from wandering. Father take my hand;
Quickly and straight
Lead to heaven's gate
Thy child!

The path is rough, my Father! Many a thorn
Has pierced me; and my weary feet, all torn
And bleeding, mark the way. Yet the command
Bids me press forward. Father, take my hand;
Then, safe and blest,
Lead up to rest
Thy child!

The throng is great, my Father! Many a doubt
And fear and danger compass me about,
And foes oppress me sore. I cannot stand
Or go alone. O Father! take my hand,
And through the throng
Lead safe along
Thy child!

The cross is heavy, Father! I have borne
It long, and still do bear it. Let my worn
And fainting spirit rise to that blest land
Where crowns are given. Father, take my hand;
And reaching down,
Lead to the crown
Thy child!

CHANGING SEASONS.

Time has been passing, passing, and the Summer is now gone. The Autumn frosts have nipped the pretty flowers and changed the beautiful green forest into many gay and pleasing colors, and was it not a token of their dropping and fading away, it would be ever so nice. Some how, when we think of the pleasant Summer breezes, the lovely singing of birds, the beautiful flowers, the green meadows and shady groves, it makes us feel so sadly to see them all blighted and now passing away, yet if we are good and love to learn from our great Father, Autumn and its changing scenes presents many lessons for our instruction.

The first one is that time is passing. Eight months ago, and this now beautiful earth was bound in the icy fetters of stern winter. The rippling waters and green fields were covered with a mantle of snow, but soon the sun's rays became warmer and warmer until the icy bands of winter began to loosen, a few weeks more, and Spring-time in all its beauties was ushered in. For a season we enjoyed the resurrection of nature, the budding and blooming, the shooting forth of leaves and the tiny spears of grass from their wintry nap. Then the plowing and sowing, soon followed by mowing and reaping, after which the large wagons went forth to gather in the ladened sheaves. These scenes are all in the past, and now the large stocks of corn are being torn down and the golden ears are gathered into the large cribs to feed the farmers family during the cold and blustery winter months, which consists of his horses, cows, sheep, pigs, turkeys and chickens, also boys and girls. These use it in the shape of mush, cakes and pones--but really, I am getting off the subject, I intended saying were it not for these changes, time would pass unobserved.

Again, it teaches us that we too, are passing away. Our lives, or their duration, are composed of time, and each of these changes represent a part of that time. So, as they pass away, we are taught, our days being numbered, that our time is growing shorter, and how many times our eyes, though young, may be permitted to see the leaves changing and dropping is quite unknown.

Again, as the blighted flower wilts and withers away and the tiny little seed drops into mother earth, there to remain until called forth by Spring-time's sunny days, so these bodies will soon be nipped by the cold chill of death, will, fade away and be placed in the earth, but the soul, like the little seed, will rest until called forth in a renewed and glorified body by the sound of the trump and the shouts of the heavenly hosts.

If such are the lessons taught by the changing seasons and dropping leaves, we need not feel so sadly after all, because when we are happy in Jesus, December will be as pleasant as May.

In my next, I will have something to say about the enjoyments of the Winter months.

A GOOD NAME.

In the school of Dr. Woods none were allowed to enter the conservatory without leave; but a boy's handkerchief with his name upon it, had been found there. Just at the close of the school the Dr. called the name of James Howard. The whole school became silent with suspense.

"James Howard! What has he done? Such a noble boy! Such a good boy!" all thought. Dr. Woods himself believed he must have been sent into the conservatory by the teacher of botany; so he asked—

"James Howard, have you been into the conservatory to-day?"

"I have not, sir," replied James in a clear, calm tone.

"I believe you, James," said Dr. Woods, "although your handkerchief has been found there. You are not the boy to tell an untruth."

So James sat in his seat unmoved. Every boy in the school believed him, and almost envied his good name.

Dr. Woods said no more on this subject, except these few words. Let every boy learn from this incident the worth of a good name, especially when appearances are against him.

How came James' handkerchief in the conservatory? for as I have said, it was contrary to the rules of the school for a boy to enter there unbidden. James had lent it to a small boy named John Rand, to tie up some nuts the day before, when they had a little ramble together. The boy forgot to return it. He also forgot the rule of the school against entering the conservatory, but seeing the door open, rushed in to look at some rare flowers. The handkerchief being partly out of his pocket, dropped upon the ground.

See here the evils of heedless forgetfulness. The boy had exposed a schoolmate to censure; and had it not been for James Howard's good name, his teacher would surely have thought him to be the offender. At least, so thought John Rand.

How ashamed he felt when Dr. Woods said these words about a good name. The words kept ringing in his ears. He had broken a rule of the school, and was afraid to own it. He thought the Dr. would despise him if he knew, and so would the boys. All the day, all that night, he had no peace. At length he went to see James, He was not afraid to tell him all about it.

"I did forget it, James, truly, honestly I did," said the child; "but I'm afraid the Doctor won't believe me as he does you."

"Yes he will" replied James. "You have been so short a time in school, there's some excuse for you. Go at once and own up; for the longer you put it off the harder it will be. Always own a fault at once. Don't be afraid; the Doctor will forgive you."

Thus encouraged, the boy went to Dr. Woods, confessed his fault, and was forgiven; but he learned a lesson against forgetfulness which he always remembered.

ETIQUETTE FOR CHILDREN.

Always say Yes, sir. No, sir. Yes, papa. No, papa. Thank you. No, thank you. Goodnight. Goodmorning. Use no slang terms.

Clean faces, clean clothes, clean shoes, and clean finger-nails indicate good breeding. Never leave your clothes about the room. Have a place for everything, and everything in its place.

Rap before entering a room, and never leave with your back to the company.

Always offer your seat to a lady or old gentleman.

Never talk or whisper at meetings or public places, and especially in a private room, where any one is singing or playing the piano.

CORRESPONDENCE

A Reporter is wanted from every Church in the brotherhood to send us Church news, Obituaries, Announcements or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our invitation is not personal but general—please respond to our call.

Notes of Travel and Jottings by the Wayside.

BY J. S. FLORY.

CINCINNATI, O., Oct. 16, 1872.

Last wrote from Kansas City, the 11th inst. Before leaving the city we seen a house partly burn. There was quite an exciting time among the large crowd of people that soon gathered, and by the firemen with their steam engines, and scaling ladders, the fire was partly arrested; when we left and hurried to the depot, and were soon on our way again, homeward-bound.

We concluded to stop over with the Brethren at Hamilton, Mo., where we arrived about 8 o'clock at night; was met at the depot by Bro. Geo. Witwer, who resides in town, and is the Elder in the district in which he resides, we were soon enjoying the hospitalities of his home and the kindness of his family, with whom we tarried until next day when Bro. Peter Overholtzer, of Andrew Co., took us to Bro. William B. Sells, place of meeting, where we met with a number of brethren and sisters. The ministering brethren from other congregations, were, Daniel Gibson of Clinton Co., Peter Overholtzer and Daniel Glick, of Andrew Co. Had public preaching at 2 p. m., and the usual services at night. We for our part, felt truly rejoiced that we had such a feast of love with the dear ones of the household of Faith. The order of the congregation was commendible indeed. I went home with Bro. Abraham Sell,—next morning public preaching again, also at 3 p. m., after which we took the parting hand from those who did not return with us to Hamilton. In the evening at the house of Bro. Witwer, had a season of social worship with the family and a few neighbors that were invited in, after which we accompanied Bro. Daniel B. and sister Sell to their home in town. (sister Sell is the eldest daughter of Bro. Witwer.) With them we tarried until next day, and must say we never enjoyed a short sojourn with brethren and sisters to a greater degree than while with all those whose acquaintance we made while stopping over those two days at that point. Words cannot express the gratitude we feel for their kindness manifested to us, and we hope the associations there experienced will have impressions of union and love of an enduring nature. We stopped there a stranger among strangers, but left with the assurance we had formed friendly acquaintances, where hearts were full of Christian regard far above our discernings.

At half past 10 we were off again on the train. Just at sundown we came to the Mississippi river at Quincy, and crossed on the great iron bridge, which is truly a great and

The Weekly Pilgrim.

JAMES CREEK, PA., Nov. 5th, 1872.

YELLOW CREEK MEETING.

In our last, we left off at the Hopewell Meeting. We intended telling our readers that this church is presided over by Eld. Jacob Steel, assisted by Henry Clapper, and lately, David Clapper, who promises to become an efficient help in the ministry.

After dinner, Jacob Furry, (son of Leonard) kindly offered us a seat in his buggy and took us to his home near New Enterprise. After spending a short time with Bro. Jacob, who is quite an active deacon, and also superintendant of their Sabbath school, we were taken to their Social Meeting, or Bible Class which, on account of the inclemency of the weather, was unusually small, numbering about sixty, which we were told was about half the average attendance. As many of our readers may wish to know how this class is conducted, we will therefore give a short sketch. The class consists principally of the young men and women of the neighborhood, also a number that are heads of families, and are, largely, members of the church. The meeting is conducted by Jacob Furry and C. Snowberger, and is opened and closed by the ministers, when present, the same as our regular meetings. The evening we were there, Eld. D. Snowberger and S. A. Moore were present. After singing and prayer, the number were divided into four classes, two of each sex, and the 2d chapter of Heb. read by each class at the same time. After this was done, the Superintendant or foreman read the same chapter in parts two and three verses at a time, or such part as seemed to be more directly connected. After reading each part, liberty was given to all present to ask such question as might have been suggested in the part read. The following questions were proposed and answered by the class, from the chapter read. What things were heard? Why is it said, therefore? What has been said in the former chapter? Were the words spoken by angels steadfast? What salvation is referred to? Who was the Lord? To whom did God bear witness? What were those signs and wonders? What world has he reference to? Who was that man? Why was man a little lower than the angels? How did He taste death for every man? Why did it become him? Why, all of one? Who were subject to bondage all their lifetime? Was it a natural or spiritual death? What is meant by High Priest? In answering these questions, many ideas were presented and some quite new. The spirit of the meeting was so pleasant and the conduct so honorable that we were highly pleased and well entertained, and come to the conclusion that such meetings, if carefully conducted, will most certainly be a lasting benefit to the church and neighborhood.

After the meeting, we went along home with Eld. D. Snowberger where we spent a very pleasant evening. Bro. Daniel and his daughter Rosa, know how to entertain and you do not need to be there long until you find it out.

On Monday morning he took us to the funeral of sister Stayer, whose obituary was noticed last week, and were called upon to speak on the occasion. After the funeral, we were taken to the house of the bereaved father where we met some of the friends who are PILGRIM readers, but, some we believe do not claim to be pilgrims. May not this dispensation be the means of your returning to God? We hope so.

In the evening we again returned with Bro. Daniel—took supper and then went to see our esteemed brother S. A. Moore where we had an interchange of some pleasant ideas and enjoyed ourselves much during our short stay with him.

Next morning visited Eld. Leonard Furry and his interesting little family, with whom we enjoyed quite a pleasat time. This being meeting day our company soon increased. First, H. Hershberger and daughter, sister Fannie, who brought with them Bro. D. Buechly and daughter of Dale City, then came Eld. J. S. Holsinger and wife of Alum Bank, and a number of others that we cannot now remember. At 4 o'clock P. M. came the time for opening the meeting. The meeting was largely attended and the number of members so great that, notwithstanding the large house, there was but little room left for strangers. Here is the place we first met brethren John Knisley and J. S. Snowberger, instead of at Hopewell, as reported last week, we got our report a little mixed. In addition to these, there were present, J. S. Holsinger of Alum Bank and David Hilderbrand of Conemaugh, and some neighboring ministers. The evening services were edifying and we trust profitable to all present.

After service we were taken to the home of Bro. Samuel Teeter where we were well cared for during the night. Bro. Samuel is well posted in his "Detector" the Bible, and the man that misquotes in his presence does it at the risk of losing his reputation as a scripturist.

Next day, had quite an edifying meeting. Preaching by Bro. Knisely, Hildebrand, J. S. Snowberger and others.

This Church, at present is under the supervision of Eld. Jacob Miller, (who is much loved and respected by those who know him best)—assisted by L. Furry, D. Snowberger, Jacob Eshleman, S. A. Moore, John Replogle and lately, Joseph Z. Replogle.

Afternoon, was taken to George Brumbaugh's in Waterside, where there was an appointment made for the evening in the new church. The meeting was opened by J. S. Snowberger, when we tried to preach, followed by brother Knisely, and closed by brother Hildebrand.

Next morning was taken to Pattonsville where we took the "Hack" train to Hopewell, where after a few hours waiting, took the H & Broad Top, and by 3 o'clock P. M. was at home again.

JAMES CREEK MEETING.

According to previous announcement, our Love feast came off on the evening of the 19th of Oct. In the early part of the day our office was visited by Bro. L. Furry, soon after had the pleasure of a visit from Eld. J. Knisely of Ind. and sister E. R, Stifler of Hollidaysburg, Pa. At 2 P. M. was the time for opening our meeting. There was quite a respectable number of brethren, sisters and friends present for the services.

The following ministering brethren were present: Elds. J. R, Hanawalt of Spring Run, Leonard Furry and D. Snowberger of Yellow Creek, John Knisely of Indiana, Jacob Steel of Hopewell and John Spanogle of Aughwick. Also, David Hilderbrand and John B. and Joseph Z. Replogle. Late in the evening the number increased by the coming of H. R. Holsinger and George Hanawalt. The evening services were so largely attended that the accommodations proved insufficient for the entertainment of all present.

Next morning, Sabbath, met again for public preaching. Bro. L. Furry led in preaching followed by George Hanawalt and others. After services, we returned home and took with us Eld. John Spanogle and wife, by whom we were pleasantly entertained during the afternoon in way of social and religious conversation. In the evening, we again returned to the church, where a large and appreciative audience was profitably entertained by Bro. John Spanogle, followed by H. R. Holsinger and concluded by Jacob Steel. After preaching, quite a number came home with us and put up in the PILGRIM's home. The visit was highly appreciated, and hope that our associations will tend to enhance our love and regard for each other and be for our mutual benefit and encouragement on our way to Zion. Next morning, we accompanied a number of our guests to the station, when we received another delegation of members bound for the PILGRIM office. These also have our thanks in remembering us by way of a personal visit. We are always glad to receive our brethren, sisters and friends, and hope none will pass us by without giving us a call. We would have much more to say about our meeting but space seems to forbid.

OUR PROSPECTS.

Our prospects for the coming volume are encouraging, and the PILGRIM's future presents a hopeful appearance. The only objection brought against it was the inferior quality of paper. A few more issues, and the cheap paper will be all. We shall then finish the volume with a good 25 lb rag paper, but are now having made to order a good 28lb book paper for 1873. This we know will give universal satisfaction. There will also be other improvements on the PILGRIM. We are determined to avail ourselves of every opportunity to increase the PILGRIM's circulation and usefulness. Some of our friends pretended surprise at our saying the other week that we intended to inform 200,000 people that there was a PILGRIM published, but it is a fact nevertheless. We have advertised in periodicals that their combined circulation is 180,000. Give these an average of three readers each, and we have 540,000. Whether we will get paid for this outlay of money is yet to be told, but it is hoped that it may be the means of planting the cross in places where the "good news" was never preached in all its purity. Only the other day we were informed that our doctrine was introduced by the PILGRIM, into a community where there was nothing known of the Brethren, and now there are some twenty members there. By reading the PILGRIM, they learned of our doctrine, then there was a

all for preaching which resulted in the conversion and we trust, regeneration of many. May we not hope for many similar results from our extensive advertising? Brethren and sisters pray for the extension of the Redeemer's Kingdom.

ALL GOOD PAPER FOR 1873.

We are glad that many of our readers are calling for a better quality of paper, as we are getting out of patience in using it, and have determined for 1873 to use all good paper, making our price $1.50 per year. In doing this, we do not raise the price of the PILGRIM, but use a better material. For $1.50 we use all good book paper and in addition, give every subscriber a *Pilgrim Almanac* free of charge, that is really worth the extra 25cts. to every family in the brotherhood, for the important information that it will contain.

We make this change, *first* because we can not do good work on the cheap paper. It is so full of fuzz and dirt that the type soon fills and makes the whole form a mass of blurs.

Second, to have a uniform price, and save the inconvenience of using two kinds of paper. Several times we had not enough of book paper to supply all who paid for them, thus vexing our patrons as well as ourselves. In using all one kind of paper we avoid such unpleasant occurrences.

Third, because we can get no paper cheap enough that is fit to send out to give us a living profit at $1.25. This is an important reason and one by which we must be governed or fail.

THAT DEBATE.

We still get an occasional rub about the debate we promised to publish in the PILGRIM, therefore we give one more explanation. In the early part of '72, Bro. Jesse Calvert wrote us, wishing to know whether or not we would publish it. We answered that we would. In a short time we received another letter informing us that it would be sent as soon as it could be prepared. We then made the announcement of its publication in the PILGRIM. At the A. M., we saw both Calvert and R. H. Miller and then learned that it was not a regular report, but was taken by Bro. Calvert, and some notes that Bro. Miller had made preparatory to the debate, and that it would take considerable labor to prepare a report that could do justice to both parties. Bro. Calvert still thought they could fix it up and have it published, but since then, we have heard nothing further about it, and what disposition they have or intend to make of it we know not, but we are still willing to fill our part of the contract. Hoping that this will be satisfactory to all, we will promise to publish no more debates until we can have the assurance that we can fulfil the contract.

THE CASH SYSTEM.

Different ones of late are inquiring whether we intend adopting the cash system. We answer, yes, with as many as have the cash and are willing to give it, but there are a large number that may not have the money at the time of subscribing but can get it during the year. To such, we offer the same inducement for 1873 as we did last year, pay during the year, with the understanding that there is no *unnecessary* delay. We have been working by this system since we commenced and still we live and expect to continue to do so as far as money is concerned, although there are quite a number, who have not yet paid for 1872. We kindly inform such, that five more numbers will complete the volume, and during that time we expect to receive all that is due us on old subscriptions. Send it in NOW and we will favor you again for the coming year.

CROWDED OUT.

Again we are compelled to crowd out a large amount of interesting correspondence, &c, but we will soon have room for it all. Do not let this be the cause of any holding back as such contributions are always acceptable.

PLEASE NOTICE; Every subscriber to the PILGRIM for 1873 will get the *Pilgrim Almanac* free. New subscribers will also get the remaining Nos. of 1872—will commence as soon as the names are received.

SPECIAL NOTICE.

Remember, all subscriptions will run out at the end of the year, or the time subscribed for. Those wishing to continue their subscription will please do it in good time so that we can have the names all properly booked and be ready to commence with the new volume for 1873.

PILGRIM ALMANAC, 1873.

Almost every day we are getting orders for Almanacs from parties who wish to sell them for us. We hereby inform one and all, that they are not intended for sale, but for free distribution among our subscribers. EVERY subscriber for 1873 will get a *Pilgrim Almanac* FREE. These must be supplied first, and then if we find that we will have any to spare, our friends may sell for us. Our agents will all receive sample copies of the Almanac as soon as they are ready for distribution. In some cases we do not know who are agents, therefore if any should not receive sample copies, please inform us. Also, all who wish to become agents will be supplied with copies of both PILGRIMS and Almanacs by informing us of their wishes. The *Pilgrim Almanac*, in some respects, will be the best ever put out by the Church. It is gotten up after the old German or Lancaster Almanac style containing all the *signs* and everything belonging to a regular family Almanac. The astronomical calculations are made by Prof. Ibach successor to Eagleman, the man of Almanac renown. It contains the Centennial or Hundred year Almanac; A number of biographies of our ministerial brethren never before published, A comprehensive ministerial list giving the county to each address. This is an important feature and will greatly aid in determining location, and is also a requisition of the late postal law. On this list we bestowed a vast amount of labor, as can be testified by those brethren who visited our office and examined the hundreds of sheets of manuscript containing the addresses and other information intended for the Almanac. A history of the Brethren, also some old German documents concerning the early churches of Lancaster and adjoining counties, sent by C. Bomberger, and time and place of the Annual Meeting and a large number of District Meetings, and much other religious and instructive reading. In every respect, it is a first class Almanac and should be placed in the hands of every brother and sister in the brotherhood and all others who wish a good family Almanac. Remember, every subscriber to the PILGRIM for 1873 gets one FREE. Please inform the brethren and sisters of this fact and ask them to subscribe for the PILGRIM and get an Almanac FREE.

THE PHRENOLOGICAL JOURNAL, for November, has made its welcome appearance in our sanctum, and, as usual is full of first-class reading. We have so often recommended this journal in our columns, that our readers will soon think that we place upon it, a very high estimate, and that is just what we do. There is no other publication comes to our office that we can so freely recommend to the reading public, as the *Phrenological Journal*, because to it we are indebted for much of our intellectual and scientific knowledge. No man can read it for a year without being greatly benefitted and elevated in the sphere of intellectual improvement. Published by S. R. Wells, 389 Broadway, New York, at $3.00 per year.

☞ In order that our readers may have an opportunity of reading this very excellent Journal for 1873, we have made arrangements to send it and the PILGRIM, one year for $3.50.

THE YOUNG FOLKS RURAL is a finely illustrated sixteen page monthly literary and rural paper for the young and is rapidly growing in favor everywhere. A pair of beautiful chromos (mounted and varnished) sent post paid as as a gift for all subscriptions received before January 1st, 1873. Terms $1.50 per year. Address H. N. F. Lewis, 407 W. Madison St., Chicago.

MARRIED.

CURFMAN—SHAFFER.—October 17, at the residence of the undersigned, Mr. John W. Curfman, to Miss Sarah E Shaffer, both of East Sharpsburg, Blair co., Pa. S. A. MOORE.

SHOEMAKER—BULGER.—On the 27th of October, 1872, by the undersigned, at his residence near New Enterprise, Bedford co., Pa., Mr. Benjamin F. Shoemaker of Blair county, to sister Sarah Bulger of Bedford co. LEONARD FURRY.

FUNCK—STUMP.—October 16th, 1872, at the residence of the bride's parents, by Rev. C. Forney, I. W. Funck, (formerly of Huntingdon co., Pa.,) to Miss Sue Stump of Falls City, Neb.

DIED.

BURGERT.—In the Hopewell Congregation, Bedford co., Pa., on the 17th of October, 1872, Mary, infant daughter of brother Samuel and sister Mary Burgart, deceased, aged 1 month and 1 day.
H. W. C.

SMITH.—Flat Rock, Bourbon co., Kansas, on the 8th of October, 1872, sister Laura, wife of Brother George L. Smith, formerly of Ohio. She was a consistent member of the Church, and died in the hope of a glorious resurrection. She leaves a husband, two little children, and a large circle of friends to mourn their loss. Disease, congestive chills. Funeral services by Brother Hodgden, and the writer, from Rev. 14: 12, 13.
JOHN J. HOOVER.

VANSCOIK.—In Yellow Creek Church, Elkhart co., Ind., Mary, daughter of Harvey D. and Catharine Vanscoik, of the lingering disease consumption on the 7th of October, 1872.

On the 9th she was conveyed to the graveyard by a large concourse of relatives and friends, with about 60 vehicles to her last resting place, and then to the Meeting-house, where the occasion was improved by Daniel Shively and others, from Rev. 14: 13. Aged 16 years, 11 months and 9 days. She was a consistent member for several years. P. H. KURTZ.

WATTERS.—In the Dry Creek Congregation, Linn co., Iowa, Oct. 20th, 1872, our much esteemed Elder, Jacob O. Watters, aged 69 years, 3 mos. and 26 days. Funeral services by the brethren, from Rev. 14: 13.

The subject of the above notice worked on Saturday, as usual, ate a hearty supper, and feeling somewhat fatigued from the labors of the day, he retired early, where he was found next morning by the family, sleeping that sleep that knows no waking, until the trump of God shall sound. Truly in the midst of life we are in death. He leaves a wife and seven children to mourn their loss, but we hope their loss is his eternal gain. JACOB BOCK.

BREWER.—In the Welsh Run Congregation, Oct. 10, 1872, after a protracted illness of a year, sister Elizabeth wife of Henry Brewer, and daughter of Elder Daniel Reichard, dec'd, in the 64th year of her age.

She was a faithful and consistent member in the church of the Brethren for upwards of forty years. She bore her affliction with christian fortitude, and died in the hope of a blissfull immortality. Funeral services from Rev. 20: 6, by Eld. C. Keiffer and Bro. D. Wolf.

Dear children, let Faith's consoling power
Forever restrain your tears of love,
For, O, who that witnessed my parting hour
Could wish my enraptured soul from above.

Dear as thou wast mother, and justly dear,
From mourning our loss we cannot refrain;
But one thought may oft check the starting tear,
It is, the hope we have to meet again.

E. S. MILLER.

(*Visitor* please copy.)

MONEY LIST.

W. Arnold,	$7.00	Eli Massimore	1.25
D. R. C. Nead	3.75	Dan'l Beachley	2.50
Wm. Sadler	3.30	S. J. Garber	1.25
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J. S. Flory	1.50	Abram Troxel	1.10
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D. Snowberger	1.50	J. L. Beaver	4.25
S. A. Moore	5.00	Jacob Stone	3.55
J. S. Holsinger	2.75	John Rogers	1.25
R. Replogle	1.50	H. Brumbaugh	1.25
Christian Hankle	1.25	D. R. Freeman	8.00

CENSUS OF BEES.—The *Massachusetts Ploughman* has been writing up bee statistics, and gives them thus: "Uncle Sam has bees enough to give us all a sting! There are two million bee hives in the United States. Every hive yields on an average a little over twenty-two pounds of honey. The average price at which honey is sold is twenty-five cents a pound. So that after paying for their own board, our bees present us with a revenue of over $8,8000,000. To reckon it another way, they make a clear gift of over a pound of pure honey to every man, woman and child in the vast domain of the United States. In 1860, over twenty-three and one third million pounds of wax were made and given to us by these industrious workers. The keeping of bees is one of the most profitable investments that our people can make of their money. The profits arising from the sale of surplus honey average from fifty to two hundred per cent of the capital invested."

HOW BUTTER IS SPOILED.—A farmer's wife writing to the Ohio Farmer says: "Of all the products of the farm, butter is most liable to be tainted by noxious odors floating in the atmosphere. Our people laid some veal in the cellar, from which a little blood flowed out, and was neglected until it commenced to smell. The result was, that a jar of butter which I was then packing, smelled and tasted like spoiled beef." Another lady reader observes that there is a pond of filthy, stagnant water a few hundred feet from their house, from which an offensive effluvium would be borne on the breeze directly to the milkroom, when the wind was in a certain direction, the result of which was that cream and butter would taste like the disagreeable odor coming from that pond. As soon as the pond was drained we had no more damaged butter.

GOOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have enquired whether we keep them for sale. We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for sending them.

How to Live; Saving and Wasting, or Domestic Economy. By Solon Robinson. $1.50.

Life at Home; or, The Family and its Members. Husbands, Wives, Parents, Children, Brothers, Sisters, Employers and Employed, etc. By Rev. William Aikman, D. D. A work which should be found in every family. $1.50. Extra gilt, $2.00.

Hand book for Home Improvement; comprising "How to Write," "How to Talk," How to Behave," and "How to do Business," in one vol. 2.25.

Man and Woman; Considered in their Relations to each Other and to the World. By Henry C. Pedder. 12mo, Fancy cloth Price $1.00.

The Right Word in the Right Place. A New Pocket Dictionary and Reference Book. Embracing Synonyms, Technical Terms, Abbreviations, Foreign Phrases Writing for the Press, Punctuation, Proof-Reading, and other Valuable Information. Cloth, 75cts.

Man, in Genesis and in Geology; or, the Biblical Account of Man's Creation, tested by Scientific Theories of his Origin and Antiquity. By Joseph P. Thompson, D. D., LL.D. One vol. 12mo, $1.00.

The Emphatic, Diaglott; or The New Testament in Greek and English. Containing the Original Greek Text of the New Testament, with an Interlineary Word for-word English Translation. A Work for Students in Theology, and S. S. Teachers. By Benamin Wilson. Price, $4 00; extra fine binding, $5.00.

Oratory—Sacred and Secular; or, the Extemporaneous Speaker. Including Chairman's Guide for conducting Public Meetings according to the best Parliamentary forms. By Wm. Pittenger. $1.50.

Conversion of St. Paul. By George Jarvis Geer, D D. 12mo. fine edition, $1. Plain edition, 75 cents.

Hopes and Helps for the Young of both sexes, Relating to the Formation of Character. Choice of Avocation, Health, Conversation, Cultivation of Intellect, Moral Sentiments, Social Affection Courtship and Marriage. By Rev. G. S. Weaver. Muslin, $1.50.

TUNE BOOK.

The Brethren's Tune and Hymn Book, is a compilation of Sacred Music adapted to all the hymns in the Brethren's New Hymn Book. It contains over 350 pages, printed on good paper and neatly bound. We will send it to any address, post paid at $1.25 per copy.

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Put up in a neat pamphlet form, with good paper cover, and will be sent, postpaid, on the following terms: One copy, 25 cts; Five copies, $1.10; Ten copies, $2.00.

Address, J. H. MOORE,
Urbana, Champaign co., Ill.

Oct. 22.

SALEM COLLEGE.

The Fall term of Salem College will open for the reception of any number of students from all parts on the 4th of September, 1872. Ample accommodations and thorough instruction will be given all students who connect themselves with this College. Good board can be had in good families at $2.50 to $3.00 per week or students can board themselves in clubs at $1.25 to $1.50 per week as numbers have done with the consent of the faculty. Special care will be given students who are far from home.

For Catalogues, Scholarships and full particulars address

SALEM COLLEGE,
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MAIL A. M.	ACCOM P. M.	STATIONS.		MAIL P. M	ACCOM A. M.
*le*8 00	LE5 50	Huntingdon,	AR3 20		AR9 00
8 08	5 57	Long Siding	3 12		8 43
8 24	6 10	McConnelstown	2 56		8 37
8 30	6 17	Pleasant Grove	2 50		8 30
8 45	6 30	Marklesburg	2 37		8 17
9 00	6 44	Coffee Run	2 23		8 01
9 07	6 52	Rough & Ready	2 15		7 53
9 20	7 05	Cove	2 01		7 40
9 24	7 10	Fishers Summit	1 57		7 35
9 44	*ar*7 30	Saxton	1 37		*le* 7 15
9 54					
10 10		Riddlesburg	1 19		
10 17		Hopewell	1 12		
10 34		Piper's Run	12 56		
10 52		Tatesville	12 38		
11 05		Bloody Run	12 24		
*r*11 10		Mount Dallas	12 20		

JOHN M'KILLIPS, Supt

SHOUP'S RUN BRANCH.

LE10 00	LE7 40	Saxton.	AR1 30	AR7 10
10 15	7 55	Coalmont.	1 15	6 53
10 20	8 00	Crawford.	1 10	6 50
AR10 30	AR8 10	Dudley	LE1 00	LE6 40
Bro'd Top City from Dudley 2 miles by stage.				

Time of Penna. R. R. Trains at Huntingdon.

EASTWARD.			WESTWARD.		
Hb'g Ac.	9 24	A. M	Cin. Ex.	2 19	A. M.
Mail	3 30	P. M	Pe'r Ex.	7 45	"
Cin. Ex.	6 53	"	Mail	5 40	P. M.
Phil. Ex	11 15	"	W. Pass.	11 52	A. M.

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VOL. 3. JAMES CREEK, PENNSYLVANIA, NOVEMBER 12, 1872. NO. 46

POETRY.

JESUS ONLY.

O Thou, dear Lord, who stayest
When all the guests are gone,
When, in its silent chambers;
The soul alone sits down.

Our garlands all are withered,
Our sweetest congs are sung;
The lamps which lit our feasting
Have gone out one by one.

Yet thanks to Thee that ever
Thou comest at our will;
Thy voice is heard the clearer
When all the house is still.

As on the Throne of Vision,
Amid the shining three,
The overawed disciples
Looked up and say but Thee.

So we, our brightness faded,
Our sweet companions flown,
Lift up our troubled faces
To find Thou art not gone.

Thanks to Thy name that ever
Thou dost in grief appear,
That by each deepening shadow;
We know thy sunshine near.

Be ruler of our feasting,
Thou Son of love alone;
O Thou, dear Lord, who stayest
When all the guests are gone.

ORIGINAL ESSAYS.

THE PREPERATION.

"Prepare to meet thy God, O, Israel."—Amos 4 ; 12.

God's spirit will not always strive with man. His love is unbounded to those who obey Him. But to those who know Him not by reason of stubbornness or to those who have forgotten Him, His love and mercy are by and by succeeded by His wrath and vengeance unless they repent. His heated breath shall come hissing with piercing point and destroy them as it did the cities of Sodsam and Gomorrah. Their carnal pleasures, no matter by what they are occasioned, will resolve into an unceasing trickling remorse. "Our God shall come and He shall not keep silent." Suddenly from His throne,thousands of angels proceed at once to declare His statutes, His love and mercy and judgments, goodness and severity—His goodness to those who obey the command "Prepare to meet thy God," and His severity to those who are negligent and thus unprepared to meet Him. In this condition they will call upon the mountains to fall upon them and hide them from the presence of God. At the time of the meeting to which the prophet referred, no pitiful cries for mercy will be heard. The season of grace will then be past. There is no repentance in the grave. "Life is the time to serve the Lord," therefore it is the time to prepare to meet Him. How very dreadful and dark the future is to those who live consciously unprepared to meet God! As they are hurled irresistably—swiftly along by the wheels of time, darker clouds arise. Death and eternal destruction play like fierce lightning along the gloomy lowering sky. Oh, how dreadful! What a horrid prospect! The thoughts of Heaven often rush through their nerves. The awful thought of being forever banished from the presence of God and the angels and friends gone before, often sting them to the very heart. Many a vain resolve to "prepare to meet God" is made by them. What despair, what horror fills their minds when they receive the unwelcome denunciation "Depart from me ye workers of iniquity!" Oh, what anguish fills their souls! When for the vain delusive hope which fancy feigned to be the glories of Heaven, they meet a dreadful abyss of endless misery, "Where the worm dieth not and the fire is not quenched," while around them, an eternal night is closing fast, and every scorching blaze of the fiery tempest renders the awful darkness more wild. Then the glorious privileges lost, throng busily and rapidly into their minds. Privileges of fleeing "the wrath to come," of laying up "treasures in Heaven," of privileges—golden opportunities forever lost. These hurry their awful descent, as downward they sink beneath the wrath of an offended God, pondering as they go, over all the bitter woes of hell. In vain they plead now with tears of artless innocence. Alas! all hope is fled. The deadly hungry demons seize on every soul and lay them along the embers—damned culprits stretched out and burning in the nethermost pit.* * *

But how different is the prospect of those who obey the heavenly mandate "Prepare to meet thy God." Though, in this life persecuted, mocked derided and encircled by the resistless icy arms of death, still they have a source of unspeakable happiness. The avenue that leads to immortal glory lies open and unobstructed before them. They see with the far-reaching eye of faith the fount of life, their Father's house. Their hopes grow stronger. Their fears vanish away, 'till at the great judgment day they hear the welcome plaudit "Come in ye blessed of my Father inherit the Kingdom prepared for you from the foundation of the world." They gently fall into the arms of their Savior God, and now is their joy unspeakable and full of glory. What blessed anticipations fill their souls! When they are "changed" when their understanding is "opened"—enlarged and enlightened, when they behold Jesus as He is, their cup of bliss is full and overflowing. Angels carry them into the golden city where they recline, basking in the glorious light of immortal bliss.

J. B. GARVER.

Shirleysbury Pa.

CHANGE OF HEART.

In olden times the functions of the brain were very imperfectly understood, and the *heart* was supposed to be the organ of thought: hence even at the present time, the phrase "change of heart," would imply change of mind.

It is very often asserted by revivalists, that certain denominations do not believe in a "change of heart," or as they sometimes call it, "experimental religion" that is certainly a misrepresentation of at least some of the Baptist churches, for many of them do not only believe in one change but in three, and some have a fourth: First, there is an *intellectual* change, which is FAITH. This does not come suddenly, but as we read: "Faith cometh by hearing (not by praying) and hearing by the word of God." We farther read, that "without faith it is impossible to please God." Of course, we are not to believe as the Pagans believe in their gods. Nor will a true Christian believe in Christ as a Mahometan believes in Mahomet nor as a Morman would believe in Joe Smith, without proof of a divine origin; but an intelligent faith requires to understand the purpose of Deity—"the things concerning the Kingdom of God and the *name* of Jesus Christ;" in short, the plan of salvation.

The second is a *moral* change, known as REPENTANCE; not necessarily remorse of conscience, nor "Godly sorrow for sin," but a change from wrong to right; to "Go thy way and sin no more." A man may undergo the intellectual change, and yet remain indifferent and disregard his duty to God. A valuable lesson may be learned in the parable of the sower.

The third change is a *legal* change, known as BAPTISM: and is one of the requirements of New Testament Law. We have many examples on record where this law was obeyed, even by Jesus Himself. Though Abraham was justified by faith alone, it is evident that his faith was made perfect by works, James ii. 22. Christianity without this legal requirement is no Christianity at all.

The fourth is a *Physical* change, which is supposed to take place at the RESURRECTION or SPIRIT BIRTH of the saints. Jesus was the first to undergo this change, a little more than three years after his Baptism, and just three days after his burial, when he triumphantly arose from the tomb. Before he had been a natural body, but now he is a spiritual personage; before blood flowed in his veins, now some other life-giving substance animates the Son of man, for we have evidence that his blood was shed upon the cross; before he was a *mortal* but now he is an *immor-*

ed man. He was the first fruits of the resurrection, and the first to bring life and immortality to light. We are commanded to seek immortality. Then how important it must be to make our calling and election sure by undergoing all these changes; namely Faith, Repentance, and Baptism, and last, but not least, the Physical change—to be born of the Spirit. See conversation between Jesus and Nicodemus. P. FAIRNEY.

Chicago and Dale City.

AN INTERESTING CIRCUMSTANCE.

Dear Pilgrim:—What I here communicate is to me, one of the most interesting circumstances that I ever witnessed.

About ten days ago, I received a message from a young woman, who for some time past, was supposed by all who saw her to be in the last stage of consumption of the lungs, requesting me to pay her a visit. Accordingly, when on my way to a Communion meeting in an adjoining county, I called to see her. She being a member of the Missionary Baptist fraternity informed me in the first place, that she had an interview by special request, with her pastor, informing him of her dissatisfied state of mind on account of the delinquency of his church in not obeying the commands nor keeping the ordinances required by the gospel, and the indulgence in superfluities, vanities and pride as well as the division in the church, some washing feet and others separated off in groups, sneering at the performance, she telling him that they being thus divided must come to desolation, "that a house divided against itself cannot stand" and then informed him of her intention to withdraw from his church and unite with the Brethren, and so they parted.

She then declared her intention to me, and requested to be baptized, saying that she could not die satisfied without it. So I left her, promising to attend to her on my return, which I did on Monday last, that is I called to see her on my return. She was very weak in body, but strong in her resolution. In the interval however some of her neighbors and some of the family, discouraged her, saying she was too weak to undergo the service, some of them saying that for the respect they had for her they would be present but did not want to see her die in the water. "But none of these things moved her," she saying that if she died in the water, she died in a good cause, and I thank God that my faith was equal to the trial, and so arrangements were made to baptize her the next day, Tuesday. Collecting a few members, and giving the appointment as much publicity as we could, we met at the time appointed and after a little season of devotion, and attending to the usual preliminaries, we carried her on a chair to the water, about one hundred yards distance, where we baptized her, she receiving it with as much calmness and composure as I ever witnessed, and when she arose from the water she smiled and pleasantly praised the Lord. After being carried back to the house and her raiment changed she seemed much revived and when urged to lie down, said she would to gratify her friends but otherwise preferred sitting up. Before we left she expressed a desire to partake of and practice the sacramental ordinances. Saturday following, was the time of our Communion and on Sunday evening we took some of the emblems, assembled a few members, with whom we celebrated the Holy Communion, and afterwards at her request we administered the anointing in the name of the Lord, all of which she seemed to enjoy very much. Truly it was to all, a solemn and impressive scene. She appears to be entirely resigned and indeed to all human appearance, she seems to be decidedly improved physically, and was there hope for a consumptive we might suppose she was convalescent, and truly nothing is impossible with God.

Permit me here to exhort all under whose notice this scrap of history may come, to be honest with themselves, make the necessary sacrifice, at once, lay aside all vanity, deny thyself and at once take up thy cross, come out from among the world and secure covenant relation with Christ while you may. It may not be your privilege to be indulged with protracted illness like the subject of this narrative. There was one young lady present at this little "Lovefeast" who was not a Christian but thank the Lord the occasion was sanctified to her, and the fountains of her soul were broken up, and the tears of penitence flowed copiously from her weeping eyes, and in reply to the inquiry as to the cause of her grief, she said she wanted to be a Christian May the good Lord give her grace to conquer, and that she may be a star composing the crown of the blessed Redeemer.

In this little Lovefeast was discovered rather a singular coincidence. Just thirteen present, the number present when these institutions were first celebrated by Christ and his twelve Apostles. Of course altogether accidental, and not claimed to be significant.

B. F. Moorman.

Procrastination is the thief of time.

THE UNCONCERNED SPECTATORS.

Sorrow is the continual attendant on human life. Every day some poor sufferer is darkened with distress, and yet the spectators are frequently no more concerned than if the patient was only to set out from the city to his country seat. Were a King coming to sit in judgment on a beloved friend, and to examine strictly, his actions upon life and death, could we shake ourselves free from a thousand agitating thoughts or dislodge our breasts of anxious fears and many a fervant wish? Now when a person is pining on a sick bed, or expiring on a death bed, the King of Kings seems to mount His judgment throne and order this arrested pannel into His tremendous presence, where the examination will be strict and the trial issue in eternal life or death, and yet, how trifling, often is the discourse of the attendants? How jocular and sportive their talk! But O, if the invisible world of spirits would flash full in their face, if all the disembodied souls of their acquaintance would start up around them, how would they stare? Though they can now dance about the grave and laugh amidst the glooms of death, to this invisible world their friend seems fast going, and they in spite of all their stupidity, are fast falling. When I look on the bed and see my poor fellow creature in that humble state, it excites my sorrow, but when I look around the company, in their apparent incredulity of a future state, it so moves my compassion that I am at a loss whether most to pity the dying or deplore the living. But my soul, be thou not an idle spectacle. Also know the sentence that all must die, reaches you as well as others, perhaps death is filling his quiver with arrows for the decisive battle. Now he may be placing an arrow on the bended bow to sink the sickening shaft into thy heart strings. "Man that is born of woman is of few days, (this all the nations know) and full of trouble." (This I daily find. "He cometh forth as a flower (frail and fading). He fleeth also as a shadow. Quickly gone and quite forgotten. I carry death in my mortal body, which, like a fiery spark concealed within, will sooner or later, lay the house in ashes. It is but a small thing to grapple with death, to enter the list with the king of terrors or be enclosed in the gloom of the grave, but it is another thing to enter into a world of spirits, to launch into unknown and endless eternity, to see God face to face. Roman fortitude may dismantle itself of clay, defy the grave, and brave death, but nothing short of a well grounded faith can carry one calmly, cheerfully and comfortably into a future state. The things of life are of little account at death. What can riches do but encumber with too much splendid care and troublesome attendance? What can a character do but publish his decease? What can opulance and honor do, but give a pompous funeral and a costly tomb? What can friends do but weep about the bed and bewail their dying relative? But thy loved dear Lord, can enlighten my passage through death and lead me safely to my Father's house. A. PILGRIM.

MY LANTERN.—No. 2.

"I can truly say, with my brother, that I would much rather have kept my seat and heard my brethren preach but will try to bear a little evidence to what has been said. We have heard much to day, and many wholesome truths, and as far as I am able to judge, all that has been said was according to the word, but as I do not wish to detain you long or draw your attention from the very interesting truths which we have heard, I shall not detain you long, &c.

(*He now commences telling the congregation what the other brother said, and in addition, tells them that it is all true and according to the gospel, consuming full half an hour, and then continues:*) I really did not think of taking up so much time as there was already a sufficiency said. Truly brethren, sisters and friends, we have heard many wholesome truths to-day (*It consisted, generally, of excuses and what the other brother said.*) I will now give the subject over to the other brethren, hoping that they may have something to say on the same subject."

No. 2, *Takes his seat*, No. 4, *gets up and continues the same subject—what the others said—until some of the weary ones are sound asleep and others who were not sleepy commenced going out.* No. 4. *After speaking on the same subject for* 10 *minutes longer.* "As the time is now about up, I will not weary your patience, as I think we have heard a sufficiency for to-day, &c." (*Takes his seat.*)

No. 1. Lines a hymn and No. 5. makes some introductory remarks to prayer, by continuing the same subject.

The meeting is now concluded after the usual manner, and A. and B. are on their way home.

A. "Just as I expected, the meeting kept up again until almost dinner time and nothing said after all. I become weary of such preaching, therefore cannot blame others if they go to sleep or get up and go out."

B. "Well, Bro. A. I confess that the meeting was not as interesting as it might have been, but whose fault do you suppose it is?"

A. "Whose fault? Why their own, most certainly. Did not the Church set them apart to preach, why not study and prepare to preach so

that when we go to Church we can hear something that is worth going after?"

B. "You are right, the Church has called them to preach, but I sometimes fear that we do not properly equip them for the work. If I would call you to plow my field for me and give you neither plow nor horses, you could not plow it very well, could you?"

A. "That is quite another thing. When we call a brother to preach, he does not need horses and plows to do that, the Bible is the equipment he needs, and he has nothing to do but go and preach the truth."

B. "If I tell you how to plow that knowledge alone will not do the plowing, will it?"

A. "Certainly not, but do you not see that preaching is quite different from plowing? All a man needs to preach, is to know how."

B. "Perhaps the difference is not so great as you may suppose. You noticed that brother D. did not seem to be well, and also, that he was not prepared to preach."

A. "Yes, I noticed that he was not quite well, but we cannot help that, and as to not being prepared, I suppose he did not read his Bible as much as he should have done."

B. "You should remember that Bro. D. has a large family to support and to do this, he must labor hard from Monday morning until Saturday evening. This constant wear is pulling him down. When Sunday morning comes, he is tired and stupid like an overworked horse. In this condition he takes his Bible to prepare himself for the important duty of preaching, but the mind is fagged, it won't work, the nerves had been overtaxed and no ideas are conveyed. He goes up to the house of worship, *spiritually* asleep and the result is, soon the congregation, or part of it, is *naturally* asleep. If it does not take horses and plows to preach; it takes recreation and time to study, and I believe if Bro. D. would have had a little of that before coming up to preach this morning, we would not have had as much room for complaining as we have just been doing."

A. "Well now I declare I never looked at this thing of preaching in that light before, and I believe you are about right for, just the other day, I heard Bro. D. say that he wished that he could have a little more time to study his Bible, and that there were several other good books that he would love to read if he was able to buy them. It is very true that a man, after working hard all day, cannot come much speed at reading, and unless he can read and learn something he will not have much to preach for we cannot expect much to come out where little goes in, that's certain, I am real sorry that I talked as I did, as I see the fault of poor preaching is as much with me as it is with the preachers, and I fear, a little more."

B. "I am glad that you see things in this way and hope that a move will soon be made to place our ministers on an average, so that they can have, at least, as much time to prepare their work as we have for ours, but here is our parting place, good-afternoon Bro. A."

A. "Good afternoon. (*He rides on a short distance, stops his horse and calls.*) see here, Bro. B., I was just thinking—tomorrow, you know, Bro. D. has a funeral to attend, has no help and is already behind time with his work, suppose we send our hands over to-morrow while he is gone and husk his corn for him, what say you?"

A. "I am quite glad you thought of that, I will send all the force that I have and will go along myself."

B. "Good afternoon, and if the Lord wills, we meet to-morrow morning in Bro. D.'s cornfield."

(*They part and "My Lantern" closes.*"

Now brethren, if my observations suits any of your cases, please step into the "room of improvement," where "My Lantern" is always open, and take knowledge from the past, to benefit the future.

DOMESTIC LIFE.

Domestic life is the school of patience. Its duties, its difficulties, and its delights, too, are constantly recurring. Only the work of to-day can be done to-day. There is a sameness, also, in the mere exteroal form, an ever-recurring round that must disgust, or make one a mere mechanical drudge, unless the heart is put into the work, and the little, common, trivial acts are made the embodiment of noble ends. Step by step, stitch by stitch, stroke by stroke, the work goes on. One round of duty is completed only to commence another. Every day is a lesson and a practical exercise in patience. It is a good lesson, and we need to learn and practice it. It helps us to do another work which is absolutely necessary to the perfection of human character and the happiness of home, and that is the surrender of self. When two persons unite in the marriage relation they become one by mutual concessions. They mutually approach each other. There is much to *give up* as well as to *give* on both sides. There are many sharp corners to be rounded off, many rough surfaces to be made smooth, and many crooked ways to be made straight, and irregularities to be adjusted. Some of these are in the very grain of the constitution; some of them have been confirmed and hardened into habit, and it is difficult to make any impression upon them. Neither must seek to make self the standard, and to exact all the surrender and conformity from the other. Neither must seek to become the other, but something better than either. When two substances unite, chemically, the result is a substance different from either of its components.

So it should be in marriage. The result should be favorable to husband and wife. Each one should become freer, nobler, stronger, purer, and wiser—should attain a higher excellence than either could attain alone. This will always be the result when the rule of action is mutual surrender, accommodation and help. Each should inquire, What can I yield? In what respect and how far can I reform?

Every day will bring occasions to put our priciples to the test. there are diversities of taste, of feeling, of judgment and of principle. Happy are those who can yield their own preferences so cheerfully that the diversities of character are softened and shaded off into harmonious varieties, and not hardened into irritating and hostile opposition.

A great part of the sum of domestic misery is caused by this want of mutual accommodation, in apparently trivial things. It is as though the builder had left here and there in the floor, partitions and passages, the sharp points of nails to pierce the feet and rend the garments; or as though a thousand rough surfaces and sharp corners were fretting the inmates, and loose, ill-fitting joints were annoying them. If we could see the spiritual house as we see the natural, we should discover all these defects in the very walls. We would see the marks and scars of painful collisions; the want of proportion and harmony in the various apartments. I repeat, then, if we desire to have the work in our spiritual building to go on harmoniously, to a successful and noble issue, we must seek harmony in little things. Our intercourse must be courteous and respectful. We must be filled with that worthy fear which is the offspring of love—not fear of each other, but fear for each other; fear for ourselves that we may be wanting in some attention or respect; fear that we may do less for each other and exact more from each other than we ought. In a word we must seek the good of each other and of all in the house, and around that end as a center the life of each and all should revolve in freedom.—REV. C. GILES, *in New Jerusalem Messenger.*

Bury not your faculties in the sepulcher of idleness.

A divided family can no more stand than a divided commonwealth

"SHUT THY DOOR."

Souls often grow lonely in a crowd, and starve in the midst of temples, worshippers and ordinances. God would have us alone with Him sometimes. Coming to church is not coming to Christ. "Enter into thy closet, and shut thy door." Shut out nonsense, business, care, and pleasure. Shut out flatteries and frowns. Shut out strangers and acquaintances. Shut out friends and foes. Shut out this world, and open the window that looks out upon the next. Give the mind rest. Give the ear quiet. Give the tongue silence. Give the heart meditation. Give the soul communion with God; look up, there are blessings waiting for you. Listen, God speaks in His still small voice. Ask; God waits to hear. See that your soul is at peace with God. See that no shade of sin hides from your sight the Heaven'y Father's face.

Settle the questions of peace, pardon, and duty, in secret before the Lord. Then bring everything that concerns your heart and life, for time or for eternity, and lay it before the mercy-seat. "In everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God, and the peace of God that passeth all understanding shall keep your heart and minds, through Jesus Christ."—*The Christian.*

A WORD TO TRAVELERS.

Travelers going west are often puzzled to know which would be the best route to take, the different companies all claiming their route to be the best. I have had experience in travelling over different routes and I hesitate not in claiming a preference for the great through lines of the Indianapolis, Cincinnati and Lafayette R. R. Co. They have lines from Cincinnati direct to Kansas City, or St. Joseph via Indianapolis, also to St. Louis and Chicago. No change of cars from Cincinnati, Indianapolis or Lafayette to Kansas City, as their trains pass over the Mississippi river on the great Iron Bridge at Quincy and over the Missouri river on a like bridge at Kansas City. The officers of the road, I have found to be upright and very obliging so that travelers or their baggage are not apt to go amiss while travelling on their road. Brethren, if you contemplate going west, or coming from the west, east, and want to travel on a good, safe and reliable road, be sure you take the Indianapolis, Cincinnati & Lafayette R. R.

J. S. FLORY.

Orchard View, W. Va.

Modesty is one of the chief ornament of youth.

Life is the time to serve the Lord.

REVISION OF THE SCRIPTURES

Some of the leading scholars and divines of this country have made arrangements to unite with the Convocation of Canterbury, in England in a complete revision of the English Bible. The names of the American gentleman who have organized themselves into two committees, one on the old Testament and one on the New, are a sufficient guaranty that, so far as they are concerned, the work will be carefully and reverently done. Probably these gentleman will not take the leading part in the work of revision, since the English revisers were organized in 1870, and have been at work ever since, and have already printed provisionally for criticism two or three books of each Testament; but the fact that some of the most prominent clergymen in all the Protestent denominations are on the American committee, holds out the hope that the revised translation, whether mainly made in England or America, may be accepted by all English-speaking Protestants. It would be a great point gained if the Catholics also, would be willing to co-operate with the others, that so there might be a standard English Bible for all Christians who read English; and the differences between the Catholic version of Douay and other English versions are so slight that there would seem to be no inseparable difficulties in the way of reaching so desirable an end.

The names of Dr. Conant and Dr. Hackett, upon this committee, who have been the principal translators of the American Bible Union, an organization which has been mainly supported by the Baptist denomination, of which these two gentleman are eminent members, may possibly imply that the work of that organization may be brought into harmony with the new revision, and so the immense labor already bestowed upon that may be brought to bear in a wider field of usefulness. We venture to suggest, however, the hope that the idioms of the old translation from which Dr. Conant so often departed may be preserved in the new revision, as much of the popular reverence for Scripture may be lost in changes into the ordinary terms of speech of passages which have a certain antique dignity of expression, and have become familiar as household words. It will be gratifying to many who know about the late translation of the Scriptures into Arabic, accomplished under the direction of the veteran missionary to Syria, Rev. Dr. Van Dyck, which has been said to be the best translation of the Bible ever made, that he is one of the Old Testament company and that the revision consequently will have all the light that can be cast upon it by his Arabic eruditon. Dr. Ezra Abbott, of Cambridge, who became the editor of the late Professor Noyes, admirable translation of the New Testament, is another name upon this committee of revision with which is associated the highest scholarship and a catholic Christian spirit.

It is a common though not universal belief that the time is ripe for a thorough revision of the English Bible. The Word of God deserves the best dress in which it can be clothed. However excellent our common version may have been, as estimated by the standards of two hundred and fifty years ago, there has been such progress made in both Greek and Hebrew learning since that time, the more recent study of the other Semitic languages has thrown such a clear light upon the Hebrew, Geographical, archæological and general linguistic research have been found so fully to illustrate every portion of both Testaments, that many scholars and thoughtful readers think that with all these helps a better version can be made, and ought to be made now. The books as they stand in our common Bibles were translated by many different hands, at widely different times. Who the translators were is in many cases entirely unknown. Their work has varying degrees of merit; the same word in the original is rendered in different books, and even in the same book, by quite different English words, and the revision of the books by King James' translators, appointed in 1606 was not such as to essentially reduce the want of uniformity and harmony.

The principle, too upon which all the translators appears to have proceeded, of translating word for word without any regard to the difference of idiom between the languages is a principle that is rarely adopted in translating other books, and ought never to be adopted at all. The Hebrew prophets wrote in the idiom of their own language, and the apostles in Aramaic Greek; what their readers want to get at is the precise thought of the writers so expressed in English as best to convey it. The literal translatin of word for word frequently violates the English idiom and sometimes fails to give a proper sense. The famous John Seldon, a contemporary of the authorized version, says of it in his table talk: "No book in the world is translated as the Bible is word for word. This is well enough so long as scholars have to do with it, but when it comes among the common people, what gear do they make of it?" The worst thing, however, about this method of translation is that no attention is paid to the flow of the thought from paragraph to paragraph. The particles of transition, if translated as mere words, and are not treated as the links that bind the whole discourse together. There are accordingly in our common versions abrupt transitions, jolts and jerks, fits and starts in the discourse, which do great discredit to the original, and are a constant stumbling block to the earnest reader who strives to reach the sense, and who rightly supposes that Scripture writers, like all other writers, follow the common associations of ideas.

As an instance of this, as well as of the great fault of translating the same original word in contiguous sentences by different English words, we will cite a passage in John's Gospel; "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you." If violence ever was done to a beautiful passage it is done in this translation, by rendering the same original word "purge" in one verse and "clean" in the next, and by paying no attention to the particle of transition. Dr. Noyes renders the passage elegantly and exactly thus: Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he cleanseth, that it may bear more fruit. Ye are clean already by reason of the word that I have spoken to you."

We venture to express the hope that these revisers will arrange the biblical books, so far as possible, in chronological order, and thus be able to give a better reason for the arrangement of the Epistles; for example, than that Rome was the largest city, and, therefore, the Epistle to the Romans must come first; Corinth the next largest, and hence the Epistle to the Corinthians must come next, and so on. We hope also that the revisers will not be deterred by any mere conservatism from making all changes which the the text and the sense really demand. Any changes which they may deem necessary to make will come before the public under favorable auspices, since President New Haven, is chairman of the New Testament company, and Professor Green, of Princeton, is chairman of the other.—*N. Y. Post.*

Happiness is like manna; it is to be gathered in grains, and enjoyed every day. It will not keep; it cannot be accumulated; nor have we got to go out of ourselves nor into remote places to gather it, since it has rained down from heaven, at our very doors or rather within them.

Youth's Department.

HOW TO SPEND THE WINTER EVENINGS.

Last week we were talking about the passing of time, and the changing of seasons. Through these changes we have passed, except the last one which we are now entering, and as the bulk of the out door labor is done, the days growing shorter and the evenings longer, the question to many of our young readers, no doubt, is *where* and *how* shall we spend the evenings. There are two general resorts. The one, is the country store, post-office and village bar-room or still worse, the gambling and drinking saloon, while the other is home, sweet home.

The object of our creation is: *first*, to become wise.

Second, to do good.

Third, to prepare for death, heaven and eternal happiness. Now at which ever place we can learn to be wise, and to do good, is the place we should spend our evenings, but who is it that lounges at the country stores and the grog shops?

First, it is the husband that does not love the society of his wife and children quite as well as he does that of those who usually gather at such places.

Second, The father that is not interested, and does not care for the welfare of his children.

Third, They that love idle gossip and fabulous tales better than to read the Bible and other useful books.

Then comes in the talebearer, the liar, the swearer and lastly the drunkard. These combined together, compose the element of "away from home society." And as they are all led away from home through wrong motives, there cannot be much good expected from it. It is positively a *poor* school for young men and boys, and with hundreds and thousands, it has proved to be the first downward step, and the school wherein was learned the way to ruin. Spend one evening in such a school and your soul is contaminated and the mind polluted. Here is the school where boys get their first lesson in filthy conversation. This is the school where they first learn to smoke and chew. Here is the place that the tongue is polluted by uttering the first oath, and here the first cup is taken that often ends in the destruction of the body and the condemnation of the soul. No wisdom to be learned in this school, no goodness and no salvation to be obtained. Then, this is *not* the place for boys and young men to spend their evenings.

We now turn to the christian home. There is the father and mother, there the brothers and sisters, the

cheerful fireside, the Book of books, the family altar. There it is that wisdom shines forth in all its beauty. The school hours are over, the happy band, with light hearts and smiling faces, return to that most dear spot on earth called home, the little chores are done and the family surrounds the evening table, a blessing is asked and then kindred spirits unite. Oh how visions of the past just now crowd in upon us, and tears unbidden start when we think how things have changed.

Excuse us for getting so far away, our boyhood days have returned and have shifted our mind. The dishes are now washed, the children's romp is over and the family table is again surrounded and the home school commences. The larger ones are employed with their arithmetics and grammars while the younger are telling mother where arethe Patagonians, away dowo in South America, or point out to her the isles of Cuba, Hayti and Jamaica from whence comes our sugar, coffee and spices, and little Annie and Willie are busy with their pretty primers—just now we can almost hear them spell, b-a-t, bat, c-a-t, cat, h-o g, pig. How familiar it sounds and how ready we are to excuse their little mistakes. Over this group, father presides. Though the older sons may be diving into branches of sciences that father never learned in his school days yet his well trained mind and matured judgement often unties knots for which their tender minds are too weak. We just now think of our own "home school." Our father was no scholar, not of choice but for a lack of opportunity—never went, perhaps, beyond "Long Division," but many a night he sat up with us until the midnight hour, and led us through some of the most complex and abstruse problems of mathematics. From that "home school" we took our first step onward and we trust upward, not toward worldly greatness, but towards the Kingdom of Jesus, and that wisdom which cometh down from above, and our motto is now,and ever shall be, *onward* and UPWARD.

Again we have left our subject and once more return. The "home school" is now closed, the Bible is opened and from its pages flow the "living water," then they surround the "mercy seat," a blessing is implored and they retire. O, what a lovely,what a blessed school; and how different from that which we first described. This dear young readers is the school we advise,and if you attend it and take advantage of its benefits you will become wise unto salvation.

Never overlook any one when reading or writing, nor talk or read aloud while others are reading.

CORRESPONDENCE

A Reporter is wanted from every Church in the brotherhood to send us Church news, Obituaries, Announcements or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our invitation is not personal but general—please respond to our call.

Notes of Travel and Jottiags by the Wayside.

BY J. S. FLORY.

I last wrote just as we were leaving the wharf at Cincinnati. The boat that we took passage on was so crowded that we did not fare so well, but in public conveyance we have long since learned the best way to get along is to take matters as they come without grumbling. The boat got along very well only striking the bed of the river two or three times during the night and was but little detained thereby. We passed one large boat that was aground and had been for six or eight days. A few of her many passengers were transferred to our boat, also the following evening a few more lady passengers were transferred from a large boat to ours. I was made to think how true it is travelers rather choose to take the largest, greatest and swiftest boats and on which they get the best fare and seem to look down with contempt upon the smaller crafts at such times when the rivers are flush and the waters deep but when the rivers are "run down" and waters are shallow they are often willing to leave the popular boats and be content to suffer privations on the smaller and humbler boats. So it is in traveling down the stream of time. While the waters are flush—life buoyant—we are so prone to sail in the most popular and grand crafts of either a worldly or religious nature—where we may fare the most sumptuously—but ah! when the waters of our natural life are ebbing low we then are willing to take passage aboard the humble and world disliked craft that we may reach the destination of our hopes—a harbor of safety upon the shores of eternity.

Friday morning about 2 o'clock we arrived at Huntingdon and put up at the Merchant's Hotel. At 7 A. M. took the cars for Charleston where we arrived at 11 o'clock. Took dinner with the family of Bro. J. Starkey. Through the kindness of sister Starkey I was prevailed on to stay until after supper when I started for the depot, where I found quite a crowd of persons awaiting the train. The state fair was going on at Charleston so there were stirring times and from the conversation of visitors I imagine there was more attention paid to horse-racing than other matters. At 8 o'clock at night we arrived at the Falls of Kanawha and next day home and found ours all well. Thanks to the Lord for his protecting mercy over us all. Death has been a visitant of our neighborhood in our absence. One young man had died unexpectedly with measles, and two children of one family of the diptheria. The health of the neighborhood at this time seems good. Our health we think has improved considerable and we trust our trip was to some good advantage. While we feel thankful indeed to all the dear ones who we were permitted to associate with and who so readily did acts of kindness toward us, we must ascribe all the praise and honor to God our heavenly Father.

Trip to Carroll Via. Frederick County, Maryland.

Having long since had a desire to go on a mission of love among the brethren in the east, from whence the west has become populated and inoculated with the religion of the Lord Jesus Christ, as taught in the Scriptures and practiced by the Brethren. This desire has lately been gratified.

On Friday the 11th day of October I took the train at Meyer's Mills at 12 M. to Cumberland where I arrived on time. After having procured passage for Hagerstown, Md., the train from the west on the B. O. R. not being on time, gave me about ½ of hour to look at the sights. However, the train soon came dashing along and by 6:50 brought me safe to Weaverton, the junction of the Washington county branch. This train was on the track waiting for the western bound train which was a few minutes late, but as soon as it arrived, the train upon which I took passage pulled out, and at 8 o'clock bro't its freight of human beings to the terminus of said road, which at present is Hagerstown. Put up for the night at the Franklin House, where I met for the first time, brother Oller from Waynesboro. After a few remarks, he left for his home with his son. After he was gone I was entirely alone again, in a strange land and among strangers. After a good night's rest I started for the Western Maryland depot. Just as I was entering the station house, I saw a man that I took to be a brother (because of his coat and general appearance) and two ladies. See 2d Epistle of John, 1 chapter, first verse, for so they proved to be, also coming to the same station,brother Wolf as it proved to be, brought the sisters to this station to take passage for the same place I was going. After the introduction was over, and this does not take long among the members of our fraternity — whenever we hear the word brother, or sister we already begin to think of the Father. The brother having given the sisters under my care, left us to ourselves and to God. My company now was the two sisters referred to, from Cumberland county, Pa., from Moses Miller's charge. Oh would to God that all our young and old sisters we meet with, were as these were, a plain dress, plain bonnet and a beautiful white cap upon their heads. Sister Mohler and sister Condre need not ask the question, is it needful to wear a covering when not in the house of God. To young sisters everywhere, when the question was put, do you always wear the covering? the answer was without any reservation, *yes, we do.* Some of our young sisters sometimes go away from home to attract attention. Whether sister Leah and Hettie did or not I know not, but one thing I do know, they drew the admiration of all the brethren and sisters where we were, because of their humble and perconsequence angel-like appearance. Sisters depart not from that and the God of all the earth will reward you for it.

At Westminster we were met and conveyed to place of meeting. The first exercises were over and the ordination of brother Senseny was about through with, when I looked over the large mass of human beings, and of all that number I saw but a few faces that I could recall, those of D. P. Saylor, J. D. Trostle, D. F. Good and E. Stoner. This meeting was largely attended and good order pervaded the house—a large representation of membership present and all in perfect order. By next morning we had added a long list of preachers names, and also others of the members. Preaching that evening at Union Bridge; next day at Pipe Creek meeting house; same evening in New Windsor. These meetings were all well attended. On Tuesday we met at Sam's Creek meeting house for lovefeast, and a good meeting we had. Preaching next morning at same place, and in the evening at Union Bridge. This closed the meetings at this place. So far as my judgement goes we had all good meetings, and meetings long to be remembered by me.

The members in this branch are alive to the cause, and manifest much love, union and harmony among each other. We bid them farewell, entrusting them unto the Lord, not expecting to meet them any more as we did on these occasions, in this life. I arrived in due time in the Manocacy Branch of the church. This church is in charge of Eld. D. P. Saylor. By the time the hour of preaching arrived the meeting house was well filled. The meeting was opened in the general form. After spending about 2 hours in worshipping God, the meeting closed for a little season. When all was ready the Father's children seated themselves down to the tables in good order, and after the seats were all occupied, the word came to the house keeper, D. P. Saylor, not room enough for the children. After considerable manœuvering and planning by Bro. Saylor there was arrangements made for all to commune and that wished to commemorate the death and sufferings of Christ. Would to God that all our meetings of this kind were just as this one was, every member at his place, no such thing as sitting back from the tables, but all, *all* at the tables. Oh what a good meeting this was! I cannot help but think that some of the spectators were struck with the idea that God must certainly be among this people. Preaching was continued until the morning of the 20th. The meetings were all well attended.

On the morning of the 21st I set out for home in company with D. P. Saylor and Bro. Showalter, music teacher—who is introducing the Brethren's Tune and Hymn Books, and the two sisters already referred to. Arriving at Hagerstown, I bid these dear members farewell, perhaps forever. At 5:45 P. M. I took leave of this place all alone,for home where I arrived at 11:45 A. M. next day, safe and in usual health—found my little family also in their usual health, for all of which we tried to feel thankful.

And now to the brethren in the counties referred to, with whom I

have met, and whose kindness and hospitalities I had the pleasure of sharing, please accept my heartfelt thanks, and may God bless you all, Amen.

Let me conclude by saying that I did not spend a more pleasant time all this season than I spent among you at your feasts. May God keep us in the one faith until death.

C. G. LINT.

NEW ENTERPRISE PA. }
October 31st 1872. }

In the first place, I will say to my dear children and much beloved brethren and sisters in the Union District, and all the members that wish to hear from me, that I am well and enjoying myself very well, thanks be to God our Heavenly Father for His great love confered upon me. Since I left home, I have been quite well, and have nothing to complain of as all the dear members are very good and kind to me in taking me from place to place. Now I do sincerely hope that the good Lord will bless them all for their kindness shown to me. I hope dear children and respected members, that when this comes to your notice that it will find you all well. I am at present with our much beloved Bro. Leonard Furry and the kind sister. I enjoy myself very much with them. I looked for a letter here at New Enterprise, but did not get any. I would have written sooner but I waited for a letter from home, but have received none since I left James Creek. O, how I would like to hear from my dear children and members. I hope they will write for the PILGRIM every week so that I can hear from them wherever I stop with the members as most of the brethren are taking it. Let one write every week. Will not Bro. Wm. Cook write and give us all the news and let us know how all are getting along, whether any have been received into the Union Church since I left home, it would give me much joy to hear that there has been. I hope our old members that have been in the church for some time, will visit the young members often and encourage them to be faithful. I know it will help them much, as children like to be visited, and if we bring good things they will never forget it. The good admonitions that our dear old brethren gave to me when I was young gave me much strength and I have not forgotten them although they are no more. I think if we would do our part and often visit our lambs we would do much good. O, let us show our love to each other, dear brethren and sisters. Let us all preach by our conduct in all we do. Yes, let us have a regard for each other and for all mankind, as God cares for us. We should and will if we are truly born of God.

From the Yellow Creek Lovefeast I went to Clover Creek, met many of our dear brethren and sisters there and had a very good meeting and good order. Here our beloved Bro. John S. Snowberger and I parted, I went to James Creek Lovefeast and he to Dunnings Creek. We had a very pleasant meeting at James Creek. From here I went to the Lovefeast at Dale City, in the Elk Lick Church. Met with many dear members—had a very good meeting, though it rained while the meeting lasted, which made it disagreeable. From Dale City I, with other members, went back to Bedford where I again met with Bro J. S. Snowberger and his wife and sister Dillinger who traveled with me from Ind. Had a meeting in Bedford, preached in the court house. On account of it being very rainy we had a small congregation, but very good order and found quite friendly people who wished us to stay longer and hold several more meetings. On the 27th of this month had meeting in Eld. Andrew Snowberger's district. Then was taken to Bro. Jacob Steel's Church where we had four meetings. Here we left J. S. Snowberger and family, expecting to meet them again on the 4th of November at Clover Creek. From there I think to go to James Creek and remain 'till the 10th or 11th of Nov., and then go to Philada. and Germantown. I will now close, hoping to hear from my family and members from the Union Church soon. From your well wishing Bro. and father. When I get home I will give a full report of my visit through the PILGRIM. JOHN KNISLEY.

Dear Pilgrim:—Inasmuch as you are calling for reports from churches concerning Lovefeasts, and as we have not had any in our arm this year, because of the brethren trying to build a house of worship, I will give some of my experience in visiting others.

On the fifteenth of October my wife and self started at three o'clock A. M. for Arcadia, and found by cool experiment, just what frosty Autumn mornings will do for a person in this latitude, viz. chill them. We also found the thirty miles between our dwelling place and the meeting to be very long, but, like all mundane things, they had an end, which we reached a few minutes before ten o'clock, (the hour for meeting), which few minutes we spent in observation.

We found the brethren located in a good, well improved country, almost every farm having that quiet, home-like appearance so desirable in a place of residence, and which none know better how to impart than the brethren. We found also a good commodious house to worship in, and a tolerable large membership, presided over by Elds. Eli Caylor and Joseph McCarty.

You know, PILGRIM, that at times of Communions the brethren and sisters always expect a number of ministers to visit them and have some *big* preaching. Well we looked around to see who constituted the ministerial force, and found it to consist of Bro. John H. Caylor, and when your humble servant was added the addition was smaller intellectually, than numerically, and when I realized the situation I hung down my head and began to think. Would you know the burden of my thoughts? I will tell you. I thought of how, before I was placed in the position I now occupy, I had heard brethren talk on such occasions. One would meet another and say: "Well brother we have a good congregation to day." The other would say: "Yes, and Oh! if we just had somebody that could preach." Another would say; "Well brother, we have a heavy team today," &c. Now as Bro. Caylor would not want to do all the talking himself, and I being entirely strange to many present, I would have to take part, and perhaps the brethren and sisters talking in this way about me. I tell you PILGRIM, for one bitter moment we wished ourself at home husking corn. But on lifting my head and looking at those around me I thought that their countenances betokened more charity than to talk as I had heard others talk, and also tho't that if the Good Master had wanted better preaching than those present could do, He would have provided somebody to do it. We also remembered having read that "all things work together for good to them that love God," therefore determined, Heaven helping, to cast behind me these extraneous influences and stand still and see the salvation of the Lord, so that if in the course of events, anything presented itself for me to do, "to do it with my might." I will here say to young ministers who may find themselves in like circumstances, do not yield to the tempter, no matter whether he presents himself with the uncharitable words of brethren in his mouth or with something else to hinder you, his object is the same, but just

"Cast your cares on Jesus,
And don't forget to pray."

The hour for preaching having arrived, Bro. Caylor selected a subject and spoke acceptably and, I believe, profitably and I followed with such light and liberty as was given me. Late in the afternoon, two brethren from Elkhart Co., came to us and assisted in the services of the evening, during which we were pleased with the more than usual quiet and good order observed by the members, each one seeming to feel, with more than ordinary sensitiveness, that they were practicing in the example left by their Savior in "washing one anothers feet," that they were partaking of that figurative Supper which each one seemed to desire to see fulfilled in the evening of this world, and that they were commemorating the sufferings and death of their crucified Redeemer, whom to know aright is life eternal, while I was observing all this, I felt that the presence of our Lord was among us and that it was good for us to be there. I was sorry when the hour arrived on the following day, after the farewells were spoken, to separate from the dear brethren and sisters, some of whom we may never meet again on earth, but it is ever thus in this lower world, first a smile and then a tear. Whether we meet again on earth or not we pray God's blessings on them and theirs.

On the 18th we were at Stony Creek. That church is under the oversight of Eld. John H. Caylor. There we met quite a number of ministering brethren, among whom were H. D. Davy and R. H. Miller. Most of the readers of the PILGRIM will understand without us telling them, that the preaching at that place was considerably more than ordinary.

After 10 o'clock meeting, on the first day, one soul expressed a willingness to turn her back to a frowning world and her face toward Jerusalem, and was immersed beneath the wave in the names of the Triune God. In the evening, we had the pleasure and, we trust profit, the benefit too, of joining in with the members present in attending the ordinances of the Lord's house. Good order was observed by all, and good attention given to the doctrines as expounded by the brethren. God grant that it may have fallen into good ground and produce an hundred, sixty, or at least, thirty fold. We certainly had a rich feast of good things from the presence of the Lord, for which we feel to thank a kind Father, and pray for a continuation of mercies.

After the meeting, proper, closed, Bro. Davy continued with a series of meetings lasting over Sunday, and we had the pleasure of hearing him until after the first sermon on Sunday, when we reluctantly bade him farewell feeling that we were witnesses to the sowing of much good seed by our brother which we hope may bare fruit here on earth and ripen in Heaven. May God sustain and comfort Bro. Davy in the arduous duties devolving upon him and spare him long, to the Church militant, and when his pilgrimage on earth is over, may he receive souls for his hire and eternal life for a reward, and may He also remember the Stony Creek brethren in mercy and prosper His cause amongst them.

MARTIN J. MCCLURE.
Lower Fall Creek, Ind.

Dear Pilgrim:—We will give you an account of the Lovefeast we had in the Claar Meeting-house on the 22d of October. We came there at noon that day when the brethren and sisters were already fast gathering in, being a pleasant day, and in a few hours quite a number of our friends in addition to the members had gathered, indicating to be an interesting and a pleasant waiting before the Lord. We were encouraged to hear that there were five applicants, four young girls and one young married woman, they were received before preaching. The speakers outside of our own district were brethren Samuel Cox and Conrad Imler from Tuckahoe, James A. Sell from Duncansville, Joseph Berkey from Shade, and John Miller from Dunnings Creek. Meeting opened for examination at 4 P. M., appropriate and impressive remarks were made on the subject, and we felt happy knowing the Lord was with us, and that He has not yet forsaken His people, though we are so apt to forget Him and get careless and dilatory in our service so justly due to Him. About a hundred members communed, witnessed by a quiet and attentive audience. Truly we had a pleasant waiting while attending to the ordinances of the Lords house. We experienced sweet communion with the Lord while sitting together in heavenly places. Some good impressions and we hope lasting ones have been made upon some of the spectators, hope more will soon join in with us on our march towards "Canaan's fair and happy land" Where our possessions lie."

O what a transporting rapturous

scene rises before our eyes! when in anticipation, and with soul-cheering hope, we look forward to the time when the redeemed of the Lord shall return from Zion with gladness and rejoicing; everlasting joy shall be theirs, and sorrow shall be known no more, and we the brethren and sisters; unite with them to celebrate the great Marriage Supper of the Lamb, of which this Supper of the Lord's appointment is an emblem.

The morning of the 23d opened with rain, the day not being so pleasant, hence the crowd was not great, mostly members and members children, yet we had a pleasant meeting and felt revived, and much refreshed from the reception of the bread of life so liberally dealt out by our loving brethren who visited us. That the Lord will reward them for their kind labors at the resurrection of the just is our prayer. The question often arises while engaging in the delightful services our hearts filled with joy, our love to one another overflowing, tasting the sweetness of heaven with the songs of the redeemed and angelic choir ringing in our ears at such communion seasons; Can it be possible that one soul can bear the thought of any longer serving the god of this world and of feeding on the barren mountains of sin and folly, which assuredly will starve him to death, yea to everlasting death and misery? Then come sinner, go with us, for the Lord has spoken good concerning Israel.

Yours in the bonds of the fraternity.

LEONARD FURRY

Brumbaugh Bro's.—Preparatory to celebrating the sacred feast, a general visit of this branch of the church was proposed and made, and the reports of the several visiting committees were heard at a council meeting appointed for that purpose.

It was a matter of congratulation that no disorder was found to prevent us holding the proposed feast. Whether we were in such a state spiritually that we could not see the little wolves and foxes that prey on the vines or not, I will not take it on me to say.

Accordingly we appointed the time as reported heretofore in the PILGRIM. That time has come and passed and we are glad we can report a pleasant season.

Bro. G. Fleshman of Monroe, and brethren John and Moses Brubaker, Henry Beahm and John Eller of Roanoke came to our aid as ministers of the Word.

We commenced our services at an earlier hour than the Brethren usually do. Feet-washing was ended before dusk and by 8:30 P. M. we had sung the dismissal hymn. As one of the good results we had the most satisfactory order, both among the members and spectators. The latter by their exemplary deportment elicited the warmest praise from the neighboring brethren present. We hope that the churches generally will adopt the practice of announcing the ordinances at least an hour in advance of the usual time. It wants only a trial to commend itself to the prudence of the Brotherhood. Our ministerial corps labored faithfully and ably in defence of the despised doctrines of the Gospel and we look hopefully to the future for the fruits of their labors. Some of them are youthful in the office but by diligent application to study and the practice of the virtues of the Gospel will eventually become eminent. May the Lord of the Vineyard reward them for their self sacrificing labors.

My health is still improving and I now can add to attend regularly to the work of the ministry without experiencing any discomfort. Bro. A Crumpacker continues to improve and is also able to share equally in the labors of the church. His son is greatly afflicted with spasms which embarrass his labors to a considerable extent. May the Lord give him grace sufficient for his trials, and it be his good pleasure, to restore the afflicted child to perfect soundness. Let us who are blessed with the good gifts of the world remember those that are not thus favored, as though we were partakers with them.

D C. MOOMAW.

Blacksburg, Va.

DRY CREEK, IOWA,
October 14th '72.

Dear Pilgrim:—As there has never yet any church news appeared in your columns from the Dry Creek congregation, I take the liberty of giving some, which you may publish if you think proper.

We held our Communion meeting on last Saturday and Sunday, and we truly had a refreshing season. The ministers present from abroad, and by whom we were ably addressed were brethren E K., and Benjamin Buechly from Black Hawk Co., and Peter Forney, and Eli Froxel, from Benton Co, this State.

The ark of the Lord is still slowly moving forward in this place; during the meeting one soul was made willing to come out from among the world and enlist under the blood-stained banner of King Immanuel, an aged woman whose head has long been blooming for the grave. This makes five that have "chosen that good part that shall never be taken away from them," during the summer, one of whom has since gone to that bourn from whence no traveler ever returns. We feel to rejoice that still a few more are "willing to have the man Christ Jesus to reign over them," but let us earnestly pray God for a greater increase that the borders of Zion may be enlarged, and Satan's kingdom diminished.

Your unworthy brother.

JACOB BOCK.

DIED.

AYERS.—In the Pleasant Grove Congregation, October 7th, 1872, Ella D. daughter of Bro. John H., and sister Hannah E. Ayres, aged 1 year, 8 months and 25 days. Occasion improved by Bro. Geo. Myers and Bro. Clark.

JOHN H. AYRES.

SNYDER.—In the Logan Church District, Logan co., Ohio, Oct. 26, 1872, brother George Snyder, aged 26 years, 10 months and 13 days.

He leaves a kind widow, sister in the church, and one child to mourn their loss. He bore his sickness with fortitude and resignation, and we hope their loss is his great gain. Funeral conducted by the writer to a large concourse of relatives and friends, from Philippians 1: 21. J. L. FRANTZ.

SPEILMAN.—In the Sylbesport District, Alleghoney co., Md., Oct. 23, friend David Speilman, aged 93 years, 5 months and 20 days.

He was a member of the Methodist church but was a warm friend of the Brethren, and would attend our meetings regularly if in reach. I met him a few months ago, when he requested me to come and preach in their school house, but it was neglected, and on the 23d inst., I received the message to attend his funeral. The exercises were attended to by the writer and Mr. Sharp, Methodist minister, from Dan. 12: 13.

JOSIAH BRUMLY.

The Weekly Pilgrim.

JAMES CREEK, PA., Nov. 12th, 1872.

☞ HOW TO send money.—All sums over $1.50, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ WHEN MONEY is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

☞ Make all checks and and drafts payable to H. B. Brumbaugh, and the postal orders make payable at Huntingdon.

☞ IF ANY of our agents have been overlooked in receiving no prospectus, or any wish to become agents, let us know and we will send one, also sample copy of the *Pilgrim Almanac*.

☞ EVERY subscriber for 1873, gets a *Pilgrim Almanac* FREE.

OUR PROSPECTUS.

With this number we send out our prospectus to all our known agents, and to a large number of single subscribers. Each of these we hope will work a little in our behalf and send us, at least, one new name. This we know you can do by making a little effort. At a number of offices we cannot tell who was agent for us. In such cases we sent them at random. We kindly ask those who may receive them and do not feel to act, to hand it to some one who will labor for us. If any have been slighted by receiving no prospectus, we assure them that it was not intentional and hope they will write to us immediately and get supplied.

In sending out this prospectus we make another appeal to all who have been, or are willing to be agents for us to commence the work at once and gather all the names you can, both old and new. Those who have the money, let them pay at once, but if there are those whom it does not suit to pay now, and will pay at some other time send us their names and let them pay it as soon as they can. In order to compensate those who work for us, we offer some of the best and most useful books published, as premiums. The books will be sent as soon as the stipulated amount of money is paid. Those who do not wish books can retain the percentage.

We shall make no rash promises to the improvement of the PILGRIM for 1873, but we *do* expect to improve it and think that No. 1 for 1873 will speak for itself. Our field of labor is being greatly enlarged and already we are receiving letters from all parts of the United States. The fact of it being introduced where the truth as we hold it was never known, as it will create a large field of inquiry, which will be noticed in our columns. We have gone to the trouble and expense of getting up a first class *Almanac* for free distribution, as an inducement to have our list largely increased. We are also offering a splendid lot of books as premiums to those who will work for us. May we not hope that our efforts will be a success and our list for 1873 largely increased. We *will* hope and wait for the result.

CHRISTMAS & NEW YEAR, is rapidly approaching and as we generally receive articles suitable for these events just a little too late, we wish to call the attention of our contributors to this fact in time so that the same thing may not occur this year again. We solicit a number of good articles suitable for these occasions, who will accommodate us? We wish those intended for the Christmas No. about the first of December, and the others, soon after.

Please Notice; Every Subscriber for 1873 will get the Pilgrim Almanac free. New subscribers will also get the remaining Nos. of 1872—will commence as soon as the names are received

---

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For 15 subscribers and $22.50 we send the "Hand Book for Home Improvement," price $2 22. Every young man and woman in the country should read this book.

DANIEL MILLER.—The Tracts were sent in two packages, 85 was only one half of them. If you inform us of which kind you received, we will send again.

J. H. MOORE.—Your ad, and contribution for the *Almanac* is too late. It is in press and will be out in eight or ten days.

THE DUCHESSE D' ANGOULEME PEAR.—A French nobleman, observing his tenant about to destroy a fine thrifty pear tree, inquired the cause. He was told that it was a chance seedling, and had borne no fruit in twenty years. He had already cut its roots preparatory to the first stroke, but was ordered to let it remain. He did so, and in the following year it was loaded with superb fruit of an entirely unknown variety, which at once became celebrated. The root-pruning the gardener had given it worked like a charm. Not many years afterwards, when the Duchess of Angouleme was passing through Lyons, its inhabitants sent to her their hospitalities. Nine fair maidens presented the Duchess with golden salvers, on which lay heaped this precious fruit, and begged her to bestow on it her name; and the pear now recognized as the crowning glory of all fruits was thenceforward known as the Duchesse d' Angouleme.

PERSECUTION IN INDIA.—Two cases of persecution are reported from Bangalore, where Miss Anstey, of the London Mission is successfully at work among the native girls. In one case the parents of a girl about to be baptized made an effort to kill her, by trying to persuade her to eat a piece of cocoa nut which had been poisoned. Happily, she did not; but it was thus made clear that her parents would rather see her dead at their feet than a Christian. In the other case the poor girl had been repeatedly beaten with inhuman cruelty. Attempts were made to deliver her, since which she has never been seen or spoken to by any Christian.

GOOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have enquired whether we keep them for sale. We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for sending them.

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The Brethren's Tune and Hymn Book, is a compilation of Sacred Music adapted to all the hymns in the Brethren's New Hymn Book. It contains over 350 pages, printed on good paper and neatly bound. We will send it to any address, post paid at $1.25 per copy.

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Oct. 22.

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1870 1872

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On and after Tuesday, Oct. 4, 1872, Passenger trains will arrive and depart as follows:

Trains from Huntingdon South.			*Trains from Mt. Dal's moving North.*	
MAIL.	ACCOM	STATIONS.	MAIL.	ACCOM
A. M.	P. M.		P. M.	A. M.
*le*8 00	LE5 50	Huntingdon,	AR3 20	AR9 00
8 08	5 57	Long Siding	3 12	8 53
8 24	6 10	McConnelstown	2 56	8 37
8 30	6 17	Pleasant Grove	2 50	8 30
8 45	6 30	Marklesburg	2 37	8 17
9 00	6 44	Coffee Run	2 23	8 01
9 07	6 52	Rough & Ready	2 15	7 53
9 20	7 05	Cove	2 01	7 40
9 24	7 10	Fishers Summit	1 57	7 35
9 44 *ar*	7 30	Saxton	1 37 *le*	7 15
9 54				
10 10		Riddlesburg	1 19	
10 17		Hopewell	1 12	
10 34		Piper's Run	12 56	
10 52		Tatesville	12 38	
11 05		Bloody Run	12 24	
*r*11 10		Mount Dallas	12 20	

JOHN M'KILLIPS, Supt

SHOUP'S RUN BRANCH.

LE10 00	LE7 40	Saxton.	AR1 30	AR7 10
10 15	7 55	Coalmont.	1 15	6 55
10 20	8 00	Crawford.	1 10	6 50
AR10 30	AR8 10	Dudley	LE1 00	LE6 40
Bro'd Top City from Dudley 2 miles by stage.				

Time of Penna. R. R. Trains at Huntingdon.

EASTWARD.			WESTWARD.	
Hb'g Ac.	9 24 A. M	Cin. Ex.	2 19	A. M.
Mail	3 30 P. M	Pc'f Ex.	7 45	"
Cin. Ex.	6 55 "	Mail	5 40	P. M.
Phil. Ex	11 15 "	W. P'ass.	11 52	A. M.

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D. P. Sayler, Double Pipe Creek, Md.

Leonard Furry, New Enterprise, Pa.

The *Pilgrim* is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of *love* and *liberty*, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 3. JAMES CREEK, PENNSYLVANIA, NOVEMBER 19, 1872. NO. 47

POETRY.

NEED OF ME.

One thought sublimely sweet,
Where'er my wanderings be,
One star to guide my feet;
The Lord hath need of me.

When friends are cold or far,
Whate'er of life betide,
Thou art my guiding star,
In Thee I still abide.

When tears on some sad face
In lonely vale I see,
The Lord is in that place,
Some soul hath need of me.

My longing soul when thrilled
By some sweet-sounding chord,
Or with deep sorrow filled,
To dwell with Christ my Lord.

A voice serenely sweet
Through silence comes to me;
"Here at my bleeding feet
I still have need of Thee."

Dear Lord, I work and wait,
Where'er thy footprints be;
When at thy pearly gate,
Still, Lord, have need of me.

—*Liberal Christian.*

THE INVITATION.

Come unto me, ye weary,
The Savior smiling said;
Come unto me, ye hungry,
And feed on Heavenly bread.

Come unto me, ye weary,
And drink of living streams;
Come, ye who dwell in darkness,
Where light eternal beams.

Come, ye who're sick of sinning,
And I'll your sins forgive;
Come unto me, ye dying,
Come, and forever live.

Come, ye who have afflictions,
Cast your care upon the Lord,
And He will help you bear them—
He'ee promised in His word.

Those who in Him do rest their hope,
Shall have a lasting home,
(When present things are passed away),
In that bright world to come.

DON'T CROWD.

Don't crowd, the world is broad enough
For you as well as me.
The doors of art are open wide—
The realms of thought are free.
In all earth's places you are right
To choose the best you can—
Providing that you do not try
To crowd some other man.

Don't crowd good feelings from your heart,
By fostering all that's bad,
But give to virtue every room—
The best that may be had;
By each day's record such a one
That you may well be proud;
Give each his right, give each his room,
And never try to crowd.

—*Charles Dickens.*

ORIGINAL ESSAYS.

PRACTICAL CHRISTIANITY.

ELD. J. S. FLORY.

Instead of Christianity raising and elevating the human race to a higher and more enobling position in the world than it was some years ago, it is admitted, by many sound thinking and prudent minds that we are in the deceending scale. 'Tis true, science and learning are making great boasts of our prosperity in a scientific point of view, and this itself, boldly and graphically shows that the principles of the religion of Jesus Christ are receding or losing their renovating power.* That we are retrograding morally and religiously is a fact too apparent to deny, notwithstanding *liberalism* boasts of the near approach of the millenium to be brought about by and through the influence of Christianity. We have a great deal of preaching and an abundance of printing—an age that read almost as free as they breathe, and we have much praying, and more than a little singing of Jesus and him crucified, and in addition we have "fiddlings" of God's mercies to a sinful world. In the face of all this infidels and scoffers are accumulating like the plagues did in Egypt. The light of the gospel sun is waning and lowering behind the thickening fogs of a mingled mass of *issues* too "numerous to mention." Why is such the fact? There must be a cause. Such results and effects so momentous in their bearings must follow from a cause noticable in a marked degree. We need not search in the uncertain labyrinths of the past for the cause. Nay it walketh as "a strong man armed" in our midst. We have joined hands with the monster; What! Is it I? Yea, "thou art the man!" comes in answer to thousands, and those thousands members of Church organizations! Listen while I proclaim it as from the house-top, It is, it is for the *want of a practical Christianity*! We have a preached christianity, a published christianity, christianity in precept and theory, but we lack, most woefully lack a living, practical christianity, we want "Jesus crucified" in our practice as well as in our mouths, want a cross in our daily lives as well as at the point of our pens, we want God's mercies to fill our hearts with melody and praise as well as to be in our vocal organs, we want our fingers to get used to playing charity tunes to the comforting of the poor, rather than the car-tickling strains from money sacrificing instruments. We want men and women by the thousand to consecrate themselves in *deed* and *truth* to the glorious religion of Jesus. Not men and women to be christians by profession and in practice be votaries of the world-bow to worldly honor and praise-worldly riches and worldly pleasures. No, no, we have had too many of that kind already. Let us have upon the christian theatre of action a christianity after the pattern of the Apostles and their confederates, male and females, that are willing to *live out* the principle of Jesus and him crucified, and we would soon see what an influence it would have upon the world, and then the church could be discovered and seen as a bright rising sun of glory that would dispel the widespreading mists of infidelity and cause them to flee to the chambers of darkness instead of hovering over and around professed christianity as now and as we see bringing the name of Jesus into sad repute and causing satan to rejoice in his work of deceivableness.

Brethren nothing under heaven but a more thorough, *practical application* of the principles of "the Faith once delivered to the Saints," can save the church from losing the salutary influence that should ever characterize her. Faith, hope and charity is the essential sum and substance of the religion we profess. Is our actions such that we show to every one that our faith is grounded and founded upon the rock Christ? Are our hopes such that we have cast anchor sure and steadfast for Christ through every storm? And does our charity suffer long? Is it *kind?* Does it *envy* not? Does it cause us not to be *rash* or *puffed up?* Does it cause us to behave in a *proper manner* and to seek not so much *our own* good or interest as our brothers? Is it not easily *provoked* or *thinketh no evil?* Does it cause us not to rejoice in iniquity, but rejoice in the truth? Does it *bear* all things, *believe* all things, *hope* all things, *endure* all things and *never* fail? Oh what a work here to make a *practical application* of in our lives while we live! and yet we must strive to do it or we shall be "*nothing*," or only as sounding brass or tinkling cymbals.

To make the whole church an effective bulwark against innovation or adverse influence and an engine of God's power to demolish the works of darkness it is only necessary for every member to consecrate themselves wholy to Christ so that they become practically a Christian of Bible stamp. We would by no means want a practical christianity without the spirit thoroughly inculcated throughout the heart. So that all that was done was done "from the heart." O, then brethren and sisters let us go to work and pray and labor for more of the grace of God so that each one may do their part. Seeing there is so much to be accomplished *through the church* when she once becomes a unit in presenting to the world a practical christianity of Divine origin which is able to save the soul and eventually elevate man to a higher and nobler sphere and fit him to associate with the intelligent beings of Heaven.

*The more we have of science the more we hear that the Bible is not true.

Never lose an opportunity of seeing anything beautiful. Beauty is God's hand-writing—a wayside sacrament; welcome it in every fair face, every fair sky, every fair flower, and thank Him for it, and drink it in simply and earnestly, with your eyes—it is a charmed draught, a cup of blessing.

THE LITTLE GRAVES.

Lines selected upon the death of my little nephew, Eddie L. Stifler, who died at Upper Alton, Ills. August 15th, 1872.

E. R. Stifler.

"It's only a little grave," they said,
"Only just a child that's dead,"
And so they carelessly turned away
From the mound the spade had made that day.
Ah! they did not know how deep a shade
That little grave in our home had made.

I know the coffin was narrow and small,
One yard would have served for an ample hall;
And one man in his arms could have borne away
The rosewood and its freight of clay.
But I know that darling hopes were hid
Beneath that little coffin-lid.

I know that a mother stood that day
With folded hands by that form of clay;
I know that burning tears were hid
'Neath the drooping lash and aching lid;"
And I know her lip, and cheek, and brow,
Were almost as white as her baby's now.

I know that some things were hid away,
The crimson frock and wrappings gay;
The little sock and half-worn shoe,
The cap with its plumes and tassels blue;
And the empty crib, with its covers spread,
As white as the face of the sinless dead.

'Tis a little grave, but oh! have care!
For world wide hopes are buried there;
And ye, perhaps, in coming years,
May see like her through blinding tears,
How much of light, how much of joy,
Is buried up with an only boy!

—*Mother's Journal.*

THE BRETHREN.

Of late there seems to be a more general inquiry after this "hidden church" and although it is as a sign everywhere spoken against, yet its heaven-born principles are sought after and loved by all such as are honest and have a love for the truth.

It is growing in loveliness, putting on its most beautiful robes, and becoming as a light upon a hill that cannot be hid. It knows nothing but Christ and Him crucified and is founded upon the "Rock of Ages," and as there is but one foundation, "other foundation can no man lay than that which is laid," all who wish to build upon the "sure foundation," must finally embrace its principles. But what are the principles of the "Brethren," or their "Confession of Faith?"

1st We believe that the New Testament is the plan of salvation and the *only* safe rule of faith and practice.

2d That our salvation and justification is the result of the suffering, death and resurrection of our Lord and Savior Jesus Christ.

3d We believe that all those who are regenerated and keep all the commandments shall be saved.

4th We believe that the righteous and the wicked will be rewarded according to their deeds. Rom. 2; 6, Matt. 16; 27.

5th We believe that repentance, faith and baptism, by trine immersion are the terms upon which the gift of the Holy Ghost and salvation is promised.

6th We believe that Feet-washing, the Lord's Supper and the Holy Communion are standing ordinances of the Lord's house, and are to be be observed by His people.

7th We believe in the resurrection of the body, both of the just and the unjust, but each in their order.

First, those that die in the Lord.

Second, those that are His at His coming. These constitute the first resurrection and will enjoy the Millennial dispensation.

Third, at the expiration of a thousand years will be the general resurrection, when all shall come forth and be judged according to the works which they have done.

8th We believe that Non-conformity, Non-swearing and Non-resistance are principles taught in the Scriptures and should be observed in the Church of Christ,

9th We believe that *believers* only are fit subjects for baptism. "He that *believeth* and is baptized shall be saved," and that infants and those that are not capable of believing, come under the covenant of grace.

10th We believe that religion is practical and progressive "The crown is not at the beginning, nor in the middle, bot at the end of the race."

11th We believe it the duty of Christians to be subject to the "higher powers" to love our neighbors and pray for our enemies.

These are some of the tenets of the faith of that peculiar people called "Brethren" and they harmonize so beautifully with those of Jesus Christ and the apostles that every candid reader of the Scriptures must admit that they are the people of God. If so, why not all become Brethren? The first reason is on account of wrong teaching. Thousands upon thousands are deceived by teachers who promise salvation on their own terms.

The second reason is, that they make flesh their arm instead of God, and give more heed to the teaching of man than that of God.

The third reason is, they fear the cross, are not willing to suffer the reproach of the wicked for a season but prefer to remain in the tents of the wicked.

Dear reader, our Captain is gone before and the call to us is, "follow me." The way to Heaven is strait and narrow, while broad is the gate and wide the way that leads to destruction and many there be that go in thereat. Therefore take heed to your ways and turn your feet to the the sure testimonies of the Lord, stand in the way and inquire for the good old way, and walk therein and you shall find rest unto your souls.

Dixie.

THE HOLY CALLING.

"God has not called us to uncleanness, but unto holiness."—1 Thess. 4; 7.

We that profess to be followers of God, and are members of the true church, are called of God through the voice of inspiration to a life of devotedness unto God. We enter on duty of a Christian life to go forward unto perfection, and should ever keep in view the prize that is set before us. Our calling is from Heaven, it is a holy calling, it is an honorable calling, one that brings us into the family of God; which family is connected with the family in Heaven. Oh, what a relationship—what a lovely association is that of the Christian's. Heb. 3; 1. But lamentable to say, all do not honor the call, yea, few in comparison do hearken to the call. How often do we hear the solemn invitation "Come." Truly the minister of God labors zealously to convince sinners of the error of their way. If poor sinners would hear the Heavenly calling, what great encouragement it would be for the messengers of God.

An important matter is to consider how we are called, and unto what we are called. Not unto uncleanness—uncleanness is impurity. Our first parents were created in the image of God, pure and clean. Who calls to uncleanness? Satan. Adam was first clean but by hearkening to the voice of satan he violated the law of God, the cause of his fall (disobedience) and unto uncleanness. First clean, then unclean, truly, he became estranged to God, feared the Lord and hid himself, Why? Because he felt the condemning power of a violated Law. Oh, what an unsaved condition man has placed himself in! What a horrible condition the human family was placed in by the fall! But thanks be to God that His great mercy moved the Lord to give a promise of a Savior. "The work of the flesh are manifest."—Gal. 5; 19. "The old man." Col. 3; 5-8. But unto holiness are we called.

Let us view our original innocence and purity, truly sin made us unclean, separated us from God and His favor. It closed up the communication with Heaven. Man could no longer speak with God on account of the defilement of sin. But in the midst of all this, the Lord has produced a fountain for sin and uncleanness. The call is unto all "Come wash" our robes (lives) in that fountain, the precious blood of Christ. Then we are called unto holiness which only can be perfected alone through the merits of Christ. The sacrificial offering of Christ and shedding of His precious blood has effected our salvation and redemption. Jesus, the only name given among men whereby we can be saved. He came to save us from our sins, yea, to make us clean. He opened the way unto life, and will help us. We are also called unto "newness of life," to be a "new creature" in Christ, the embodiment of purity through the means of grace. Then He dwells in us and we dwell in Him, and through the blessed means which he has provided in His Word and spirit, we are sensibly impressed and zealously affected to press onward, so that we may receive the reward that is promised. We cannot expect to serve two masters, uncleanness, (satan), and holiness (God). Holiness must be written upon our hearts "without it we never shall see the Lord. Then dear brethren, let us double our diligence in the service of the Lord. Let us encourage one another in love and good works. Let the fruits of the spirit dwell richly in us that we may thereby sanctify the Lord God in our hearts, and be ready always to give an answer to any man that asketh you a reason of the hope that is in you with *meekness* and *fear*. 1 Peter 3; 15. Oh, how great the evil that sin has produced in the world! How often are we made to mourn and weep over the destroying influence that sin has upon the human family, and indeed when it reaches our own household it causes our children to disobey the parents and go into the vices that are held out to the young of our day to lead them away from what is right. Oh dear brethren and sisters, let us all come to the help of the Lord, that we may be strong in the Lord and in the might of His power. Let us often be found at a throne of grace pleading with God for ourselves and our children, and for our fellowmen everywhere, "The prayer of the righteous availeth much." Prayer makes the Christian's armor bright. Prayer makes satan tremble when he sees the weakest saint upon his knees. May the service of the Lord be our delight.

J. F. Oller.

Waynesboro, Pa.

Charity should begin at home but not end there.

DISCIPLINE.

"Tell it unto the Church."

It is truly wonderful and astonishing to behold the great wisdom with which every part of the plan of salvation was laid down by our blessed Lord and Savior Jesus Christ. When He said to all individually, "If thy brother tresspass against thee go and tell him his fault between thee and him alone." He was well aware that there was a possibility that brethren would judge, that their brethren were tresspassing against them when they were not. Therefore the accused brother is at liberty and under obligations to use his abilities in judging of the justice or injustice of his transactions relative to the alleged transgression. If the contending parties continue to disagree, one or both of them are in error. When according to the directions a third party is called upon to assist in convincing the supposed or real aggressor of real or imagined error, then if he be a true follower of the truth as it is in Jesus, he will hold fast and firmly to the truth, or if he be in error he may think he is not and continue steadfast in his opinion, or he may yield to their wishes and be acquitted or condemned by the Most High God. At this critical juncture of the case, the accuser is commanded to "tell it unto the church." This he will next essay to do if he obeys Jesus and if he has been really aggrieved, and of course if the parties still disagree, but it can be seen at a glance that it is possible for him to do all this and at the same time be an "enemy of all righteousness." Should he be so then it is also easily seen that if the thing he tells it to, is the *Church*, themembers of the body of Christ, then the spirit of his language will be blown away by the breathing of the church as chaff is blown away from wheat by the wind. But what is the church, or what does the Savior mean that the aggrieved party shall do when He says "tell it unto the church?" Of course, as upon all other occasions, He means what He says, but men often say He means what He does not. He does mean that the church, the members of his mystical body upon earth shall be told. The exact time and manner of doing it, as is the case with many other commands, are things which He has left for circumstances to determine. It may be told by the accuser himself to each individual member, or he may tell it orally or in written language to the whole church at once, or he may employ some one else to do it for him at any suitable assemblage of a sufficient number of members. Nature, reason and Christ teach that it should be told in that way and time in which it would be the most likely to be best understood by the church. When a time is appointed and all the saints are notified to meet at one place, then those who meet in the name of Jesus are the church, provided there be as many as two, one of them can be the accuser and tell it to the other as the church who will judge "righteous judgment," and whatever they agree upon will be sanctioned by Heaven. But alas! how often we fail to see much resemblance of the Church of Christ even in assemblies that claim to represent Him. The command to judge the tree by its fruit is as applicable to whole assemblies as to individuals. Often the failure to see good fruit is caused by the blindness of the looker. There are hints of my apprehensions of the spirit in the words tell, and church, in the command "tell it unto the church."

J. B. GARVER.

Shirleysburg, Pa.

A HOME IN THE WEST.

Dear Brethren:—The object of this communication is to call the attention of those who are seeking a home int he West, to this part of the state of Illinois. As many who contemplate changing places of abode are not acquainted with this county, we are somewhat anxious that they be apprized of the advantages secured by settling here.

CHAMPAIGN COUNTY; for fertility of soil and facilities of transportation is one of the best counties in the state, having four railroads passing through it, and also direct communication with Chicago without change of cars.

Quite a number of farms here, are now offered for sale, ranging in price from $30 to $55 per acre, within four and eight miles of Champaign City and Urbana—two flourishing towns affording all the market facilities necessary. All these farms are improved, and some of them in *good* condition.

THE CHURCH here was organized about five years ago with only eight members, and now consists of more than seventy, in a healthy and flourishing condition and bids fair to be a stronghold in the Lord. We invite the attention of the brethren to this part of the country, thinking that those who desire homes in settled parts where there is an organized church, may find a safe resting place among us.

J. H. MOORE.

Urbana. Ill.

Daring distress God comes; and when he comes there is no more distress.

The strongest temptations are no warrant for the commission of sin.

GENERAL INTELLIGENCE.

A PILGRIM PRESENT.—A number of our brethren and sisters desire to send the PILGRIM as a present to some of their relatives and wish to know whether we charge full price in such cases. For such purposes we will send the PILGRIM for $1.25 or less according to the ability of those who wish to send them. Here brethren and sisters, is an excellent opportunity of presenting a valuable gift which might result in the salvation of some precious souls. Who is it, but what has some dear relative or friend in whose salvation you are deeply interested? Send them the PILGRIM a year and it may, under the blessing of God, have the desired effect. Try it.

TRINE IMMERSION TRACED TO THE APOSTLES.—This is the title of a nicely gotten up little work on the above subject by J. H. Moore, a notice of which will be found on the outside page. We had not time to give it a perusal until of late and to say the least, we are well pleased with it. It is gotten up on the *Multum Parvo* style and is worthy of a careful reading by all who may be interested on this important subject. Send 25 cts. tot he publisher and read it.

CANADIAN LIBERALITY,

From the *Herald of Truth* we learn that Canada has sent an agent to Russia with the offer of perpetual freedom from military duty, to the persecuted Menonites on account of their nonresistent principles, also 160 acres of land to each settler and traveling expences paid. This seems quite generous of the government and no doubt will be a considerable inducement for the Mennonite brethren to make Canada their future home.

THE BEECHER—TILTON SCANDAL CASE.

In *Woodhull & Claflin's Weekly* of Nov. 2nd appeared an article under the above caption from the pen of Victoria C. Woodhull. It is a bold attack on the character and standing of the Rev. Henry Ward Beecher and has caused intense excitement throughout the length and breadth of the land. As a result, Mesdames Woodhull, Claflin and others are now in the Ludlow street Jail for libeling.

BOSTON BURNED.

On the 10th inst., Boston underwent one of the most terrible calamities that ever happened in its midst. The heart and wealth of the city is laid in ashes. The extent of territory consumed is about three-quarters of a mile in length and half a mile in width, and includes Pearl, Federal, Coogress, Purchase, High, Summer, Arch, Otis, Winthrop and Devonshire streets, besides the smaller avenues. The loss of life is reported to be twenty five or more persons, but as yet it is impossible to say with any degree of accuracy. The amount of loss is variously estimated, some placing it as high as $200,000,000, to $250,000,000.

CLOSE COMMUNION.

This subject is being considerably discussed and through a false idea of Christian liberality, a few of the Baptists declared in favor, but they are beginning to learn that by so doing they give encouragement and admit as valid, a form of sacrament which they know to be wrong, consequently the Brooklyn Baptists have had a definite statement in regard to their tenets of faith, and have declared their adherence to the doctrine of "Close Communion." The following is a report of a conference of Baptist clergy in Boston on Close Communion.

First: That Christian baptism is the immersion of a believer in water, in the name of the Father, the Son, and the Holy Ghost, and is a profession of his faith in Christ. Second: That Christian churches ought to be composed of such regenerate persons only as have been baptized on the profession of their faith in Jesus. Third: That the Lord's Supper ought to be observed by Christian churches only. Fourth: That invitations of courtesy to partake of the emblems should be given to none but orderly members of churches properly constituted.

IMMERSION.—During the proceedings of the Southern Synod of Kentucky, recently, a complaint was tried against the action of West Lexington Presbytery, in licensing a candidate who stated that he might, under certain circumstances, baptize by immersion, brought up the question whether a Presbyterian minister has a right to baptize by immersion. When it came to the vote, two voted for sustaining in part, and thirteen for not sustaining. The following minute was afterward adopted:

The Synod intend by their vote to sustain in part the complaint against West Lexington Presbytery, mean simply to condemn any and all action on the part of Presbytery which might seem to countenance the right of ministers of our Church, in any case, to administer baptism by immersion.

On this question the rules of the Church North seem to allow ministerial liberty. The Constitution says: "Dipping of the person into the water *is not necessary*, but baptism is rightly administered by pouring or sprinkling water upon the person."

CHRIST, THE MERCY.

SELECTED BY D. NEELEY.

"To perform the mercy promised to our fathers," Luke . ; 72.

Let us inquire what kind of mercy Christ is, and we shall find many transcendant properties to commend him to our souls.

1st *He is free and undeserved mercy*, called upon that account "The gift of God," John 4 ; 10, and to show how free this gift was, God gave Him to us when we were enemies. Rom., 5 ; 8. That mercy must be free which is given, not only to the undeserving but to the ill-deserving. The love of God was the sole cause of this gift.

2d. *Christ is a full mercy*, replenished with all that answers to the wishes or wants of sinners. In Him alone is found whatever the justice of God requires for satisfaction, or the necessities of souls require for their supply. Christ is full of mercy ; in Him are all kinds of mercies : "for it pleased the Father that in Him should all fullness dwell." Col. 1 ; 19.

3rd. *Christ is the seasonable mercy*, given by the Father to us in due time, in the fullness of time, a seasonable mercy in His exhibition to the world in general, and in His application to the soul in particular. The wisdom of God fixed upon the best time for His incarnation, and takes the best for its applications. When a poor soul is distressed and ready to perish, then comes Christ. All God's works are done in season, but none more seasonable than this great work of salvation by Christ.

4th. *Christ is the needful mercy.* There is an absolute necessity for Jesus Christ ; hence in Scripture He is called the "bread of life," John 9 : 35, He is bread to the hungry. He is the "water of life," Rev. 22 ; 17 : as cold water to the thirsty soul. He is a ransom for captives, Matt. 20 ; 58, a garment to the naked, Rom., 13 ; 14 : bread is not so necessary to the hungry, nor water to the thirsty, nor ransom to the captive, nor a garment to the naked, as Christ is to the soul of a sinner, the life of our souls is in Jesus Christ.

5th. *Christ is a fountain of mercy*, and all other mercies flow from Him. A believer may say of Christ, "all my springs are in thee." From His merit and His spirit flow our redemption, justification, sanctification, peace, joy in the Holy Ghost, and blessedness in the world to come ; "In that day there shall be a fountain opened," Zach. 13 ; I.

6th. *Christ is a satisfying mercy.* He that is full of Christ can feel the want of nothing. "I determined not to know anything among you save Jesus Christ and Him crucified." 1 Cor. 2 ; 2. Christ bounds and terminates the vast desires of the soul ; He is the very Sabbath of the soul. How hungry, empty and straitened on every side, is the soul of man in the abundance and fullness of all outward things 'till it comes to Christ. The weary motions of a restless soul, like those of a river, cannot be at rest 'till they pour themselves into Christ, the ocean of blessedness.

7th. *Christ is a suitable mercy*, suited in every respect to all our needs and wants, 1 Cor. 1 ; 30, in whom the admirable wisdom of God is illustriously displayed, "Ye are complete in Him." Are we enemies ? He is reconciliation.. Are we sold to sin and satan ? He is redemption. Are we condemned by the law ? He is the Lord our righteousness. Hath sin polluted us ? He is a fountain opened for sin and for uncleanness. Are we lost by departing from God ? He is the way to the Father. Rest is not so suitable to the weary, nor bread to the hungry, as Christ is to the wants of the sinner.

8th. *Christ is a wonderful mercy* ; His name is called Wonderful, Isaiah 9 : 6 ; and as His name is, so is He a wonderful Savior. His person is a wonder, " Great is the mystery of godliness, God was manifest in the flesh" I Tim. 3 : 16 ; His abasement is wonderful, Phil. 2 6-8 ; His love is a wonderful love ; His redemption full of wonders ; angels desire to look into it. He is and will be admired by angels and saints to all eternity.

9th. *Christ is an incomparable and matchless mercy.* Draw the comparison how you will between Christ and all other enjoyments, you will find none in heaven or on earth to equal Him. He is more than all externals, as the light of the sun is more than that of a candle, nay even the worst of Christ is better than the best of the world. His reproaches are better than the worlds pleasures Heb. 11 25-26. He is more than all spirituals, as the fountain is more than the stream. He is more than all peace, all comfort, all joy, as the tree is more than the fruit. Nay draw the comparison between Christ and things eternal, and you will find Him better than they : for what is heaven without Christ ? Whom have I in heaven but thee ? Psa. 37 : 25.

10th *Christ is an everlasting mercy* ; the same yesterday, to-day and forever. All other enjoyments are perishable ; time, like a moth, will fret them out, but the riches of Christ are durable riches, the graces of Christ are durable graces, John 4 : 14. "All creatures are flowers that appear and fade in their month ; but this rose of sharon, this lily of the valley never withers, thus you see the mercy performed with its desirable properties.—*Method of Grace by I. Flavel.*

THE COVENANT WITH NOAH.

What God had said in his heart as the smoke of Noah's sacrifice arose (Gen. 8 ; 20-22), he now openly declares, in a form to give implicit confidence to the race. "I will not smite again everything living as I have done." And the ground on which he thus proposes to deal is two-fold. First, he will not, "though the imagination of his heart," &c., deal with men according to their works. His rain shall descend on the evil and the good. It is a great truth that ought to keep men from interpreting providences as they do, to mean that Galileans are smitten because they are greater sinners. The other reason why he changes his plan, is out of regard to that great sacrifice which Noah's sacrifice prefigured. It was in reference to this sacrifice that he made the promise. It is, therefore, simply for that reason that the world continues at all. The historians and philosophies of history seem never to recognize this fact. The Church of God—her aim, her work—is the merest incident with them. Nay, it seems to be even a sort of anomaly in their great theories of human nature and human society. But the true statement of the case is, that the world is kept in being and held up, in spite of its hellward tendency, simply because it is needed as a theatre for the vast scheme of redemption. When that is done—when the last sinner is gathered in—then he will let go his hold, and it will rush on in its natural direction ; the stars fall, the sun fades, the heavens roll together, and the elements melt with fervent heat.

It is, therefore, merely an abeyance of judgment. Storms may desolate, as tokens of what is to come, but not destroy. And now, as, an antidote to the natural fear which consciousness of sin generates of such judgment he solemnly covenants by oath to assure the race, and appoints the bow in the cloud to be the seal or sacrament of the covenant, just as the tree of life was of the first covenant, just as the wine and bread are the seal of the new covenant. For the philosophy of all this matter of covenants is that it is a condescension to our modes of thought. God binds himself as with a bond. When the covenant concerns the great idea of worship, he makes a seal to bind also his people. We know that this covenant is in the nature of an oath, for in Isaiah he tells us, "I have sworn that the waters of Noah shall no more go over the earth"—Isaiah 5 ; 9. It is not necessary to suppose that the bow now first occurred as a phenomenon in nature, because now first taken as a seal, any more than that the tree of life, or that the water, or the bread and wine, are taken as seals of other covenants.

Then it stands preaching the fact that, for the sake of redemption, the world is spared. Hence it is that we find the seal of the covenant, as part of the symbols of redemption, figuring in the prophetic views of the glory of the incarnate God. When Ezekiel had his vision among the captives of the Chebar, that vision of the real worship of the Universe, though the temple had been destroyed, he saw above the living creatures, and above the firmament over their heads, that there was a throne and the appearance of a man upon it, and round about the throne Ez. 1 ; 23, "as the appearance of the bow that is in the cloud in the rain, so was the brightness round about." So when John, in the apocalyptic vision, saw the door opened in heaven Rev. 4 ; 1, beheld "a throne set in heaven, and One sat on the throne ; and there was a *rainbow round about the throne.*" And so, again 10 ; 1, he saw at the end, of all the visions, the angel come forth to "swear by him that sitteth on the throne" that time should be no longer. He, as it were, plucked from its place the seal of the great covenant, and came with cloud and rainbow upon his head.

Thus do the emblems of redemption hang as beautiful mnemonics in nature, and exhibit the harmony of the Kingdom of Nature with the Kingdom of Grace. The religion, therefore, which seeks to put the worship of God in nature in antagonism to worship under the Gospel of grace, is all a miserable sham and hypocrisy.—*Stuart Robison, D. D.*

THE DUTIES OF A MOTHER.—We wish we knew who wrote the following beautiful thoughts ; for they are so true, so inspiring, that no one can read them unmoved.

"By the quiet fireside of home, the true mother, in the midst of her children, is sowing—as in vases of earth, the seeds of plants that sometimes give to Heaven the fragrance of their blossoms, and whose fruit shall be as a rosary of angelic deeds, through the ever ascending and expanding souls of her children, to her Maker. Every word that she utters goes from heart to heart with a power of which she little dreams. Philosophers tell us in their speculations that we cannot lift a finger without moving the distant spheres. Solemn is the thought, but not more solemn to the Christian mother than the thought that every word that falls from her lips, every expression of her countenance, even in the sheltered walk and retirement of home, may leave an indelible impression on young souls around her, and form, as it were, an underlying strain of that education which peoples Heaven."

Youth's Department.

THE LITTLE PILGRIM.

I'm a little pilgrim,
And a stranger here,
Though this world is pleasant,
Sin is always near.

Mine's a better country,
Where there is no sin,
Where the tones of sorrow
Never enter in.

But a little pilgrim
Must have garments clean,
If he'd wear the white robes,
And with Christ be seen.

Jesus, cleanse and save me,
Teach me to obey;
Holy Spirit guide me
On my Heavenly way.

I'm a little pilgrim,
And a stranger here;
But my home in Heaven
Cometh ever near.

MARY TESCALEET.

VERDICT OF A JURY OF BOYS.

When Dr. Nathaniel Prentice taught a school in Roxbury, he was very much of a favorite, but his patience at times would get nearly exhausted by the infraction of school rules by the scholars. On one occasion, in a rather wrathy way, he threatened to punish, with six blows of a heavy ferule, the first boy detected in whispering, and appointed some as detectors. Shortly after, one of these detectors shouted:

"Master, John Zeigler is whispering."

John was called, and asked if it was a fact. (John, by the way, was a favorite, both of the teacher and his schoolmates.)

"Yes,' answered John; "I was not aware what I was about. I was intent on working out a sum, and requested the one who sat next to me to reach me the arithmetic that contained the rule I wished to see."

The doctor regretted his hasty threat, but told John he could not suffer him to whisper and escape the punishment, and continued:

"I wish I could avoid it, but I cannot without a forfeiture of my word, and a consequent loss of my authority. I will leave it," continued he, "to any three scholars you may choose, to say whether or not I shall remit the punishment."

John said he would agree to that, and immediately called out three boys.

The doctor told them to return a verdict; this they soon did, after a consultation, as follows:

"The master's word must be kept inviolate. John must receive the threatened punishment of six blows of the ferule; but it must be inflicted on volunteer proxies, and we, the arbitrators, shall share the punishment by receiving each of us two of the blows."

John, who had listened to the verdict, stepped up to the doctor, and, with outstretched hand, exclaimed:

"Master, here is my hand; they shan't ..e struck a blow; I will receive the punishment."

The doctor, under pretense of wiping his face, shielded his eyes, and telling the boys to go to their seats, said he would think of it. I believe he did think of it to his dying day, but the punishment was never inflicted.

POWER OF LOVE.

Two girls were going to a neighboring town each carrying on her head a heavy basket of fruit to sell. One of them was murmuring and fretting all the way, and complaining of the weight of her basket, and the other went along smiling and singing, and seeming to be very happy.

At last the first got out of patience with her companion, and said, "How can you go on so merry and joyful? Your basket is as heavy as mine, and I know you are not a bit stronger than I am. I don't understand it."

"O!" said the other, "it's easy enough to understand. I have a certain little plant which I put on the top of my load; and it makes it so light I hardly feel it."

"Indeed! That must be a very precious little plant. I wish I could lighten my load with it. Where does it grow? Tell me. What do you call it?"

"It grows wherever you plant it and give it a chance to take root; and there's no knowing the relief it gives. Its name is 'Love'—the love of Jesus. Jesus loved me so much that He died to save my soul. This makes me love Him. Whatever I do, whether it be carrying this basket, or anything else, I think to myself, I am doing this for Jesus, to show that I love him; and this makes everything easy and pleasant."—*Bible Jewels.*

THE LORD'S PRAYER.

The spirit of the Lord's prayer is beautiful. This form of petition breathes—

A *filial* spirit—Father.

A *catholic* spirit—Our Father.

A *reverential* spirit—Hallowed be Thy name.

A *missionary* spirit—Thy kingdom come.

An *obedient* spirit—Thy will be done on earth as it is in heaven.

A *dependant* spirit—Give us this day our daily bread.

A *forgiving* spirit—And forgive us our debts as we forgive our debtors.

A *cautious* spirit—And lead us not into temptation; but deliver us from evil.

A *confidential* and *adoring* spirit—For thine is the kingdom, and the power, and the glory, forever. Amen.

CORRESPONDENCE

A Reporter is wanted from every Church in the brotherhood to send us Church news, Obituaries, Announcements or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our invitation is not personal but general—please respond to our call.

Dear Pilgrim:—I thought I would give you a little sketch of our Lovefeast held at the Manor Meeting-house commencing Oct., 22nd at 2 P. M. and continuing until the next day at noon. The services were very good, and largely attended by many people, and we trust some good impressions were made after hearing the word of God so ably preached to them.

Our membership at this Church is very large, and in addition to our own we were joined by a great many from other parts. The ministers present were D. P. Saylor, Jesse Roop, J. F Oller and others. There were a large number communed, how many I cannot state, but the house was crowded, and during the meeting there was great silence reigned, the spectators maintaining due decorum.

There were a great many surrounded those tables for the first time to commemorate the sufferings and death of our beloved Savior. I can not express how happy it made me feel to see so many of my young friends come out before the world and prove by their walk, talk and conversation that they are trying to serve the Lord, and I trust that they may prove faithful, and may the prayers of God's people support them. It was truly a feast to me, and not myself alone but I trust to others also. While sitting there how forcibly it was impressed upon my mind, will we all commune together again in this old Manor Meeting house? and as I looked over the congregation I missed many that enjoyed this privilege with us when last we met, some have moved away and others have fallen victims to the relentless hand of death, but we trust they are at rest, that God has taken them to form a part of the congregation at His right hand in heaven. And again on the other hand there are those that are near and dear to me that are still living strangers to God and His grace, and as the thought of them crossed my mind it made my heart ache, but I still hope and pray that they may soon see their condition, and turn to God before it is too late.

There is no part of the meeting so deeply impresses my mind, as in the evening, after they are seated around the tables; it truly represents Christians. There is no distinction then; no rich, no poor, but we are all as one, as our Heavenly Father would have us to be. I never feel better and happier, than when complying with that humble command of our Savior, of Feet-washing. I never feel ashamed to do as our Savior did before us, and I trust none of my brethren or Sisters do. There were a great many there that were melted to tears, some for joy that they were able to be there, others for those that are near and dear to them, by the ties of nature, who do not surround those tables, but sit back as spectators. But we trust the time will soon come when they will be willing to leave the paths of sin, and turn to God and obey His commands, that when they are done meeting and parting in this God's earthly tabernacle they will all be gathered home to enjoy eternal blessings at God's right hand.

I hope that our meeting will long be remembered by each and every one of us, and if we never meet again on earth may we meet in our Father's mansion, to praise Him forever and ever.

LIZZIE BUZZARD.

Fairplay, Md.

REPORT OF COMMUNIONS.

Permit me to tresspass on your columns and give you a little information as to the Master's cause in our Co. Our Communion meetings are over for the present year. The first of the series was held at the Plumcreek Meeting-house at 2. P. M. of August 10th, and closed with the P. M. service of Sunday 11th. One was added by baptism. The meeting was truly a pleasant one, *we* think, to all interested. The ministers present were L. Kimmel and Jacob Kelso of the Plumcreek congregation, Levi Wells and Robert Whitacre of Cowanshannock, and the undersigned of Redbank.

The next of our meetings was held in the Redbank congregation, commencing on Thursday evening Sept. 5th, and closed on Sunday night the 8th. We had many pleasant seasons together, as our brethren preached to us the blessed truths of Jesus. The ministers present were Eld. C. G. Lint and Jos. W. Beer of Dale City, L. Kimmel and J. Kelso of Plumcreek and Levi Wells of Cowanshannock. Two were added by baptism and an applicant left. This congregation has had a number of additions during the year.

The last of our meetings was held by the brethren of the Cowanshanock branch. This meeting was a pleasant one and was enjoyed by all interested. The ministers present here were Eld. J. I. Cover and Wm. Johnston of Fayette co., Pa., L. Kimmel and J. Kelso of Plumcreek and the undersigned from Redbank. The meeting opened on Friday night and con-

tinued over Sunday, during which time many good words were spoken by our brethren. One precious soul was here added by baptism on Sunday evening. This congregation has also received a number of additions during the year, and two of our dear sisters from this branch have gone to their reward.

I write this report from Juniata co., Pa., where I have been holding meetings for two weeks past, but hope, by the permission of Providence, to start for my home in Armstrong co., Pa., on Monday 11th of this month.

Your brother in Christ,
J. P. Hetric.

Walnut, P. O., Pa.

Marmaton City,
Bourbon Co., Kansas.

Dear Editors: —and brethren and sisters in the Lord, inasmuch as we love to read the church news, and to hear from the different arms of the church, how the Lord is prospering them, we have thought it would not be out of place to drop you a few lines informing you of our progression in our Master's cause, and as we have lately moved from the East to this place, we know that there are many dear readers of the Pilgrim, that are anxious to hear from us, we take this method to inform them how we are prospering in the world as well as in the Lord. By reading the heading of this, you learn of my whereabouts in the world, and as some of the brethren intimated that they had fears of our going West and growing wild, we will inform those, if they in reality, did entertain such fears, to cast them all aside; for the harvest indeed is great but the laborers few, and instead of causing to grow wild we think it will rather tame, and here say if any of your benches behind the table anywhere in the East are too short to contain your ministers, for mercy's sake do not splice them, but send some of them where they are needed.

Our communion season has just passed, and we were blessed with fair weather and good speakers. Elder Isaac Hershy residing about fifty miles from here, Bro. Isaac Studebaker of West Charleston Miami county Ohio, Bro. Jesse Studebaker of Andrew Co. Kansas Bro. Buck of this state, who came one hundred miles with his companion in a two-horse wagon, and others were here to labor for our good. We had a very refreshing season. The brethren labored faithfully and caused the word to sink deep into many hearts. One poor soul acknowledged that by the preaching that he had heard on that occasion, had raised the dark clouds, and let the true light shine upon his soul, and came out and was received by baptism on the afternoon of the second day of our meeting. There was also a dear sister added to the church at our Council meeting, and we have cause to believe that many more were almost persuaded to become followers of Christ. And may the Lord bless our dear brethren that come so far and labored in our Master's cause, may He also bless their labors, that the good seed sown by them may be as bread cast upon the waters, to be gathered up many days hence.

Dear brethren and sisters in the Lord, there being many calls made that we are not able to fill, and when we do fill them and rise before an audience, to see so many longing eyes so many hungry souls, and knowing our weakness and what is expected of us, we sometimes almost feel like shrinking from the task, but knowing the Lord will help in time of need, we proceed, and after closing, Oh the many greetings, not only members but friends! "We were so glad to hear you; have not heard any of the brethren for so long, not since I left the East, and I can now write to father and mother and the brethren that I have heard a Dunkard preacher," also many exclamations of gratitude on every side, that I long to hide myself and weep for a season, when I think of the many hungry souls here, and the many long benches filled with able ministers in the East. It appears to me that the brethren in the West are not treated fairly.

May the Lord put it into some of their hearts to come this way and work where they are needed worse than where they now are, and may He also bless and prosper us all is my prayer.

Yours in love.
John J. Hoover.

James Creek
Nov., 9th 1872.

Dear Children, and readers of the Pilgrim, I will once more inform you where I am and how I am getting along. I am at present with our dear old Bro. Jacob Brumbaugh and his kind daughter, a sister, who resides near the James Creek Church. I am very well cared for here, and when I see the tenderness of the daughter towards the old father I think, O how pleasant it is for children to love and respect their parents, which also reminds me of the kindness shown to me by my children, brethren, sisters and friends.

I was made glad by the reception of a letter from my dear children informing me that they were all well also the dear members and friends. To all concerned, I will now say, I am well, and have been since I left home. I expect to remain at James Creek until Tuesday the 12th, after which I expect to start to Philada, and Germantown where I expect to remain some 6 or 8 days, then return back again and visit some of the churches along the way —expect to stop 5 or 6 days with Eld. Joseph R. Hanawalt near McVeytown Pa., and from there, I have not fully determined where I will go. I am requested to return to the Cove again. In case I do this, I will not get home much before Christmas. I would be pleased if our brethren of the Union District would arrange to hold a series of meetings to commence on the evening before Christmas, at which time I expect Bro. James Quinter to be with us. If he cannot at that time, I hope he will inform us and let us know when it will suit him to labor for us.

I would be much pleased if some of our dear members would send a weekly report for the Pilgrim or *Companion* giving the news of the church &c. It is so pleasant when we stop with our dear members, if we can see a report in our periodicals from our church. Dear children, live in peace and the God of love and peace will be with you. On my mission of love, I have found peace everywhere, and hope if the Lord permits me to return home again, I may find it abiding there.

To my dear laboring brethren I would say, take care of the young and tender lambs and feed them with the sincere milk of the word that they may grow and become strong in the faith, and to all our respected brethren and sisters—may the grace of our Lord Jesus Christ, and the love of God and the communion of the Holy Spirit be with you all, Amen.

From your well-wishing father and brother. John Kniseley.

Brethren Brumbaugh's: —Time with its ceaseless rapid flight, is bearing upon its bosom the usual variety of joy and sorrow, of light and shadow, of rejoicing and mourning. Since our last writing our congregation has been blessed with a refreshing from the presence of the Lord.

On the 1st Sabbath in Oct. at the close of our regular services, one soul made a public declaration of his faith and purposes, and, as in the case of the Phillipian convert, he was baptized that same hour.

On the 2d Sunday of the same month, three others were inducted through the holy rite of baptism, into the church. On that day at 11 o'clock at John's school house, where our regular appointment for the 2d Sunday is held, Bro. J. C. Moomaw of Botetourt Co., preached the funeral of Bro. Peter Garman, who died last Spring.

In the evening at 3 o'clock he preached at our house to an attentive congregation. His subject was, our degredation and our restoration. "As in Adam all died so in Christ shall all be made alive." I would like to be able to give a *verbatim* report of the discourse, but a brief synopsis must suffice.

First: He gave a description of the joy and peace of the Garden before it was cursed with sin, of the enjoyment and happiness present and prospective. Then he portrayed the introduction of sin, the blight that fell on our progenitors, on the lovely garden, and through them, on all the earth and the inhabitants thereof. It made our hearts bleed to hear of our joyous heritage so terribly ruined, and we hope it will make us look on sin as exceedingly sinful, and enlist us more determinedly in our purposes to check its further progress.

After rehearsing the matter from the beginning to show us the deformity of sin, the consequences of sin, the ultimate results of sin, he turned the picture around from the shadow to the light, and told us of the balm in Gilead, of the All healing liniament composed of Jesus' blood, of the great sacrifice for sin, of the ultimate glory that will revisit this world again in the latter days, when the kingdoms of this world will become the kingdoms of our Lord. May we be ready for that happy period.

As ever, yours,
D. C. Moomaw.

MARRIED.

MILLER—HOLSINGER.—On the 12th inst., at the residence of the bride's parents, by Bro. Abram Golley, Jacob J. Miller, of Newville, Cumberland co., Pa., to sister Mollie Holsinger, of Waynesboro Franklin co, Pa.

DIED.

GREENAWALT.—Fell asleep in Christ, October 27, 1872., in the Cedar Creek Church, Allen co., Ind., our dear old sister and mother in Israel, Rosanna Greenawalt, aged 80 years, 7 months and 6 days.

She lived to be a good old age and was a faithful member in the church. She was left a widow quite a number of years ago, raised a large family, no doubt had many ups and downs in the world, was afflicted much, but was always found cheerful. Notwithstanding her afflictions she bore it all with christian fortitude, and when conversing with her a few days before her death, she spoke of her home in heaven and longed to be there. Funeral discourse by the writer from Rev. 14th chap. and 13th verse. Eld. Jeremiah Gump.

DENNISOR.—In the Aughwick Branch, Huntingdon co., Pa., Sept. 15, 1872, our aged and faithful sister Sarah, widow of Fred. Dennisor, dec'd, aged about 82 yrs. Funeral by the brethren from Rev. 14th chap. 12, 13 ver.

A. L. Funck.

(*Companion* please copy.)

MOURER.—Near Upton, Franklin co, Pa., sister Catharine, wife of bro. Peter Mourer, aged 33 years, 4 months and 8 days.

Sister Kate was suddenly called for, by the heavenly messenger, and left a kind husband and many sorrowing friends to mourn her sudden departure; which truly was in the full triumphs of faith in a glorious immortality. Funeral services by D. F. Good of Antietem and the dear brethren of this arm of the church.

At the same place, Oct. 11th, Geo. H. infant son of Bro. Peter and sister Catharine Mourer, aged 15 days.

The little infant survived the mother a few days but now is sweetly sleeping at its mother's side.

Sweet little George sleeps on Jesus breast
Safe in the Shepherd's arms he'll rest;
No pian can reach, no harm come nigh
The lambs that in his bosom lie.

Yes they are gone do not distrust,
But meekly to his wisdom bow,
He's laid the loved ones in the dust,
With angel spirits resting now.

D. F. G.

MONEY LIST.

John Barnhart,	$1.25
Michael Beshore,	4.75
D. H. Bonebrake,	3.85
P. Corl,	.60
D. B. Wineman,	.50
A. B. Shinefelt,	1.00
Thomas L. Enyeart,	2.50
Daniel Glick,	2.50
Daniel Snowberger,	1.50
Abram Ritchey,	1.50
J. M. Fisher,	1.25
Daniel Wolf,	1.25
Daniel Bock,	1.25
Maggie Miller,	1.25
D. G. Varner,	1.25
David S. Clapper,	3.35
John F. Stamey,	1.50
D. F. Good,	5.00
Jacob Showalter,	1.25

The Weekly Pilgrim.

JAMES CREEK, PA., Nov. 19th, 1872.

☞ How to send money.—All sums over $1.50, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

☞ Make all checks and and drafts payable to H. B. Brumbaugh, and the postal orders make payable at Huntingdon.

☞ If any of our agents have been overlooked in receiving no prospectus, or any wish to become agents, let us know and we will send one, also sample copy of the *Pilgrim Almanac.*

☞ Every subscriber for 1873, gets a *Pilgrim Almanac* Free.

A SHORT VISIT.

At different times we promised to give the brethren residing in the neighborhood of Saxton, Bedford co., Pa., a visit, partly to preach and partly to see some of our relations residing there, and as the Brumbaugh family is scattered over a large territory, a report of our visit may be especially interesting to them.

On Saturday morning, in company with old Uncle David, as we call him, though really not quite that relation to us, but brother to our grandfather, we took the train for Saxton where we arrived about 10 a. m., when we steered for Stonerstown, only a short distance, to the house of Abram Ritchey, whose wife is a daughter of Bro. Samuel Brumbaugh, brother to David our travelling companion. Here we were kindly received, dined with them and then started in company with sister Ritchey, for old Uncle Samuel's house, and after a pleasant walk of two miles we reached the place of our intended visit, where we found all well and awaiting our arrival. This family, at present, consists of old Bro. Samuel, his daughter, (Maria Snyder) and grand-daughter, Maggie, all members of the household of faith. The old brother seems to enjoy good health and, for his age, is quite smart on the feet, having walked, on Sunday, two miles to meeting and back again. This he done because he preferred walking to that of riding. Like many of his age he is entering what is generally termed the third stage of life. Towards evening the family was increased by the addition of his youngest daughter Caroline, now sister Fluke.

In the evening we had meeting in their school house on the farm, where we met a number of brethren, sisters and friends who seemed to enjoy the meeting by giving heed to the word preached. Here we met Eld. Jacob Steel, this being in his district, also our young brother and minister, David S. Clapper who promises soon to become an efficient help in the ministry. After preaching we returned to the same place.

On Sunday morning we were taken up to the Crofford school house where we had quite a pleasant meeting. From here we were taken to the home Bro. Crofford for the first time and made the acquaintance of sister Crofford, never having met her before. We also had the pleasure of the company of their two daughters, sisters Julia and Sudie and Sister Sudie Ritchey. The family company proved to be interesting and made us to enjoy quite a pleasant afternoon.

In the evening there was another appointment made for us in the Brumbaugh School house. Here we again met an interesting and orderly congregation who seemed to enjoy the meeting. After preaching went to Jacob Brumbaugh's, son of Samuel.

On Monday morning, we again stopped a short time with our old brother and daughter. For the satisfaction of that part of the family residing in Nebraska, we will here say, that we saw all of the family residing in the neighborhood and found them well. From here, we again went to Stonerstown and took dinner with Bro. Ritchey, after which we went to Saxton to embark for home. We were aboard only a short time until we heard a racket underneath which caused a general consternation among the passengers, some were ready to faint, others prayed while a few seemed to enjoy the change things had taken. On looking out the window, we noticed that the front wheels of the baggage car had gotten off the track and that we had been making a curve on a trestle some twenty feet high. The idea of an upset at such an elevation was not at all pleasant, but we could not pursuade ourselves to be alarmed about it. The train wes stopped and then followed a rush for the door. We kept our seat, wishing to make some observations. On such occasions we can learn the power of religions, we say religions, because there are different kinds.

The cry of a number, who were robed in fashions latest cut, was, "Oh let me out, I'm not prepared to die." They, no doubt, were good christians at home and their religion answered for display and church going purposes, but it would not answer no how, for a railroad collision. In a few minutes all was righted and by some persuasion, all aboard again, but when we saw the abject misery some endured through fear, we pitied them. "Are not two sparrows sold for a farthing?" How slow we are to learn that we are of more value than they? Nothing but a compliance with the terms of salvation and an abiding faith in Jesus will give us that knowledge in its saving power. In a short time we arrived at our station and was home again where we again met our respected Bro. John Knisely who came to us on Friday and remained with the James Creek brethren over Sunday. We were quite glad to meet him as he is a man of developed sociability. In the evening, with the addition of brother and sister Mason, we had a pleasant and interesting social meeting which will not soon be forgotten by these who were present.

THE POOR.

The Pilgrim has been the poor man's friend since its commencement, but it is feared that since we have put the price at $1.50, some cannot raise the extra 25 cts. If they cannot, we will be satisfied with 25 cts. less and to such as are *really* poor, we will take anything they are able to give. Our agents in gathering subscribers will please remember this so that none need do without the Pilgrim on the plea of poverty, but there are very few who have sound limbs but what can raise $1.50, especially, when they have nearly a whole year to pay it in. Never was there better times for laboring hands than the present, and all those that are willing to work can have it to do, and get good wages for it, therefore we feel assured that those who love Jesus and to read the Pilgrim will not be willing to do without it. Then, to the poor, we say, give us all you can and we will trust to God for the balance.

INFORMATION WANTED.

From a letter received from Joseph C. Hershberger, who has a brother whose whereabouts is not known, it appears that a copy of the Pilgrim was given to him by a Bro. Hess. On reading our report of the Yellow Creek Meeting he saw the name of H. Hershberger and thinking it might be his lost brother wrote to us about it requesting us to give his address. Of course Bro. Hershberger is not the man, but we will give his address which is, in full; Henry Hershberger, Bloody Run, Bedford Co. Pa.

To aid our friend we will give him further publicity. The lost brothers name is H. R. Hershberger, his fathers name is John. Having two women, the first ones name was Margaret, and the second Mary, he is of the first. He left home in the Spring of 1866 and has not been heard from since. There is a legacy left him by will of his father. If any of our readers know of such a person they will much oblige his brother, by informing him of it and giving his address.

Address, Joseph C. Hershberger, *Fairview, Washington Co., Md.*

To Our Old Subscribers.—We wish you all to continue the Pilgrim for 1873, and kindly ask you to send in your names in good time so that you may receive your *Almanacs.* The last form is now in press and will be ready for distribution soon after the middle of this month. Therefore send your names, or have them sent early and get your Almanacs before the New Year comes in. Our edition is large enough to supply all, but first come first served will be our rule.

Get to Work.—Gather the names as fast as you can and send them along, old and new. The money can be sent when you get it together. Take all you can get that you know will pay as soon as they can or during the year, but do not take such as you would not be willing to trust yourselves. We want all names sent in for 1873 as early as possible so that they can get their *Almanacs.* Our agents will receive a copy of it as soon as it is ready.

Dear Brethren:—Please announce in the Pilgrim, that we intend, the Lord willing, to have a series of meetings in the Dry Valley Meetinghouse, Mifflin co., Pa., commencing on the evening of the 2d day of January, 1872, and to continue about one week. We give an invitation to all who have a desire to be at our meeting. Especially to ministers, and more especially to the ministers of the different arms of our Church around us.

Jacob Mohler.

Phrenological Journal.—By special arrangement, we send the *Phrenological Journal*, price $3.00, and Weekly Pilgrim together for $3.50. Every person wishing to read the best journal published for general information should order it a year through us.

Correction.—By a slight misconstruction of copy, we made it appear in No. 44, that Bro. Jeremiah Barnhart was dead. This is not the case, and we gladly make the correction.

Please Notice; Every Subscriber for 1873 will get the Pilgrim Almanac free. New subscribers will also get the remaining Nos. of 1872 —will commence as soon as the names are received.

For 25 subscribers and $37-50 we give as a premium, "The Great Industries of the United States" containing 13,04 pages. This is the most interesting and instructive work of the day.

ARRIVAL OF 600 MORMONS.

Our foreign papers last week contained an announcement of the embarkation, on a single steamer at Liverpool, of six hundred Mormons for this port. They arrived on the 16th, and have already left by a special train for Utah. They are in charge of Mormon agents from the time of their leaving Europe until they reach their destination, and have been joined by a few Mormons from this vicinity who will accompany them to Salt Lake. There are in the company just arrived 256 Scandinavians, 25 Scotch, 12 Welch, 4 Irish, 295 English and 6 returning missionaries.

It is sad to see many fresh recruits brought under the power of this gross delusion and led away to join the ranks of Brigham Young's subjects. Many will doubtless awake to their delusion when they reach Mormon territory, as many have gone before them. The mass of them are probably like the thousands which have previously arrived, ignorant and led astray with the promise of plenty in a new and unknown region. The converts to this base form of religion are nearly all of this class upon whom it is easy to impose—unenlightened and incredulous. They are not Americans who join the rank, but Scandinavians and ignorant English. Mormonism is not an excrescence of American growth, though on our soil it receives its strength and increase from abroad. Now that these people are in our land, one thing should be done for them, and that is give them the gospel. The Christian Church should greatly enlarge its missionary efforts in this direction.—*N. Y. Observer.*

GOOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have enquired whether we keep them for sale. We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for sending them.

Wayer's Works for the Young. Comprising "Hopes and Helps for the Young of both Sexes," "Aids and Aims for Girls and Young Women," "Ways of Life; or, the Right Way and the Wrong Way," $3

Life at Home: or, The Family and its Members. Husbands, Wives, Parents, Children, Brothers, Sisters, Employers and Employed, etc. By Rev. William Aikman, D. D. A work which should be found in every family. $1.50. Extra gilt, $2.00.

Hand-book for Home Improvement: comprising "How to Write," "How to Talk," How to Behave," and "How to do Business," in one vol. 2.25.

Man and Woman: Considered in their Relations to each Other and to the World. By Henry C. Pedder. 12mo, Fancy cloth Price $1.00.

The Right Word in the Right Place. A New Pocket Dictionary and Reference Book. Embracing Synonyms, Technical Terms, Abbreviations, Foreign Phrases Writing for the Press, Punctuation, Proof-Reading, and other Valuable Information. Cloth, 75cts.

The Emphatic, Diaglott; or The New Testament in Greek and English. Containing the Original Greek Text of the New Testament, with an Interlineary Word for-word English Translation. A Work for Students in Theology, and S. S. Teachers. By Benamin Wilson. Price, $4.00; extra fine binding, $5.00.

Oratory—Sacred and Secular; or, the Extemporaneous Speaker. Including Chairman's Guide for conducting Public Meetings according to the best Parliamentary forms. By Wm. Pittonger. $1.50.

Conversion of St. Paul. By George Jarvis Geer, D. D. 12mo. fine edition, $1. Plain edition, 75 cents.

Hopes and Helps for the Young of both sexes, Relating to the Formation of Character. Choice of Avocation, Health, Conversation, Cultivation of Intellect, Moral Sentiments, Social Affection Courtship and Marriage. By Rev. G. S. Weaver. Muslin, $1.50.

Man, in Genesis and in Geology; or, the Biblical Account of Man's Creation, tested by Scientific Theories of his Origin and Antiquity. By Joseph P. Thompson, D. D., LL.D. One vol. 12mo, $1.00.

TUNE BOOK.

The Brethren's Tune and Hymn Book, is a compilation of Sacred Music adapted to all the hymns in the Brethren's New Hymn Book. It contains over 350 pages, printed on good paper and neatly bound. We will send it to any address, post paid at $1.25 per copy.

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*le*8 00	LE5 50	Huntingdon,	AR3 20	AR9 00
8 08	5 57	Long Siding	3 12	8 48
8 24	6 10	McConnelstown	2 56	8 37
8 30	6 17	Pleasant Grove	2 50	8 30
8 45	6 30	Marklesburg	2 37	8 17
9 00	6 44	Coffee Run	2 23	8 01
9 07	6 52	Rough & Ready	2 15	7 58
9 20	7 05	Cove	2 01	7 40
9 24	7 10	Fishers Summit	1 57	7 35
9 44 *ar* 9 54	7 30	Saxton	1 37	*le* 7 15
10 10		Riddlesburg	1 19	
10 17		Hopewell	1 12	
10 34		Piper's Run	12 56	
10 52		Tatesville	12 38	
11 05		Bloody Run	12 24	
*r*11 10		Mount Dallas	12 20	

JOHN M'KILLIPS, Supt

SHOUP'S RUN BRANCH.

LE10 00	LE7 40	Saxton.	AR1 30	AR7 10
10 15	7 55	Coalmont.	1 15	6 55
10 20	8 00	Crawford.	1 10	6 50
AR10 30	AR8 10	Dudley	LE1 00	LE6 40
Bro'd Top City from Dudley 2 miles by stage.				

Time of Penna. R. R. Trains at Huntingdon.

EASTWARD.			WESTWARD.	
Hb'g Ac.	9 24	A. M	Cin. Ex.	2 19 A. M.
Mail	3 30	P. M	Pc'f Ex.	7 45 "
Cin. Ex.	6 55	"	Mail	5 40 P. M.
Phil. Ex	11 15	"	W. Pass.	11 52 A. M.

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The *Pilgrim* is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of *love* and *liberty*, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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VOL. 3. JAMES CREEK, PENNSYLVANIA, NOVEMBER 26, 1872. NO. 48

POETRY.

THE OMNIPRESENCE OF GOD.

SELECTED BY CHARLOTTE MASTERS.

The Lord, the high and holy one,
Is present everywhere;
Go to the regions of the sun
And thou wilt find him there.

Go to the secret ocean caves,
Where man hath never trod,
And there beneath the flashing waves,
Will be thy maker, God.

The lofty mount and lowly vale,
The lofty forest trees;
The rocks that battle with the gale,
The ever rolling seas.

All nature speaks of Him who made
The land, and sea, and sky;
The fruits that fall the leaves that fade,
The flowers that bloom and die.

All tell the omnipresent Lord,
The God of boundless night;
In every age and clime adored,
Whose dwelling is the light.

A WORD OF KINDNESS.

SELECTED BY MAGGIE MILLER.

How softly on the bruised heart
A word of kindness falls,
And to the dry and parched soul
The moist'ning tear-drop calls!
O! if they knew who walked the earth,
'Mid sorrow, grief and pain,
The power a word of kindness hath,
'Twere paradise again.

The weakest and the poorest may
The simple pittance give,
And bid delight to withered hearts
Return again and live.
O! what is life if love be lost—
If man's unkind to man?
Or what the heaven that wait's beyond
The brief and mortal span?

As the stars upon the tranquil sea
In minute glory shine,
So words of kindness in the heart
Reflect the source divine.
O! then the kind, who'er thou art,
Give unto those that needeth,
And it shall brighten all thy life,
And sweeten even death.

A GOOD RULE.

'Tis well to walk with a cheerful heart
Wherever our fortunes call,
With a friendly glance, an open hand,
And a gentle word for all.

Since life is a thorny and difficult path,
Where toil is the portion of man,
We all should endeavor, while passing along,
To make it as smooth as we can.

ORIGINAL ESSAYS.

RAINBOWS.

BY D. B. HENTZER.

Who has not seen the rainbow spanning the nether part of the heavens, and gleaming forth in all the beauty and brightness of its variegated colors? It is only to be seen painted upon a cloud, and you need but to look up at the cloudy sky, after a storm and shower, to observe it. But how came it? and what does it mean? Well, you can read its history and design by referring to the ninth chapter of Genesis.

The rainbow is the symbol of the covenant that God made with Noah that He would not again destroy mankind with the element of water. The rainbow is also a type of our blessed Jesus who is the Fathers witness to all people. As the Lord made a covenant with Noah concerning the destruction of the world, so also He makes a covenant with every Christian believer concerning the salvation of the soul. Now, gentle reader what is the *sign* of the covenant? Let me whisper, *It is Jesus.* But when do we see this sign; when do we see Jesus, the Rainbow of the new covenant? Christian, you can tell, When the sinner's conscience is dark with clouds; when he remembers his past sins; when he feels his heart harrowed with the pangs of a prodigal, worthless life; when he halts in his sinful race after nothing, and catches charming glimpses of the light of the Cross, and the beautiful armor of the disciples of Jesus, on the one hand, and on the other, the darkness, the vengeance, the threatening, the indescribable horror of "the second death," and feels himself sinking down, down, deeper and deeper, into the abominable "bottomless pit;" when he thinks of the fiendish, miserable, hateful, soul-devouring partner he shall have down there, and mourneth and lamenteth in the deep sorrow of the heart, then—then—like a ray of supernal light, Jesus Christ, the blessed, dearest Friend, is revealed to him as the covenant Rainbow, displaying in marvelous grandeur, all the glorious hues of the Divine character, the glory of heaven," the beauty of holiness;" and this betokens peace and goodwill. O who cannot love Jesus, precious Saviour?

To the believer, when trials, temptations, sorrows, and sufferings surround him, it is cheering soul-stirring, *sweet* to behold the person of our Lord Jesus Christ—to see Him weeping, bleeding, living, rising, and pleading for us. God's Rainbow is hung over the clouds of our sins, our sorrows, and our woes, to prophesy our deliverance.

Nor does a *cloud* alone give a rainbow: there must be the *crystal drops* to reflect the light of the sun, as those well know who have studied Natural Philosophy. Yes, *crystal* drops. So our sorrows must not only threaten, but must really fall upon us. Remember, there had been no Jesus for us, if God's vengeance upon transgression had been merely a threatning cloud: that vengeance must needs inflict punishment *somewhere*, and it did fall in terrible, burning drops upon the Immaculate Surety—"the Prince of Peace." Blessed, adorable Prince!

Until there is a *real* anguish in the sinner's conscience, there is no Jesus for him; until his past life presents itself in all its prodigality, and exceeding sinfulness, and becomes utterly grievous, he cannot see Jesus—the Rainbow is not seen, unless the storm, with its lightning flash and falling shower is seen also.

There must also be a *sun*; for clouds and drops of rain make not rainbow unless the sun shines. Beloved Christian disciple, our God is as a sun to us; He always shines; but we do not always see Him—clouds hide His face, His radient countenance. But no matter what clouds may be threatening, or what drops may be falling, if He does but shine upon our hearts, there will be a rainbow at once. It is said that the shower is over when we see the rainbow. The clouds of our trouble will surely remove when Christ, our Rainbow comes; when we look upon Him our sins vanish, and our doubts and fears are allayed. The storm may toss the trees of the forest, and roll the billows high, but when Jesus walks the waters of the sea, how profound the calm. Thus, when our souls are storm beaten, in the midst of our trials, may we look for our Rainbow, whose "Peace, be still," will dispel the clouds, and bring the sweet calm of the soul. Come, ever-loving, ever-loved Jesus, our Peace and Salvation,

Waynesborough Pa.

Selected for the Pilgrim.

THE BEAUTIES OF HEAVEN

Transporting theme! What pen can portray it? What tongue describe the beauties of that Heavenly land? There is the beautiful city of our God, whose foundations are of precious stones, whose gates are of pearl, and whose streets are of pure gold, as it were transparent glass. There is the pure river of water of life clear as crystal, proceeding out of the throne of God, and on either side of it is the tree of life, which yieldeth its fruit every month. This beautiful city needeth not the light of the sun, neither of the moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof. The inhabitants of that beautiful land never say, I am sick; for there is known no sorrow, no sighing, neither pain, nor anguish. There all tears are wiped away, and the rays of the Sun of Righteousness forever warm and gladden their hearts. Oh! beautiful country! Delightful land! Can we ever reach that beautiful land of rest? Shall we overcome and inhabit that sweet home of rest?

Where no storms ever beat on the glittering straud,
While the years of eternity roll.

He that overcometh will I make a pillar in the temple of my God, and he shall go no more out, he shall be clothed in white raiment, and golden harps shall be given unto him, and

palms of victory, and he shall inherit all things and join that innumerable company that shall come from the East, the West, the North and the South in that song of praise unto Him that hath loved us, and washed us from our sins in His own blood, to Him be glory forever and ever. O! come, let us heed the admonition of the holy and just One, that we may have a right to the tree of life and enter through the gates in to the city.

MAGGIE MILLER.

Somerset, Pa.

MY LANTERN.—NO. 3.

There are many, many very strange things occur these days, but they are largely of those that are generally termed "under surface events." By this mode of expression is understood, things beyond general observation. The wise man said, "of making many books there is no end," but if all these under surface things were written out, the seeming exaggeration of the apostle John when he says; "even the world itself could not contain the books that should be written," taken in its most literal sense would not be an over estimate. But they are *not* written, and many of them never come to the surface, hence I sometimes turn "my lantern" down among these hidden things and it is really astonishing what revelations are made.

Not long since while traveling on one of the principal railroad routes, in a crowded car, I noticed two young men seemingly of the No. 1. grade, but as they were drawing the attention of the passengers, I thought I might as well turn my lantern that way and see of what kind of stuff they were composed, and soon found that their business was, for the time being, *observation* and *comment*. Their first subject was a plain but neatly dressed old mother who sat on the opposite seat. "Her bonnet is the "old style" her dress is outlandish, her shoes No. 10," and many other similar comments were made in regard to this old mother's apparel, but within those garments was a soul purified by the refiner's fire, hence the scorner's contempt touched it not, but through a mother's love and a Savior's redemption, it breathed out the saintly prayer, "Father forgive them, they know not what they do," and then put her hand into her basket.

"See, says one, she is getting her dinner."

"No, no, she intends to get to work—see, there it comes."

But when it came out it proved to be a well worn Bible, her well of salvation, and when they saw how eagerly she drank from the living water, it went home to them and their sport lost interest, so they gave her up for a new subject which was soon presented in the person of a brother who got aboard at the last station. All the seats were full except one in front of these moral sharks, which was left vacant from choice as none of the passengers wished to be the subject of their comment.

The brother was one of those who are not ashamed to honor the "old landmarks" not only in the principles of the doctrine of Christ, but also by observing that "order" in outward appearance that is a characteristic of the Brethren, hence his *peculiarities* were made the subject of many comments, and so loudly too, that they could be distinctly heard by the one whom they thought they were persecuting, "but he minded none of those things."

"Now, John, do look, how do you like that style of coat?"

"O, I suppose if we were living in the revolutionary times we would think it nice enough, he has been sleeping since 1775 and has just lately been awakened, but what do *you* think of the hat?",

"The hat, why that is an emblem of peace, he is an advocate of the peace principles and believes if a man would strike him on one cheek, it would be *his duty* to turn the other for another slap."

"Would it not be good fun to give him a little dab just to try his faith?"

"Oh, do, do."

"But what would I do if he would turn the other?"

The train stops and the brother gets off. It is now 4 o'clock P. M., and they wish to go to the village of D——yet that night, which is some 4 miles distant, and the road that leads there passes right by this brother's house. They start on the way, but soon, soon the black clouds commence heaping up in the West, then comes the wind thundering along, followed by showers of snow so terrible that they were compelled to seek shelter. Just before them, by the road side, stands a beautiful farm house."

"See yonder John, there is a house that looks like living, let us call and see if we cannot get lodging."

"I am agreed because I am nearly frozen and cannot stand this storm much longer."

(*They go and knock at the door and the brother comes to welcome them in, but they do not recognize him.*

"Good evening friend,—we started for the town of D——but were overtaken by this storm and are nearly frozen, will you be so kind as to take us in for the night?"

"Oh, yes, come in, come in gentlemen."

He takes them in his house, gives them a supper, the best he has, a good bed, and does all in his power to make them comfortable.

In the morning they feel very grateful and think that they were very fortunate in doing so good a man at a time in which they so much needed a friendly shelter, but the brother recognized them as the same men that had so disrespectfully treated him in the cars, and as he had now turned for them the other cheek, he wished to impart unto them a lesson which might be for their future benefit. Just before they left he says: "I believe I met you gentlemen before."

"You must be mistaken as we are entire strangers in these parts and only arrived on the yesterday evening's train."

"That may be so, but do you not remember the man that sat in front of you, about whose appearance you had so much sport?"

"You do not mean to say that you are the man?"

"I am *the man*. In the cars you smote me on the one cheek, I have now turned, for you, the other, what do you think of it?"

"O, my dear sir, we humbly beg your pardon, we now see that we done very foolishly and hope you will be so kind as to forgive us?"

"You were forgiven by me at the time, but remember there is another whom you have offended. May He forgive you as freely as I have done, and after this make it a rule to treat all with respect, as we know not how soon we may be in want of a friend, and a friend in need is a friend indeed."

That brother lived in "the light" and there was no need of "my lantern" in his house as there was no darkness there.

TELL IT NOT IN GATH.

Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. 2 Sam. 1:20.

David the servant of God, is the author of this text. Gath and Askelon were both cities of the Philistines. At Gath, Goliath the great giant had his home, Sam. 17:4, and here the uncircumcised idolatrous Philistines dwelled. Askelon, also, was inhabited by the idolatrous Philistines, and is described by Dr. Richardson as "one of the proudest Sects of the Philistines." It was with this people, that Saul, the first king of Israel, fought, when he and his three sons were killed, and all his house died, 1 Chron. 10:6. And although Saul died for sinning against the Lord, in not keeping his word, and also for asking counsel of one that had a familiar spirit, yet David, the man after God's own heart, after his lamentation over Saul and Jonathan, and saying, "The beauty of Israel is slain upon thy high places;" how are the mighty fallen!" in the anguish of his soul, says, "Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

Now dear brethren and sisters, was the above written for the generations that have long since passed away, or is it left for our own instruction? I answer, "That word is unto us which are alive this day," Tell it not in Gath, &c. We, my brethren and sisters are not engaged in warfare with Philistines, or Amalekites, but our warfare is against satan and sin, our own carnal nature and at times "against spiritual wickedness dwelling in high places," and "to bring every thought unto the obedience of Christ. In this warfare it frequently happens that some one or another in the camp, like Saul, transgresseth against the Lord, and keepeth not his word. It may be the least assuming member or it may be an officer in the camp, so it may also be said, "The beauty of Israel is slain," or "how are the mighty fallen." Now if this is the case my dear brother and sister, how do you do? Do you "tell it in Gath, and publish it in the streets of Askelon?" If so, the daughters of the uncircumcised will rejoice as much as they did in David's day, and is it not helping them to triumph over us? What a pity it is, that whenever something occurs in the Church, when even of a minor character, that the world must know it. When this is the case, it is generally a violation of law; "If thy brother trespass against thee tell him his fault between thee and him alone, "Tell it not in Gath." Could we not bring about a reformation in this matter, at least to such an extent, that those ugly things would not be spread so much through the length and breadth of the land? How can this be stopped? Simply by not telling it in Gath, nor anywhere else. I must here say that I with others have felt sorry to see some articles in our papers, which, in my humble opinion, did very little good but considerable harm, our papers are not only read by members and their children, but by people of other denominations, and also non-professors, and amongst the two latter we have enemies, who bring up all the evils and wrongs they can find in the Church, and thereby, not only oppose the truth, but hinder the cause of Christ.

The first I notice is Brother J. Crosswhite's article where he sets forth his own case and standing and also Bro. D. B. Klepper's. This I think should not have been told in Gath, as it makes neither of them any better, and thousands of dear brethren knew nothing of their mishap. Again a brother or sister, (I think a brother), wrote under the heading *Order* and Signs, "A Lover of Order." In all

that the brother has said concerning order, I agree with him that it is one of Heaven's first laws, but must we not feel sorry that there shall be a church in our Brotherhood, that has such disorder in her counsels, and that such must be published in Gath, &c.? Our order loving brother had better labored in love with the officers of his Church to get order established and should he have failed, there is a way for such things. Paul instructed Timothy "to set in order the things that are wanting, and if the Elders or officers at home do not attend to the wants of the church, *we*, as others, and they must set in order what is wanting, and if it should be, *order*. Still later a brother wrote under the heading "My Lantern," I hope the brother means it well, but he has first published in Gath, or through the brotherhood and also some amongst the world. First, his brethren's sins going with them to the house of God, and secondly, the weakness of his ministering brethren. There is a saying which is middling old and good. "Our best friends are those, who tell us of our faults and show us how to correct them." This would be the better way. To write such articles has a tendency to destroy love and confidence, but when in love, we tell one another's faults or sins, it looks as if we sought each other's salvation, and especially to make use of such measures with those who are to preach the gospel, it has a tendency to discourage and weaken the weak. Much better if you have a light in your lantern to let it shine, and tell the brethren where they are wrong, and get them right. They will love you more than if you tell it in Gath, or in the streets of Askelon, for these uncircumcised may rejoice, and perhaps say, when they read such things, what ignorant people these are, we have heard much about them, now see how they hold their counsels, and how their meetings are held. Thus they may rejoice, think of this dear brethren.

In conclusion, I will say in love to you dear PILGRIM, you have made your weekly visits, to our family now nearly three years (first not so often). Oft was I glad to meet and have intercourse with you, still wish you to come. *You have a good motto*, "Remove not the ancient landmarks which our father's have set." Try your best to carry this out faithfully, and you will not tell in Gath, or publish in the streets of Askelon, anything that will injure the blessed cause of Christ. May God bless all with wisdom, to understand his will, and give us grace to do the same. Amen. MOSES MILLER.

Mechanicsburg, Pa.

Evil communications corrupt good manners.

SHALL I COME WITH A ROD?

We have the spirit exercised in two different forms in the Church, and they are both positively good. The one is the embodiment of love, as manifested in the life and character of the beloved disciple John, while the other strongly characterized the great apostle Paul. The one always comes in the spirit of meekness and says: "Tell it not in Gath," while the other firmly plants his foot on the line of judgment, and virtually says: "toe the mark or I *will* come with the rod."

Our esteemed (we say esteemed, because he always tells us when he thinks we are in fault), Bro. Miller thinks we have published things that should not have been told in Gath nor published in the streets of Askelon, and he probably is right, but it should be remembered that the PILGRIM principally circulates in Jesusalem, the Holy City, and that our labors must be directed to where we can accomplish the greater amount of good. Paul saw that the Corinthian Church was becoming polluted and heard it reported that there was fornication among them, and the strong inference is that he meant to inform them that if they repented of this, their shame, he would come to them in the spirit of meekness, if not, he would come with a rod.

It was not the disposition of the apostles to cover up the sins of the Church, but lay its corruptions bare so that Gath and Askelon might learn that if they ever wished to live in Jerusalem they would be to put away their sins.

Bro. Miller is right, there are many things that should not be published, especially all personalities, but we do not think that the authors of "Order" and "My Lantern" intended to be personal or that either cases were exactly real. This is a mode of reaching general cases and in order to reach the bottom the worst points in all are taken so that when together, it makes a pretty bad case. We know that the authors *meant* it for good and if they were mistaken, we hope those who think so will bear with them and us, especially when we inform them that we reject many, and to others we have written personally to have them modify their contributions. We sometimes submit our judgment in publishing and at times use it in rejecting that we should not, but in these things, both our readers and contributors should exercise forbearance, and we ask all, when writing, to think how their productions would sound in Gath, or how it would do to have them published in Askelon.

Pride and vanity are the purveyors of trouble and danger; proud persons are neither safe nor happy.

PREPARE TO MEET THY GOD.

When we take into consideration what gave rise to these solemn and emphatic words of the Lord, we think it unquestionably should cause every sinner to tremble, and every unconverted heart to be pierced through as with an arrow.

Reflect seriously, my dear friends, you, especially, who from time to time slight the kind invitations of the Lord, reject the offer of His mercy and fight against your God in the rebellious course you pursued. Yes, my dear brethren and sisters, also let it be a warning and a watchword to us, that we may strive to meet our God reconciled.

If we take these words into consideration with the subject with which they are connected, they appear as a challenge of the Lord God Almighty to reprobate sinners. After executing this divine wrath in vain against idolitrous and rebellious Israel from time to time, he appeals to the remnant in plaintive language and says, "And ye were as a firebrand plucked out of the burning." So barely had they escaped His divine judgments. O, how many are in this condition! Dangers beset you on every side, you are on the threshold of eternity, and if a stranger to God, you stand upon a slippery rock where fiery billows roll below, any moment liable to slide down, down to the regions of eternal misery, pain and woe. Yet for all this, saith the Lord, you have not returned to me, therefore you must now prepare to meet or confront me in judgment. Awful declaration! Make ready, muster your courage, prepare and arm your allies to stand in the battle in the day of the Lord.

I appeal to you my dear friends who delight in sin and folly, and in consequence, delight in opposing God whom you soon must meet, you certainly occupy dangerous ground, your condition is an awful one if you die in it. What will be the consequence? Are you prepared to meet Him in anger? Is your prince, the devil, whom you serve, able to stand in the battle in the day of the Lord when He Himself shall be thrust into the bottomless pit? Can you think for a moment to make your escape from an Omnipotent hand in order to avoid being consumed with the fire of wrath? Do you think that the Lord will make void his word, "The wicked shall be turned into hell with all the nations that forget God?" Therefore my dear friends make that preparation now lest tomorrow should be too late. Meet Him you must, but you may meet him in peace by making the necessary preparation in time. That time is to day. To-day the voice of love and mercy calls. To-day, *to day* sinner, the drawings of the Father and the woings of the Spirit say, "Come." Yes, come, and I will meet you in peace.

FAIENDLY MONITOR.

LOVEST THOU ME?

Dear Brethren.—I embrace the present to drop a few lines for the PILGRIM. In the issue of October the 1st page 318, I saw an article written on the above subject by J. M. W—as to what Christ meant when he said to Peter, "Lovest thou me more than these?" As he gave his views I also wish to give mine our views being somewhat different. I do not believe that Christ wished to know whether Peter loved him more than the fish, neither do I believe that He wished to know whether he loved him more than he loved his fellow-disciples, but I do believe that Christ wished to know whether Peter loved him more than the other disciples loved him. "Peter said yea, Lord, thou knowest that I love thee," and he said to him "Feed my lambs", and when he had asked him the third time, Peter was grieved and said unto him "Lord thou knowest all things, thou knowest that I love thee" he said, "Feed my sheep," thus giving him to understand that if he had a stronger regard for Christ than the others, he was to manifest that love by feeding the others the truth, and soon after this we see Peter standing up in the midst of the disciples and teaching them, or feeding them the scriptures. And again, on the day of Pentecost we find Peter standing up with the eleven and speaking to the people, feeding them with the bread of life, until about three thousand souls were filled. Thus we see that as Peter loved more than the others, he was also foremost in the good work of distributing the words of life. These are my views on this subject, and I think if we would all read the 21st chapter of John's Gospel carefully we might all come to the same conclusion. Those that can read German translation will be convinced at once, as it makes it very plain.

D. B. Wineman.

Upper Strasburg, Pa.

It is a terrible thing for one man to speak evil of another, and I think it is worse to think it. If you speak it, the man has time and opportunity to defend himself, but he cannot trace the thought. It is neither heroic nor manly to permit in yourselves judgments which nobody can reverse.

PROMISES OF SCRIPTURE PRAYER.

No. 1.

BY P. MOLEY.

The promises of scripture are given not only for our encouragement and consolation, but are the most powerful motives of prayer and exertion, and as the scriptures are a great storehouse filled with the most precious promises, which are made our own by application through prayer, &c. I will try in my weakness to illustrate somewhat, to bring to my own mind, as well as others, the great importance of the subject under consideration. To the Patriarch Jacob, God made through the vision the precious promise, "behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land." When the time arrived for the fulfillment of the promise, Jacob finding himself in a great strait, "was greatly afraid and distressed." He now makes application by prayer to God, entreating him and pleading for the fulfillment of his promise to him, and his "wrestling until the breaking of day" was not in vain, for he came off "more than conqueror through him that loved him," Gen. 28th and 32nd chaps., "faithful is he that promised." God's promise of assistance to Joshua, teaches us the use we should make of his promises as encouragements to exert ourselves, making his word our constant study and only rule of action. Joshua was a man in whom was "the spirit," he had the promise of success, Josh. 1 : 5-&c., yet availed himself of every advantage which the use of means could give. He sent spies, disciplined his forces, but, though using means, he did not depend upon them. Before attacking the enemies of God and his church, he solemnly renewed the dedication of himself and his people to God, by the observance of circumcision and the passover, chap. 5; his courage was supported by prayer, and God signally blessed it, by the "standing still of the sun and moon, until the people had avenged themselves upon their enemies," chap. 10 : 12-14 The great subject of the book of Joshua, is God's fulfillment of his promise to Abraham, Isaac and Jacob, that their posterity should possess the land of Canaan, their difficulties and sinfulness were great, yet, to the praise of God's grace. Joshua again says, "not one thing hath failed of all the good things which the Lord your God promised you," chap. 21 : 45, and 23 : 14. In a time of great drought, God had said, "I will send rain upon the earth,' yet Elijah must pray, and with great earnestness and perseverance too, for what God had promised, 1 Kings 18 : 1-42-44. David makes God's promise to establish his house a motive to plead with God to do as he had said, 2 Sam. 16-25; When Daniel knew the seventy years captivity was expiring, then he set his face to seek by prayer its promised accomplishment. Dan. 9 : 2-3, &c. When our Lord had promised the gift of the holy spirit, the disciples continued in prayer and supplication till the fulfillment of the great promise. Acts 1 : 4-14, and 2 : 1-2., &c.

Promises made to individuals may often be applied generally, thus the application to the Hebrew christians which St. Paul has made of God's promises to Joshua, "I will not fail thee, nor forsake thee." Heb. 13 : 5; Josh. 1 : 5; is very important, as showing that God's promises to particular persons are recorded in scripture for the encouragement of God's people in every age, to prevent, however, the misapplication of any promises of scripture to ourselves, St. Paul, says, "Examine yourselves, whether ye be in the faith, &c., whether you bear the character to which the particular promise is made, do we wish to be remembered with the favor which God bears to his people, "Seek that poor, humble and contrite spirit with which the high and lofty one that inhabiteth eternity hath promised to dwell. Isa 57 : 15. The scriptures represent God as delighting in mercy, not willing that any should perish, but that all should come to repentance, Micah 7 : 18-20; 2 Pet. 3, 9; 1 Tim. 2 : 4. They speak of God's promises as exceeding great and precious; and the grandeur of the hopes which they set before us should fill our hearts with gratitude, and inspire the greatest earnestness after the attainment of that degree of holiness of which it is their special object to make us partakers. Psa. 84; Math. 11 : 28-30; 1 Cor. 7 : 1; 2 Pet. 1 : 4; Heb. 1 : 14-16; Rev. 3 : 20-21.

Welsh Run, Pa.

LONGEVITY OF MINISTERS AMONG THE BRETHREN.

[This was intended for the *Pilgrim Almanac*, but came too late, hence we insert it in the PILGRIM as an item of information too valuable to be lost. Eds.]

I have before me the names of 62 deceased ministers, whose deaths have been reported through the *Visitor*, PILGRIM *and Companion* One died before the age of 30; 6 between 30 and 40; 9 between 40 and 50; 10 between 50 and 60; 16 between 60 and 70: 16 between 70 and 80, and 6 between 80 and 90; one half died between 60 and 80; only three lived past the age of 85, while 7 died before the age of 40, and one at the age of 28, while the oldest died in his 89th year.

The average age of the 62 ministers was 61 years, 2 months and 16 days.

19 died in Pa., 13 in Ohio, 8 in Ind., 6 in Va., 8 in Ill., 5 in Md., 3 in Iowa, 2 in Mo., and 1 in Tenn. The oldest minister died in Va., and the youngest died in Pa.

16 died in 1871, 11 in 1872; 1 in 1866, 11 in 1865, 1 in 1864, 8 in 1867, 6 in 1868, 6 in 1869 and 2 in 1870. J. H. MOORE.

DISPLAY AT CHURCH.

The best bred people of every Christian country but our own avoid all personal display when engaged in worship and prayer. Our churches on the contrary are made a place for exhibition of fine apparel and other costly and flaunting compliances with fashion, by those who boast of superior wealth and manners.

We shall leave our gewgawed devotees to reconcile humiliation in worship with vanity of dress. That is a problem which we confess we have neither the right nor the capacity to solve. How far fine clothes may affect the personal piety of the devotee we do not pretend even to conjecture; but we have a decided opinion in regard to their influence upon the religion of others. The fact is, that our churches are so flattering with birds of fine feathers that no sorry fowl will venture in. It is impossible for poverty in rags and patches, or even in decent but humble costume, to take its seat, if it should be so fortunate as to find a place, by the side of wealth in brocade and broad cloth. The poor are so awed by the pretension of superior dress and "the proud man's costume," that they naturally avoid too close a proximity to them.

The church being the only place on this side of the grave destined for the rich and the poor to meet together in equal prostration before God, it certainly should always be kept free for this common humiliation and brotherhood. It is so in the most of the churches of Europe, where, the beggar in rags and wretchedness and the wealthiest and most eminent, whose appropriate sobriety of dress leaves them without mark of external distinction, kneel down together, equalized by a common humiliation before the only Superior Being. The adaption of a more simple attire for churches on the part of the rich in this country would have the effect, certainly not of diminishing their own personal piety, but probably of increasing the disposition for religious observance on the part of the poor.—*Harpers' Bazar.*

AN ADDRESS

BY THE

United States Centennial Commission.

To the People of the United States:

The Congress of the United States has enacted that the completion of the One Hundredth Year of American Independence shall be celebrated by an International Exhibition of the Arts, Manufactures and Products of the soil and mine, to be held at Philadelphia, in 1876, and has appointed a Commission, consisting of representatives from each State and Territory, to conduct the celebration.

Originating under the auspices of the National Legislature, controlled by a National Commission, and designed as it is to "commemorate the first Century of our existence, by an Exhibition of the Natural resources of the Country and their development, and of our progress in those Arts which benefit mankind, in comparison with those of older Nations," it is to the people at large that the Commission look for the aid which is necessary to make the Centennial Celebration the grandest anniversary the world has ever seen.

That the completion of the first century of our existence should be marked by some imposing demonstration is, we believe, the patriotic wish of the people of the whole country. The Congress of the United States has wisely decided that the Birthday of the Great Republic can be most fittingly celebrated by the universal collection and display of all the trophies of its progress. It is designed to bring together, within a building covering fifty acres, not only the varied productions of our mines and of the soil, but types of all the intellectual triumphs of our citizens, specimens of everything that America can furnish, whether from the brains or the hands of her children, and thus make evident to the world the advancement of which a self governed people is capable.

In this "Celebration" all nations will be invited to participate, its character being International. Europe will display her arts and manufactures, India her curious fabrics, while newly opened China and Japan will lay bare the treasures which for centuries their ingenious people have been perfecting. Each land will compete in generous rivalry for the palm of superior excellence.

To this grand gathering every zone will contribute its fruits and cereals. No mineral shall be wanting; for what the East lacks the West will supply. Under one roof will the South display in rich luxuriance her growing cotton, and the North in miniature, the ceaseless machinery of her mills converting that cotton into cloth. Each section of the globe will send its best offerings to this exhibition, and each State of the Union, as a member of one United body politic, will show to her sister States and to the world, how much she can add to the greatness of the nation of which she is a harmonious part.

To make the Centennial Celebration such a success as the patriotism and the pride of every American demands will require the co-operation of the people of the whole country. The United States Centennial Commission has received no Government aid, such as England extended to her World's Fair, and France to her Universal Exposition, but the labor and responsibility imposed upon the Commission is as great as in either of those undertakings. It is estimated that ten millions of dollars will be required, and this sum Congress has provided shall be raised by stock subscription and that the people shall have the opportunity of subscribing in proportion to the population of their respective States and Territories.

The Commission looks to the unfailing patriotism of the people of every section, to see that each contributes its share to the expenses, and receives its share of the benefits of an enterprise in which all are so deeply interested. It would further earnestly urge the formation in each State and Territory of a centennial organization, which shall in time see that county associations are formed, so that when the nations are gathered together in 1876 each Commonwealth can view with pride the contributions she has made to the national glory.

Confidently relying on the zeal and patriotism ever displayed by our people in every national undertaking, we pledge and prophecy, that the Centennial Celebration will worthily show how greatness, wealth and intelligence, can be fostered by such institutions as those which have for one hundred years blessed the people of the United States.

JOSEPH R. HAWLEY, President.
LEWIS WAIN SMITH, Temporary Secretary.

Youth's Department.

THE COUNSEL OF A FRIEND.

SELECTED BY KATE BRENIZER.

Young people all, attention give,
While I address you in God's name;
You who in sin and folly live
Come hear the counsel of of a friend.

Youth like the Spring, will soon be gone,
By fleeting time or conquering death;
Your morning sun may set at noon,
And leave you ever in the dark.

Your sparkling eyes and blooming cheeks
Must wither like the blasted rose;
The coffin, earth, and winding sheet,
Will soon your active limbs enclose.

Ye heedless ones that wildly stroll,
The grave will soon become your bed;
Where silence reigns and vapors roll
In solemn darkness round your head.

Your soul will land in darker realms,
Where vengeance reigns and billows roar
There damned you'll be in burning flames
When thousand, thousand years are o'er.

Sunk in the shades of endless night,
To groan and howl in ceaseless pain;
And never more behold the light,
And never, never rise again.

Ye blooming youth, this is the state
Of all who do free grace refuse;
And soon with you 'twill be too late,
The way of life in Christ to choose.

"THIS, THAT AND THE OTHER."

Dear little readers of the PILGRIM:—It has been a long time since I had a friendly chat with you, but I have not forgotten you. I will now tell you of a few incidents I met with lately concerning children.

I have lately been traveling some and have seen and talked with some of you face to face, I always take notice of the little ones. I one day strolled along through the streets of the city of Cincinati, Ohio. It is a very large city. I noticed a great many children in the streets, some were ragged and dirty, some little boys would swear, and I seen two little fellows walking along acting like some "*men boys*" with a piece of dirty looking cigar in the mouth. Their appearance seemed to whisper to me "getting ready for the penitentiary." I met a good many "bnot-black" boys lounging around about the public corners and public houses. They carry a little box strapped on by a strap across the shoulder in which they carry blacking-brushes and blacking, and when they see a person coming along whose boots they think need blacking, they cry out "Want me to shine your boots? will make a good shine for a dime," and such like entreaties. If they get a customer, which they often do, down goes the box on the stone pavement and the man sets his foot on top and they soon make it shine, then the other, then he gives a dime and goes on. Then I seen the neatly dressed servant boys carrying bundles for ladies from stores to their homes, and a great many boys and girls going to and from school, and I went by the "Home for the Homeless," there I seen *hundreds* of children, the boys in one yard and the girls in another, and a very fine large house for them to live in. I had to think how thankful those children who have fathers and mothers should be, when we see here so many that have no father or mother or home, only that in that great city. I also seen little boys on the corners or wherever there were fruit stands, turning a sheet iron drum over a fire roasting chestnuts that were in the drum, and the women that stood near by was selling chestnuts, grapes, apples, peaches, pears candies and such like to all that chose to buy. And I seen many little boys selling newspapers on the streets and many others engaged in different ways. I think little boys and girls that live in the country should never want to live in a crowded city where free birds are not heard, where flowers do not bloom so beautiful as in the country, and where the air is not so pure. The country, yes, in the beautiful country is the place to play, to work, to grow up and be happy and praise God.

In traveling one evening through Missouri in the cars, we stopped at a station a few minutes and there was a boy came in the car where I was and hid himself. After the cars started the conductor came along, he soon discovered this boy and rather roughly jerked him out into the floor and asked for his ticket, said he had none, told him to pay his fare, he said he had no money, and made some excuses, but the conductor would hear none of them, so he put him out the door into the next car and on through to the baggage car where he left him until the next station when he hustled him out and the last I seen of him he was standing leaning against the depot with a little bundle under his arm. Now this boy was no doubt a bad boy, his trying to ride by hiding was about as bad as stealing, and I had to think I fear so it will be with many that try to get along through this world by hiding their sins and deceiving men and not rendering to God the service due Him. The time will come when the searching eye of God will see us, and He who is the great "Conductor" will bring us all forth and then if we have no "ticket" no "title to mansions in the skies" He will not let us ride on the heavenly car to Heaven, but we will be put out into "outer darkness.

But I hope my dear young readers what you do you will do honestly, not like that boy, try to deceive. Remember Jesus is ever ready to give you a free pass, but you must get it in a legal way, and as time wafts you on you will sooner or later, take the last train for eternity, and we hope, have a passport signed and sealed in the blood of Jesus so that you may go on joyfully to the glorious city of the New Jerusalem, and there meet with fathers, mothers, brothers and sisters that have reached their heavenly home. J. S. FLORY.

Orchard View, W. Va.

BONNIE CHRISTIE.

Two boys were in a school-room alone together, when some fire-works, contrary to the teacher's express prohibition, exploded. The one boy denied it. The other, Bonnie Christie, would neither admit nor deny it, and was severely flogged for his obstinacy.

When the boys got alone again,—"Why didn't you deny it?" said the real delinquent.

"Because there were only we two, and one of us must then have lied," said Bonnie.

"Then why not say I did it?'

"Because you said you didn't and I would spare the liar."

The boys heart melted. Bonnie's moral gallantry subdued him.

When school resumed, the young rogue marched up to the teacher's desk, and said, "I can't bear to be a liar, sir; I let off the squibbs," and burst into tears. The teacher's eye glistened on the self accuser, and the unmerited punishment he had inflicted on his schoolmate smote upon his conscience. Before the whole school, hand in hand with the culprit, he walked to where Christie sat, and said aloud, with some emotion, "Bonnie, Bonnie, lad, he and I beg your pardon; we are both to blame!"

The school was hushed, as schools are apt to be when anything noble is being done; so still, they might almost have heard Bonnie's big-boy tear drop on his book; and when, for want of something else to say, he gently cried, "Master, forever!" the glorious shout of the scholars filled the old man's eyes with something behind his spectacles, which made him wipe them before he resumed his chair.—*The Dayspring.*

CHEERFUL PEOPLE.—God bless the cheerful people—man, woman or child, old or young, illiterate or educated, handsome or homely. Over and above every other social train stands cheerfulness. What the sun is to nature—what God is to the stricken heart which knows how to lean upon him—are cheerful persons in the house and by the wayside. They go unobtrusively, unconsciously about their silent mission, brightening up society around them, with the happiness beaming from their faces. We love to sit near them; we love the nature of their eye, the tone of their voice. Little children find them out, oh! so quickly, amid the densest crowd, and passing by the knitted brow and compressed lip, glide near, and lay a confiding little hand on their knee, lift their clear young eyes to those loving faces.

CORRESPONDENCE

A Reporter is wanted from every Church in the brotherhood to send us Church news, Obituaries, Announcements or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our invitation is not personal but general—please respond to our call.

ANSWER TO QUERY IN PILGRIM NO. 44.

"Did Adam die a temporal death when he partook of the tree of the knowledge of good and evil? If not, was temporal death pronounced against him after his transgression? Such is the query of Bro. Zeigler.

We remark, by way of presenting a few ideas upon the subject, that Adam did not certainly die a temporal or natural death at the *time* he partook of the forbidden fruit, for he lived many years after that and then did die because that that would have had a tendency to give him immortality was denied him, namely the virtues of the the "tree of life." Adam's body was made of the "dust" of the earth, and we do not learn that that body or tenement of clay had yet received the stamp of *immortality* but there in the midst of the garden stood "tree of life" that he had the privilege to eat of, and in it were the virtues of everlasting life as we learn by what the Lord said as a reason why he turned him out of the garden and placed a barrier around the tree of life. The Lord did not, in a special manner, promise temporal death against him but that followed as a consequence, because mortal must tend to mortality and corruption is the end of the tenement of clay unless by the power of God it be changed to an incorruptable body. Had Adam remained obedient, he might have received and eat of the tree of life, and by the good pleasure of God lived forever both spiritually and temporally, but when he was denied the very thing that giveth life and immortality he must "surely die" just as the body must die now when air is denied it. Dust he was, and to be denied the fruits of the tree of life, to dust he must surely return. Now it is appointed unto man "once to die," but Christ who is "the life" has bro't *immortality* to light through the Gospel, and what was lost in Adam is regained in Christ, either really, prospectively or in promise. The critic may ask how did Adam die the same "day" in which he transgressed. Day means a period of time, and how long a period of time was meant by God when He said "in the day," we don't pretend to say. Whether two hours, or a longer time was meant is of no material difference when we remember that when they had eaten of

that tree they did die in a very important sense, for by the transgression they sinned, and by sin, that close relation that existed between God and man was severed, that chord of love that united man so intimately to his Creator, that he could walk with God, talk face to face with Him and have a glorious existence in the image and likeness of God so that he had no fear, that chord, we say, was broken just as soon as he transgressed, and fear, shame and disgrace followed. As the branch cut from the parent stock and cast out of the vineyard must wither and die, so *death* must follow in the wake of Adam's life when he was separated in consequence of sin from his Creator and cast forth from the "Garden." But through the love and mercy of God in sending His Son into the world, that broken link has been cemented by the blood of Christ, and the world is brought "back to God," and it availeth for every one that sinneth provided they seek "life and immortality."

I do not know if I have thrown any light on the subject, but one thing I do know "*what I have written I have written*" in love with a hope for a blessed immortality with my brother who propounded the query.

J. S. FLORY.

Orchard View, W. Va.

PHILADELPHIA, PA., Nov. 18, 1872.

To my Dear Children, and members of Union District, Ind., and all others that would wish to hear from me. I will inform you that I am well at this time and have been, and I hope this may find you all enjoying the same blessing of God.

I am at present with our beloved brother Jacob Spanogle, and kind family. My friend J. P. Brumbaugh, of Coffee Run, Huntingdon Co., Pa., is also with me. I arrived in Philadelphia on the morning of the 13th inst., called with our much beloved brother Christian Custer and kind family, and on the same day at two o'clock, p. m., we left for Germantown, where we found our much esteemed brother Davis Younce and kind sister and two children, one a little daughter only eight years of age, who, when she saw me coming, came running to meet me on the street. It vividly caused my mind to run back to Plymouth, my native home, to my dear children and grand children there, that will be so happy to meet me when I arrive home. On the 14th, we went to see the old stone church in Germantown, it being one of the first churches built by the Brethren in the United States. It is about one hundred years old, close by lies some of our old church fathers that first formed the Church organization in America. Here lies our old and well known brother Alexander Mack born 1712, died 1803. O, how solemn did I feel. I felt like kneeling by the side of the grave and praying that I might hold out with united fidelity as did our old brother till I die.

On the evening of the 14th, after visiting the members, we held a meeting in the old meetinghouse in Germantown. On the morning of the 15th, friend Brumbaugh returned to Philadelphia, I remained in Germantown, until the morning of the 16th, when I too, took leave for Philadelphia, had meeting there on the 17th at half past 10 o'clock, also in the evening had good meetings and very good attention, finding all the members very kind and hospitable. Amongst those we found our old Brother, John Fox, who opened the meeting by reading the 56th Psalm, and saying that he expected that would be his last time that he would meet them there, that his race was about run, he being 87 years of age. From the evening meeting, we went home with Bro. Isaiah Harley, deacon in the church, and found a very kind and hospitable family, and on the 18th we visited bro. Silas Thomas and his son John. We were so kindly received and well cared for by all the brothers and sisters in the City that we were loath to leave them. We shall not soon forget them. This evening we will stay with Bro. Jacob Spanogle, and on the morning of the 19th, we expect to leave for the Lower Cumberland Church, thence to McVeytown, Mifflin Co., Pa., and remain from the 23d until the 29th, thence to James Creek, Huntingdon county, Pa., for the 30th, thence to Coffee Run, same county.

My best love and respects to all the Brethren and sisters.

JOHN KNISLEY.

Per J. P. Brumbaugh.

Editor Pilgrim:—As you solicit correspondence and some of my friends wish to hear from me through the medium of your columns I drop you the following; On the morning of the 24th of Oct., in company with Bro J. G. Sonberger I started *en route* for the Perry Congregation, Juniata Co. Pa. In Altoona we parted, he went to his old home and I went on my mission. Arrived at Perryville at 11: A. M. and met friend Abram Rohrer and set out for his home in a buggy, and though it was raining all the time I enjoyed the trip as it was rendered pleasant by conversation on various topics Arrived at my destination and met kind friends and was cared for kindly This was the eve of the first appointment, but because of rain there was no meeting but on Saturday at 10 A. M. we began meeting at the Bealtown S. H. and continued there with one exception until Thursday evening the 31st. Began at East Waterford on the evening of the 1st Nov. and continued there till Sunday night and closed the meeting here. Was conveyed by kind friends to Johnstown (Walnut P. O.) where we began meeting on Monday evening, and continued there and at Pine Grove S.H. till Sunday evening the 10th during which time I tried to preach 26 times, married one couple, and visited a few sick folks. I may say I met many kind friends whom I hope I may not soon forget for their great love and kindness toward me during my stay among them. I only had to regret one thing, and that was I could not take them by the hand and call them brethren. Yet I pray God to nourish the figtree once more so it bears fruit to the glory of His great name. I left for home on the 14th at 3:30 A. M. and arrived at Father's at 4:30 A. M., on the 12th, well, for which I thank our God. Found all well save mother and our esteemed sister Sarah Fargason who is suffering from dropsy, and has been for sometime. She still does not seem to be any better, but rather worse. If this is worthy, insert over the signature of your Bro. in love.

Oakland, Pa, J. P. HERRIC.

PYRMONT, IND. November 12th 1872.

Bros. Brumbaugh.—By your permission I will give you a little church news We had a Lovefeast on the 23d of October. The congregation was quite large and good order prevailed during the meeting, at least it was so in the house. Two were received into the church by baptism. On the 6th of Nov. we held an election for two speakers, when the lot fell upon the following brethren: John Ulery and Joseph Wagoner. There was also a choice for a deacon which resulted in the choice of David Wagoner.

ISAAC CRIPE.

Dear Brethren of the Pilgrim.—As I am a reader of your paper and read news from most all parts, but ours, I will also give a little from here. Our Communion in Elkhart Valley District about four miles South-east of Elkhart town Elkhart Co., is pleasant. It was on the evening of the 16th of Oct. We had a pleasant meeting although there were not as many members as there are at some other places. There was very good order in the house, but a little more confusion among the young men on the outside, than there should be at such places. The ministers present were Moses Hess, Daniel Shively, Samuel Lear, and John Metzger. Geo. Puterbaugh was our Elder but is now gone away and we have only one minister, Gabriel Frome. We would like very much if some minister would move in amongst us. P. H. Kurtz.

PLYMOUTH, IND., Nov. 18th, 1872.

Dear Father. We learn through the PILGRIM that you are in good health and enjoying yourself among the brethren, and hope you may continue to do so until you return. We are all well, also our brethren and neighbors with the exception of a few, but since you left us some have passed away and are now gone the way of all earth Among those are brethren Henry Livenhouse and our much beloved minister John Hoover, who was buried on yesterday. This was a sad and solemn stroke to us all (see obituaries). We would liked to have sent for you but not being certain where to find you, we concluded to let you enjoy your visit. We need your labors now but dear father rest assured that we will do all we can for the good cause, and hope you will also labor faithfully where ever you go, and return whenever it suits you. We will not have our meetings until you come home. We now close by sending our love to you and all who may read this. Pray for us. ADAM APPLEMAN.

FREEDOM, TENN., Nov. 9th 1672.

Dear Pilgrim.—I will again drop a few items for your columns. Our Communion at Limestone was held on Saturday before the fourth Sunday of September. We had a very good meeting, but not as large as usual on account of other meetings in the neighborhood, by other denominations.

The Communion at Pleasant Valley was held on the third Saturday and Sunday of September. I was not there on Saturday, as I attended the funeral of Peter Deihl (see obituary) but was informed that there was one received into the church on Saturday. The attendance was large on Saturday eve and on Sunday. The Brethren generally had interesting meeting and good order in this county this fall. I still love to read the PILGRIM and hope its welcome visits will be continued.

H. M. SHEFFY.

MARRIED.

METZGAR—HOOVER.—By the undersigned, at the residence of the bride's parents, November 14, 1872, David Metzgar to Miss Sarah Hoover, both of Blair co., Pa.

FURRY—SNOWBERGER.—On the same day, by the same, at the residence of the bride's parents, C. S. Furry to Catharine Snowberger, both of Bedford Co., Pa. S. A. MOORE.

DIED.

DEIHL.—In the Pleasant Valley Church Washington Co., Tenn., Oct. the 11th 1872, at his father's residence, Peter, son of Bro. David and sister Elizabeth Deihl, aged 27 years. Funeral services by Eld. F. W. Dove, from Heb. 9th chap. last verse.

The above died of consumption and was followed to his grave by a large concourse of people. When he was about 16 years of age he wished to become a member of the Church, but it was thought that he was too young and told to read the Bible more that he might become better informed in regard to the duties belonging to the christian life. He then commenced putting it off from time to time until sickness laid him low, and died short of being a member of the Church, though he left an evidence of the forgiveness of his sins. He leaves behind him a father and mother and six brothers and two sisters, all members of the Church except the two youngest brothers, hope they will take timely warning and cast their lot with the people of God, while it is yet called to-day.

Parents who read this will take instruction so that when their children wish to join the Church they will not keep them back but encourage them. If they are told that they are too young, it may be that before they want to come they will be too old or too late. HENRY M. SHEFFY.

LIVENHOUSE.—In the Union District, Marshall co., Ind., Nov. 15, 1872, Bro. Henry Livenhouse, aged 54 years, Occasion improved by the writer, from St. John 11: 25, 26. A. A.

HOOVER.—Fell asleep in the Lord in the Union District, Marshall co., Ind., Nov. 15, 1872, our much esteemed Bro. John Hoover, aged 50 years, 4 mo. and 1 day.

He leaves a loving wife and 3 children and one grandchild to mourn his loss, but they need not mourn as those who have no hope, for he expressed a willingness to go home. He was annointed in the name of the Lord. He was a faithful minister in the second degree for 16 years, and discharged his duty faithfully until death. The widow has lost a good husband, the children a kind father, the neighbors a good citizen and the church a worthy speaker. Funeral services from 1 Thess. 4: 13 verse to end of chap. by Elders David Rupel and John Barnhart to a large concourse of people. ADAM APPELMAN.

The Weekly Pilgrim.

JAMES CREEK, PA., Nov. 26th, 1872.

☞ How to send money.—All sums over $1.50, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

☞ Make all checks and and drafts payable to H. B. Brumbaugh, and the postal orders make payable at Huntingdon.

☞ If any of our agents have been overlooked in receiving no prospectus, or any wish to become agents, let us know and we will send one, also sample copy of the *Pilgrim Almanac*.

☞ Every subscriber for 1873, gets a *Pilgrim Almanac* Free.

QUERY AND ANSWER.

Brethren Editors:—Will you or some one else give an explanation on the following parable; "Again the kingdom is like unto a treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field" Math., 13: 44th. What was the treasure? what the field? By whom was it found? Who bought it and what was given to purchase it? Please answer through the Pilgrim.

Isaac Cripe

As there is an answer desired, and the parable being short, yet large in importance, we will give our views and then if any have others to give or differ with us it will be open for consideration.

First. The field represents the true Church of Christ, the expression "a field." signifying that there are other fields which have no treasures in them, from which we draw the inference that there are churches in which this treasure cannot be found.

Second. The treasure signifies the grace of God or our redemption and salvation, purchased first by Jesus Christ at the cost of suffering the contradiction and abuse of sinners and finally the ignominious death of the Cross. Through that purchase the field (Church) has been established in the world and in it placed the great treasure (Salvation) and is now offered to us on the best of terms, "Without money and without price." By becoming obedient children to "Our Father" whose good pleasure it is to bestow to us all his goods.

Third. "A man," represents the sinner, who when he comes to himself, finds that he is poor, blind, naked and miserable. In this condition he seeks after wealth that he may become rich that he may be able to buy clothes to hide his nakedness and thus alleviate his misery. This wealth he finds alone in Jesus as the giver. But he died in the act of purchase, put it in the field (the Church) and willed it to us through chosen administers, the Apostles and their successors. When he finds that this great wealth is in the Church, he, for joy, hideth it, *i. e.* he does not blaze it abroad but "goeth and selleth all that he hath." renounceth his former possessions, because there is no "treasure" there, and goeth and buyeth the field, complies with the conditions as given by Jesus, laid down in his will. Thus he becomes a subject of the new Kingdom, Church or field and an heir to all its wealth which will be so abundantly great that our every capacity to receive and enjoy it will be filled, even to overflowing. May we all be so unspeakably happy as to become possessors of that field, for in it is the well of salvation.

To Agents.—Some of our agents ask, "Shall we take names without the money?" We answer yes; take all you can get that you know or think will pay as soon as they can. We wish our agents to make it a point to get the names as soon as possible and send them to us so that we can have them backed and ready for the New Year. The money can be gathered afterwards or when it suits the subscriber to pay. Please make an effort, brethren and sisters, and we feel assured that our list will be largely increased for 1873.

Who is to do the Dunning?—Several of our agents asks the above question and also wishes to know who is to lose that of those who will not pay? We think there should be no dunning needed especially among brethren, as none should be so unreasonable as to read a religious paper, or any other kind, a year and then refuse to pay for it. We would be ashamed to own such brethren, as no man can be honest and refuse to pay his honest debts. We would advise our agents not to trust such as are known to be doubtful, or such as you would not trust yourself, but as a rule you can take every poor brother or sister that promises to pay as they seldom fail. As to who is to sustain the loss of non paying subscribers, we will bear our good share of the loss, but will submit it to the agents. Do the best you can for us and we will be satisfied.

The Pilgrim Almanac is now published and a copy before us We think our readers will all be highly pleased with it as it is certainly the neatest Almanac ever put out by the brotherhood, at least, we think so. They will be ready for distribution in a short time when our agents will receive a copy as a sample. In soliciting subscribers, please take it along so that all may see it as we feel assured it will give satisfaction. Old subscribers will please remember that they will get no Almanac until their subscriptions are renewed for 1873. Please have your names sent in at once.

A veteran.—The *New York Observer*, having completed its fiftieth year as the leader of the Religious Newspaper Press, is now preparing for its thousands of subscribers a New Year's Gift in the shape of a Jubilee Year-Book, which will be embellished with several appropriate illustrations. The *Observer* was launched in 1823, and for fifty years has sailed in an undeviating course, without once changing its motto or striking its colors. Few papers can present such a successful history; and while there are plenty of good papers published, there are few that we can recommend as strongly as the *Observer* for all the purposes of a Family Newspaper. Large, comprehensive and well-defined, it can not fail to pay those who take it four-fold for their outlay. All subscribers get the *Jubilee Year-Book, gratis.* $3 a year. Sidney E. Morse & Co, 37 Park Row, New York.

CONTENTS OF PILGRIM No. 48.

Poetry, The "Omnipresence of God"; "A word of kindness"; "A good Rule".

Essays; "Rainbows", by D. B. Mentzer; "The beauties of Heaven", Selected by Maggie Miller; "My Lantern", by A lover of the cause; Tell it not in Gath", by Eld. Moses Miller; "Prepare to meet thy God," by Friendly Monitor; „Lovest thou me"? by D. B. Wineman, "Promises of Scripture Prayer," by D. Negly; Longevity of Ministers among the Brethren", by J. H. Moore; and Display at Church", and "An Address," Selected.

Youth's Department; "This, That and the Other", by Eld. J. S Flory; "The Counsel of a Friend." "Bonnie Christie" and "Cheerful People", Selected. In addition to all this, we give a full page of correspondence from the different parts of the brotherhood, which is always interesting, and our own productions which we shall not praise. Think of it brethren and sisters, this much in one number and during the year, fifty times as much, all for the small sum of $1.50. Who will be willing to do without this immense amount of religious information for the sake of $1.50?

Brethren and sisters, you cannot spend that amount of money to a better purpose, especially when you get a *Pilgrim Almanac* Free. Send in your names at once and have yourselves and family supplied with good reading for 1873.

The Impenitent Dead.—Through the thoughtfulness of some unknown friend we have had sent us a copy of "The State of the Impenitent Dead." We have, as yet, had only time to make a beginning by way of examination and find it to be all-sorbing in interest. The subject is one of momentous importance and the kind donor can feel assured that the favor is highly appreciated and that the book will receive a careful reading, when we may have something more to say about it.

New Subscribers are commencing to come in and things generally are looking quite promising. Old subscribers are renewing their subscriptions for 1873 saying that they can not do with out the Pilgrim. That is right, the sooner you renew your subscriptions the more you will accommodate us.

D. B. Mentzer, Yes.

Isaac Cripe, All right.

D. Bock, You will find your credit in No. 47.

Henry M. Sherfy, The Nos. you wish were sent the other time you ordered them—must have been miscarried—can not replace them again as we have none on hands except 36 which we send you.

Preaching.—Eld. John Knisley is expected to preach in the James Creek Church, on Saturday evening Nov. 30th, also on Sabbath, a. m., and on the evening of the 31st in the Coffee Run School House.

[Announcement.]

JOHN E. POTTER & CO., Phila'a.

Have in press and will shortly publish

"Potter's Complete Bible Encyclopedia;" a Universal Dictionary of Biblical Ecclesiastical and Historical Information, from the earliest times to the present day. By Rev. William Blackwood, D. D., LL. D., author of "Blackwood's Comprehensive Aids to the Study of the Holy Bible," etc, etc., with valuable contributions by other eminent divines. Comprised in about 2000 Brevier pages, quarto, with nearly 3000 illustrative engravings.

Phrenological Journal.—By special arrangement, we send the *Phrenological Journal*, price $3.00, and Weekly Pilgrim together for $3.50. Every person wishing to read the best journal published for general information should order it a year through us.

Beware of Green Wall Papers.

A physician in Western Masachusetts recently had a lady patient who, for several weeks, had been suffering from nausea, general prostration, and other symptoms of slow poisoning. Failing to discover the cause of the symptoms, says the Hartford *Courant*, as a last resort the doctor requested her to move from her chamber, the walls of which were covered with paper of a very light shade of green, so light, indeed, that in the evening it could scarcely be distinguished from white. After leaving the room the symptoms immediately disappeared, and the patient rapidly recovered. A sample of the paper was forwarded for analysis to the State chemist at Hartford (Mr. Joseph Hall, of the High School), and was found to contain a large quantity of arsenic. Mr. Hall obtained the poison in the various forms of metallic arsenic, yellow tersulphite, silver arsenite and arsenious acid or common white arsenic. He estimates that every square foot of this innocent-looking paper contained an amount of the poison equivalent to five grains of arsenious acid, or double the fatal dose for an adult person. This, in the moist warm weather of last July and August, was amply sufficient to keep the air of a room constantly impregnated with the poison, and any person occupying such a room would be as certainly poisoned as though the arsenic had been taken into the stomach.

A general conference of Jews is in session in Berlin. The delegates of Roumania have laid before it the condition of their people in the principalities. They propose to petition the Roumanian Chamber for full civil and political privileges, and state that the proposition of emigrating en masse to America has been abandoned.

GOOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have enquired whether we keep them for sale. We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for sending them.

Wayer's Works for the Young. Comprising "Hopes and Helps for the Young of both Sexes," $3.00.

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Constitution of Man. Combe,	1.75
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Mental Science, Lectures on,	1.50
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Food and Diet. By Pereira,	1.75
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Oct. 22.

SALEM COLLEGE.

The Winter term of Salem College will open for the reception of any number of students from all parts on the 11th of Dec., 1872. Ample accommodations and thorough instruction will be given all students who connect themselves with this College. Good board can be had in good families at $2.50 to $3.00 per week or students can board themselves in clubs at $1.25 to $1.50 per week as numbers have done with the consent of the faculty. Special care will be given students who are far from home.

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July 22, '72. Bourbon, Ind.

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"ANXIOUS BENCH RELIGION EXAMINIED," BY ELDER J. S. FLORY. A SYNOPSIS OF CONTEETS. An address to the reader: The peculiarities that attend this type of religion. The feelings there experienced not imaginary but real. The key that unlocks the wonderful mystery. The causes by which feelings are excited. How the momentary feelings called "Experiment al religion" are brought about, and then concludes by giving that form of doctrine as taught by Jesus Christ and recorded by his faithful witnesses.

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or
BAPTISM—MUCH IN LITTLE.

This work is now ready for distribution, and the importance of the subject will speak for it a large demand. It is a short treatise on baptism in tract form intended for general distribution, and is set forth in such a plain and logical manner that a wayfaring man though a fool, cannot err therein. Either of the above tracts sent postpaid on the following terms: Two copies, 10 cts, 10 copies 40 cents, 25 copies 70 cents, 50 copies $1.00, 100 copies $1.50.

1870 1872

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Aug. 3-pd. *Waynesboro, Franklin Co., Pa.*

Trine Immersion.

A discussion on Trine Immersion, by letter between Elder B. F. Moomaw and Dr. J. J. Jackson, to which is annexed a Treatise on the Lord's Supper, and on the necessity, character and evidences of the new birth, also a dialogue on the doctrine of non-resistance, by Elder B. F. Moomaw. Single copy 50 cents.

$5 to $20 per day! Agents wanted! All classes of working people, of either sex, young or old, make more money at work for us in their spare moments, or all the time, than at anything else. Particulars free. Address G. Stinson & Co., Portland, Maine. sep. 17.

HUNTINGDON & BROAD TOP RAIL ROAD

Winter Arrangement.

On and after Tuesday, Oct. 4, 1872, Passenger trains will arrive and depart as follows:

Trains from Huntingdon South. *Trains from Mt. Dal's moving North.*

MAIL. A. M.	ACCOM P. M.	STATIONS.	MAIL. P. M	ACCOM A. M.
*le*8 00	LE5 50	Huntingdon,	AR3 20	AR9 00
8 08	5 57	Long Siding	3 12	8 :3
8 24	6 10	McConnelstown	2 56	8 37
8 30	6 17	Pleasant Grove	2 50	8 30
8 45	6 30	Marklesburg	2 37	8 17
9 00	6 44	Coffee Run	2 23	8 01
9 07	6 52	Rough & Ready	2 15	7 53
9 20	7 05	Cove	2 01	7 40
9 24	7 10	Fishers Summit	1 57	7 35
9 44	*ar*7 30	Saxton	1 37	*le* 7 15
9 54				
10 10		Riddlesburg	1 19	
10 17		Hopewell	1 12	
10 34		Piper's Run	12 56	
10 52		Tatesville	12 38	
11 05		Bloody Run	12 24	
*r*11 10		Mount Dallas	12 20	

JOHN M'KILLIPS, Supt

SHOUP'S RUN BRANCH.

LE10 00	LE7 40	Saxton.	ARI 30	AR7 10
10 15	7 55	Coalmont.	1 15	6 55
10 20	8 00	Crawford.	1 10	6 50
AR10 20	AR8 10	Dudley	LE1 00	LE6 40

Bro'd Top City from Dudley 2 miles by stage.

Time of Penna. R. R. Trains at Huntingdon.

EASTWARD.			WESTWARD.		
Hb'g Ac.	9 24	A. M	Cin. Ex.	2 19	A. M.
Mail	3 30	P. M	Pc'f Ex.	7 45	"
Cin. Ex.	6 55	"	Mail	5 40	P. M.
Phil. Ex	11 15	"	W. Pass.	11 52	A. M.

The Weekly Pilgrim.

Published by J. B. Brumbaugh, & Co.

Edited by H. B. & Geo. Brumbaugh.

CORRESPONDING EDITORS.

D. P. Sayler, Double Pipe Creek, Md.

Leonard Furry, New Enterprise, Pa.

The *Pilgrim* is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of *love* and *liberty*, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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The Watchman

"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 3. JAMES CREEK, PENNSYLVANIA, DECEMBER 5, 1872. NO. 49

THE FIRST SABBATH.

BY MRS. M. J. HILL.

God's works were ended—first the golden light
Leaped from His word, and smiled before
Its Maker. Day, our time for thought and hope,
And healthful toil, with its young morn, it's noon
And tranquil close, and Night, with stilly hours,
And rest for weary heart, and weary limb,
Began!
Then the blue air uprose—the sky
Spread out its azure wings—the pure white cloud
Floated in dreaminess along, and caught
The soft-distilling rains and dews, and hid
Them in its lovely bosom.

Again God spake—the waters heard—and wave
By wave sped onward to the main afar,
The sea, the vast illimitable sea,
With blue waves rolling in their new-found might—
Began its august anthem to its God. The earth,
With hill and dale, and mount sublime appeared;
The senseless dust grew beautiful with soft
And tender grass; the violets blue eyes
Were opened; then the lily raised her brow
Of spotless purity, and the young rose
Blushed as the vernal breezes kissed her cheek;
The sturdy oak stretched out its arms to heaven,
While at its feet the humbler fruit tree bowed
Its burdened branches to the verdant sod.

Once more God spake—and in the rosy East
The great rejoicing sun arose, and sent
His golden armies to the earth's green shore
To vanquish Night's dark legions—then he plunged
With his fresh bounding heart upon his path
Of fire across the heaven's so blue. No eye
Created watched him as he rode the heights
Of burning noon, nor marked how gloriously
He sank to rest, while purple living clouds
With gold and crimson wings attended him.
The full orbed moon arose in the calm East,
Meeting halfway his setting beams, then star
By star came twinkling into glorious life,
Together singing in their far blue homes;
With song of triumph, Venus placed the first
Bright brilliant 'mid the gathering darkness
Of Night's raven hair; Arcturus donned his rones
Of shining splendor; belted Orion
Lit up with princely pride his azure halls;
The Pleiades rejoiced in sisterhood
Unbroken—a family in Heaven!
That starry night the first—upon the broad,
Green earth, no sleeper slept—upon the sea,
No white sail glimmered, as its mad waves leaped
To reach the morn, or hold her shadow fair
In pure and glad embrace—one moon in heaven,
Ten thousand in the sea!

The morning dawned; and in the waters glad
All finny tribes were sporting; in the trees,
The thrush and linnet warbled, and the lark
Dissolved itself in heaven's own blue; then
On the summer hills the cattle sported; in
The grass the serpent coiled its glittering folds;
And in the wood the lion roared for joy!

Once more Jehovah spake—and from the dust
Man started into high and noble life,
With unbeclouded mind and pure of heart,
And health in every vein—the image of
His Maker! Last of all Jehovah's works,
From Adam's sleeping side, O! what a soft
And breathing vision sprang to gentle life—
Bright waves of sunny hair—meek eyes of blue—
Fair brow of spotless purity—and cheek
Of healthful hue; they two were one—wandering
With hand in hand through Eden's lovely haunts.

God's works were ended—heaven and earth, and all
Their shining hosts—the seventh morning dawned;
God rested from his works and sanctified
And blessed the seventh day. O, lovely dawn!
Soft balmy winds stole musically through
The trees, and rocked upon their wings unseen
The dewy flowers. Birds of sweetest note
Awakened in their leafy homes, and sang,
They too, from softest, gentlest slumber then
Arose, and worshipped God, their Maker kind;
How pure and free their love and praise. Forth 'mid
The clustering vines they went. The lion knelt
To woo her hands caress. The sportive lamb
Played round her path, to win her smile,
O, day
Of perfect beauty, sinless praise, that first
Pure Sabbath day, how beautiful, how bright!
Could these, our eyes, have seen its holy light,
Our hearts have felt its perfect love!

ORIGINAL ESSAYS.

THE POSITION OF WISDOM.

Wisdom is too high for a fool.—Prov. 24:7.

What is too high for a fool? why wisdom, and what is wisdom? the mind at once inquires. Let us hear what God says in regard to what it is and where it may be found—its position—its height, &c, then we may decide whether it is within our reach and thus know ourselves. Thus saith the Lord, "Multitude of years teach wisdom." This definition, however, is limited by a number of others, which will lead us to the truth that wisdom is not always with age. If he had given no further definition than all old men and women would be wise, and all the young would be foolish, old age would then be the position and because of youth, fools would be excusable and thus not fools—an absurdity.

But thus saith the Lord "Jobs' words were with wisdom." If they are too high for us, *i. e.* if we do not understand them by reason of any cause except that of which God is the author, then wisdom is too high for us and we are fools, and our way is right, only in our "own eyes."

Again, thus saith the Lord of wisdom, "The merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold." "She is more precious than rubies, and all the things thou canst desire are not to be compared unto her." The merchandise of silver, the ownership of fine gold in large quantities, of rubies and many other things we could desire are worthy high positions, but we understand God to mean that wisdom is a position which is above them all, not that these things must first be reached and afterwards wisdom in the same direction only higher. No, not by any manner of means, but wisdom occupies a position in another direction, though riches and honor are in her left hand, but they are true riches and lasting honors.

Again the Lord saith "With him that hath understanding wisdom is found," and one of the simplest and plainest definitions that God gives of the word understanding, is this; "Be ye not as the horse or as the mule which have no understanding." We can not say that these animals have no knowledge, because like the ass, they know their "master's crib." The dumb brute is commanded because he knows that which he should, "But my people doth not consider." They stubbornly and defiantly pursue their own course, they remain in darkness, They are unwilling to come or to be driven in the light, and in this condition wisdom is beyond their reach, it is too high for them, and they are fools.

But again thus saith the Lord, "With the lowly is wisdom." Oh, no, how can it be a "high thing" when it is found with the lowly? Here we must again apply to God for help. He saith "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise, for the wisdom of this world is foolishness with God: for it is written He taketh the wise in their own craftiness, and again the Lord knoweth the thoughts of the wise that they are vain." But unless we have a conception of the meaning of these words, *i. e.* the spirit of God which is in them, we fail to receive any assistance from them. That meaning or spirit then is the thing desired. What is it? The Savior says, "I am meek and lowly in heart." He is, therefore the full definition of the word "lowly" as He is also, of the word "wisdom," and He is therefore, notwithstanding His "lowliness," too high for a fool. And again, that meaning is this—If there came a man among us who thinks he is wise because he thinks he is lowly, that man is a fool, wisdom is too high for him, and God tells him to come to a knowledge of the truth and believe that he is highminded and foolish, because he will then believe as God does. But if he persists in proclaiming to himself and to his fellows and thus to God, that he is lowly and wise, then God will take him in his "own craftiness" and will surprise him by showing him that he was vain and foolish.

Furthermore, the Lord saith "The price of wisdom is above rubies." Now the price of rubies is very high, they cannot be bought except with much worth—except at a high price but the price of wisdom is higher, so much higher that a fool cannot reach it. Thus he is not able to get wisdom because it is too high for him and he perishes for want of it.

But again the Lord saith "Wisdom is the principal thing." In that one word, namely—wisdom, or rather the spirit that is in the word, He centralizes all that is truly worthy—all that is excellent. Therefore the spirit of meekness, gentleness, peace, mercy and love or the spirit of Christ which

embraces all wisdom is too high for a fool." In all His transactions Christ has proved wisdom to be the "principal thing." But while He set in order, before the eyes of all men, the position, the elements and the boundaries of wisdom, He has also defined the position, elements and boundaries of foolishness. Everything that is opposed to wisdom is foolishness. If it be true, and it is true that wisdom occupies the principal, the highest and the best position, then foolishness fills the most inferior, the most degraded or lowest and the worst place. While engaged in His important mission the Savior says to those who are inconsistant—unwise, foolish; "Ye fools and blind, for whether is greater the gift, or the altar that sanctifieth the gift?" Those misguided, blind, foolish pharisees thought the gift was greater than the altar that sanctified it. The development in their minds of the true relation between the altar and the gift was their elevation from the position of fools to that from which they could reach wisdom—if they would. Thus the blessed Savior put down a ladder as it were into a deep dark pit upon which the inmates (fools), may ascend from their foolishness unto wisdom, if they will(?) But to those who are stubborn and determined to remain fools, He calls to-day by His spirit, "O, Jerusalem, Jerusalem which kil est the prophets and stonest them that are sent unto thee; how often would I have gathered thy children together as a hen doth gather her brood under her wings and ye would not!" How lamentable it is that men will not choose wisdom and be saved! It is so because they are fools and "wisdom is too high" for them. Therefore let all see well to the foundation upon which they have built, or upon which they are building, for the "floods" will come, and the "winds" will blow and "beat" upon every "house," that is, upon every spiritual house, and every one that is not founded upon that spiritual rock—Christ will fall, and great will be the fall of it. J. B. GARVER.

PROMISES OF GOD.

To perform the mercy promised to our fathers, and to remember his holy covenant. —Luke 1;72.

I will in the first place notice God's faithfulness to His promises, "While the earth remaineth, seed-time and harvest, cold and heat, Summer and Winter and day and night shall not cease."—Gen. 8; 22. Compare also Genesis 28; 15, with Genesis 48; 15-16. But the faithfulness of God is particularly seen in the provision made for the fulfillment of His great promise, Genesis 3; 15. Trace this in raising up Seth after Abel, and again in Enos, Enoch, Noah, Abraham, and particularly observing how God most helped His church when it most needed help. In this period of the history of the church, the whole plan of redemption seems frequently to have depended upon a single life; yet after four thousand years of peril, in the fullness of time, how was the promise fulfilled? In a manner which it had not entered into the heart of man to conceive, Psalms 105 8 &c., Luke 1; 72 73, 1 Cor. 2; 9. So God's great promise in due time of the Messiah, seems to have greatly inspired, encouraged and strengthened the faith and hope of the patriarchs, prophets and saints of old. See Job 19; 25, John 8; 56, Heb. 11; 26, 1 Peter 1 10, &c. In full view of which promise the prophet David says, "Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure, for this is all my salvation, and all my desire."—2 Sam. 23; 5. The above is a remarkable prophecy respecting the promised Messiah, and by comparing it with others as with Isaiah 53; 2 30, 12; 34, it will be found that the sure mercies of David, refer to our Savior. It is to be observed that David knew that God had confirmed to raise up out of his family Christ, whose throne should be established forever, and we may presume from the declaration he elsewhere makes of his confident expectations of a future state of happiness, Psa. 17; 15, "As for me I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness," that the assurance of everlasting salvation which God had given him as one of those who believed in the promised Savior, was his great support under the disappointments of life, and in the immediate prospect of death. "to perform the mercy promised to our fathers." This Scripture is part of Zacharias' prophecy, at the rising of that bright star, John, the harbinger and forerunner of Christ. These are some of the first words he spake after God had loosed his tongue which for a time was struck dumb for his unbelief. His tongue is now at liberty to proclaim to all the world the unspeakable riches of mercy through Jesus Christ in a song of praise, in which observe, the mercy celebrated, redemption by Christ, the description of Christ, the faithfulness of God in our redemption, the benefit of being so redeemed by Christ and the exact accomplishment of all the promises made to the fathers in sending Christ, the mercy promised, into the world.

"To perform the mercy promised." What mercy soever the love of God engaged him to promise, the faithfulness of God stands engaged for its performance. Jesus Christ, the mercy of mercies, was graciously promised and faithfully performed by God to his people. Christ is the mercy because all the mercy of God to sinners is dispensed and conveyed thro' Him to them. John 1 16, Eph. 4; 7, Col. 2; 3. Christ is the medium of all divine communications, the channel of grace. Through him are both the flow of mercy from God to us, and the returns of praise from us to God, vain therefore are all expectations out of Christ.

D. NEELY.

Welsh Run, Pa.

PASSOVER OF THE LAW—PASSOVER OF THE GOSPEL.

Editors of Pilgrim:—For some time I have been silent on the subject of the passovers, which seems to be a matter of wonder with many of the readers of the PILGRIM; in consequence of the subject having been brought suddenly to the notice of your worthy readers, in a review made upon an article written by me, by Elder H. C. F. of the River Brethren persuasion, which article we replied to at the time, inviting him to a Scriptural investigation of the subject, for the benefit of inquiring souls after truth. Failing to meet us upon the issue of the question, and since learning from him the reason why he declined to talk over the subject thro' the press, for the benefit of the public with us, we courteously, with a deep sense of respect, leave him as a competitor for the present, having a profound regard for him as a God fearing man. We ask his brethren and our brethren, and all others who desire a knowledge of the truth, as it is in Jesus, a candid and unbiased reading of what we may have to say on the above subjects, as deduced from divine testimony. We are constrained by inquirers on the subject to present what may be said on the subject from the Bible, and Testament; and show what the order of God's arrangements are, for the believer in Jesus to be observed in the house of God, by the people of God. We shall try to view the same from a divine standpoint by simple deduction that all may understand, and know what it is. The passover, and feast, as brought to our notice, in Exodus 12 chapter, is what will claim our attention first. The word passover, means a passing over. The Lord passing over the land of Egypt, and passing over the houses of the children of Isral, first to destroy the first-born of every family of the Egyptians; and second, to spare and not destroy. The first, because of disobedience; and second, because of obedience. The Israelites, to secure the advantage of the passover, were required to kill a lamb or kid; and take the blood of it; with a bunch of hysop dipped in the blood, sprinkle it on the lintel, and sideposts of the doors of their houses, or (tents). Every family regarding this edict of the Lord's commandment, had the promise, and did enjoy mercy at the hands of the Lord, and they who did not, the death of a member, or the first-born of the family, was claimed as a victim, for violation, or neglect.

The feast of the passover, means a feast connected with the passover, which consisted of seven days eating of unleavened bread. Exodus 12: 15-18.

The passover feast, or ordinance, was the institution perpetuated in their generation.

Now to bring it clearly before the mind, in the order of God's appointment, as commanded by Moses and Aaron, in the scripture above referred to, which was to be perpetuated in their generation or until a new order by another priesthood, should be introduced, which was not to be after the Aaronic, but after the order of Melchisedec. This is the order of the commandment. "This month shall be to you the beginning of months, the first month of the year Abib. The tenth day of this month, take a lamb, (or kid), without spot or blemish, a male of the first year; and keep it up until the 14th day of the same month; and the whole congregation of Israel shall kill it in the evening, and take a bunch of hysop, and dip it in the blood, and strike the lintel and two side posts wherein you shall eat it. And shall eat the flesh in that night, roast with fire and unleavened bread, and bitter herbs. Eat it not raw, or sodden at all with water; but roast with fire, his head with his legs, and with the appurtinances thereof. Eat it with your loins girded, shoes on your feet, and staff in hand; eat it in haste, it is the Lord's passover." The feast of the passover, or unleavened bread; commencing with or near the time of eating the passover, or lamb, to continue to the 21st of the same month." All Israel were to observe this in their generation.

Now we have before us the commandments, which command and institution is the type of the antetype, the Gospel passover. Let us here observe, that as for the Jewish rites and ceremonies, they did not make "the comer thereunto perfect." Heb. 10th chap. "But in those sacrifices, there was a remembrance again, made of sin every year." Then said he (Jesus) "Lo I come to do thy will O God. He taketh away the first that he may establish the second, by which will, we are sanctified, through the offering of the body of Jesus Christ, once for all."

To be Continued,

On account of being a little behind time we have dated this week's issue several days ahead. No. 50 and the last for this volume will be issued December the 12th.

PRAYER.

Prayer is said to be manna to the soul of a Christian, and that it is doubtful, whether a man can be a Christian that does not pray. If these things are so, why is it that we have so many professed Christians that pray not? They cannot say that they do not need any thing, for no one will believe such a declaration, as all know better, and a prayerless professor will not say so for his own conscience will smite him, for the untruth. Neither can he say God will not hearth in This no humble expected. Christ will admit for they know better. The smaller and more simple we feel the nearer God will we come. We dare not say that we are not commanded to pray. Some things are not done because they are not plainly written or commanded, but not so with prayer, for it is repeatedly written as every Bible reader knows. "Watch and pray that ye enter not into temptation," is written by three of the Evangelists.

Prayerless professor, what is thy excuse? I cannot! who told you so? Do you suppose God would ask you to do a thing that He knew you could not do? "If I could pray as such and such a one can pray, I would freely pray." Yes, and as long as you try to imitate other's prayers you will never get to be a successful praying character, from the fact that his wants may not always be yours and hence the prayer would not be appropriate.

My dear Christian reader, it is not always the polished well worded prayer that has the force attached to it. How far would the poor publican have been left behind the eloquent Pharisee had he been under the necesity to follow that prayer. I cannot imagine, but notice—he spoke just the sentiments of his heart, "Lord be merciful to me a sinner" In this simple sentence there was virtue enough to call the attention of the great God of all prayer, and had, connected with it, a justifying merit of which the other was lacking in some measure. Take courage, if you can give but one sentence of a heartfelt expression, it has more bearing than ten thousand well polished lipped sentences. If you say you know not what to pray for hear the Savior, "Pray for them that despitefully use you and persecute you" Math. 5:44, Luke 6:12. And if you have no enemies then hear the Savior again, "Pray the Lord of the harvest that he will send forth laborers into his harvest" Math. 9:38. This is always in place. And again take Pauls prayer, "I pray to God, that ye do no evil" And James, "Confess your faults one to another, and *pray* for one another," James 5:16. You start out on some of these suggestions and you will find enough to pray for. But remember the rule, "Use no vain repetitions as the heathen do", Math. 6:7.

Another important matter connected with prayer is that we have a forgiving heart, "And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive your trespasses." Mark 11:25.

Now for encouragement in our prayers, "Therefore I say unto you, what things soever ye desire when ye pray, *believe* that ye will receive *them*, and ye shall have *them*." Mark 11:24. If you want to know when to pray hear Paul, "Pray without ceasing" 1 Thess. 5:17 and as to where, see Paul to 1 Tim. 2:8 "Pray every where." There is nothing plainer in the Scriptures laid down than prayer, and nothing among professors of Christianity more generally neglected. Again I ask why is it so? Echo answers why?

C. G. Linr.

For the Pilgrim.

BLESSING CHILDREN.

I wish to simply call the attention of your readers, to a circumstance that transpired recently in one of the churches of London, England, over which a certain Rev. C. Vosey presided. It is a matter that will be spoken of as well as written about by many. The question will be as to its propriety. The service is called "Dedication and Benediction of children in lieu of baptism."

The parents of the child who presented it to the pastor for its "dedication and benediction" must have been of a class who had not much faith in that mode of baptism, and yet thought they were under obligation to do something in a religious way for their child, even when it could not be counseled with respect to its future spiritual welfare. I have no doubt they were Bible readers, and read the circumstance of our Savior blessing little children, and hence they made a similar demand upon their pastor, who did not deny them. Who will say that he done wrong in thus gratifying them when he had such an illustrious precedent. The form of words used upon the occasion were, "The father and mother of this child now present desire us to join them in giving thanks to the Lord and Giver of life for His precious gift to them, for all His mercy in supporting them under their anxieties, and for granting a happy issue out of much pain and sorrow. They have brought this child unto the congregation of those who love the Lord and trust Him, that we may with one accord, make our prayers on his behalf, that he may grow up in health of mind, body and estate, and be a blessing to his family, to his country, and to the world at large.

By this our solemn service we would, as it were, dedicate and consecrate this infant, soul and body, to the service of God," following the address, he takes the child in his arms, made a prayer of a similar import to the address just made. Whether he expects this child shall be baptized after it arrives to the age of discretion, I cannot gather from the record of the circumstance.

I again ask, is there anything wrong in the case? It is certainly worthy to be considered. I do not commit myself to its support. yet I have not the least doubt, that at some future time, our Annual Meeting will be called to consider the subject, hence I think it prudent that our members should be posted as to what is going on in the world. Paul tells us to "prove all things and hold fast to that which is good."

It is well known that we annoint the sick of our church when requested to do so, yet all are not annointed before death because they failed to apply, as it is certainly a means of preparation for death, and should not be neglected, and yet it is left optional with members.

I introduce this last subject because I think it is nearly parallel to the matter I have presented for the consideration of the Church, and close by asking the question, how should we act? *If* Christian parents would ask us to bless their children formally, should we say it is not the practice of our church, though a truth, and would that be satisfactory to the parents, to ourselves or to God?

E. Slifer.

GENERAL INTELLIGENCE.

New Hampshire was startled by another earthquake last week—the 18th. Buildings were violently shaken.

The Boston Fire—The area of the burnt district of the late Boston fire is now correctly estimated at sixty-five acres, and the loss sustained $100 000.

THE MAN AND THE BISHOP.

For the following, we are indebted to the *Advent Christian Times*, and is to the point. It is not only Catholic Bishops that live a double life, but many others, if not professedly, practically live out this double system. Some to screen the man try to throw all the blame on the flesh, but it should be remembered that the flesh is the machine while the man is the motive power.

"A Bishop of the infallible church swore roundly at his servant, who offended him, when the servant mildly asked—

"Does a Bishop swear?"

"I did not swear as a Bishop, but as a man," said the prelate.

"Yes, yes," replied the servant, "but when the devil gets the man for swearing, where will the Bishop go?"

Trying times: Conflagrations yesterday in Boston, Brooklyn, St. Louis, and Jacksonville, Ill.—Destructive gale on Lake Superior—calamitous hurricane in Northern Europe—earthquake shocks in New Hampshire—the horse disease and the poultry plague all over the country—murders, suicides and criminal outrage almost every where—premature wintery weather—to say nothing of newspaper "contempts at court;" what is the world coming to? and where on eathr is safety, comfort and security to be found? It would seem that the age in which we live is the ordeal era of our humanity's power of patience and endurance.—*Chicago Journal, Nov.* 19.

A bill for the suppression of religious corporations has been introduced in the Italian Chamber of Deputies. In Germany the Ecclestastical Rights bill, prohibiting the issue of decrees of excommunication, has been submitted to the Diet. It declares that any clergyman who shall by name threaten with punishment or decree or proclaim as punishable, a subject of Prussia shall be liable to a fine of 5000 thalers, or two years' imprisonment, and indigible to the office for a term of five years. Thus the power of the Papacy is wasted by its former supporters.

Open Communion.—The *New York Observer* is rejoicing over a few Baptist lay members who have expressed themselves in favor of "Open Communion." How strange it is for a certain class of people to desire this little bit of hypocritical charity. "Whatsoever is not of faith *is sin*." Why murder the conscience for the sake of that deceptive charity which has for its purpose and end, personal aggrandizement? Who would be benefitted by Open Communion or who would be made the better by it? If men wish to be charitable let them labor for the good of the soul, and not for the upbuilding of Babylon. "All this will I give you if you will fall down and worship me," or eat at my tables.

AN UNFORTUNATE YOUNG LADY.

Young ladies, pause in offering the tempting wine cup to young men at social gatherings. In our own beautiful city a short time since, a lovely and accomplished young lady committed an act, thoughtlessly it is true, but it has cost her much and bitter suffering, for she, perhaps has blighted for life the ambition of a young man, destroyed the fond hopes of an anxious mother and loving sister,—all for what? For the gratification of a momentary whim, for, (must we say?) vanity! Her case is simply this: She had placed her affections upon a young man, worthy to possess all her loveliness, in everything save one. They were engaged. He had once been addicted to drinking to a great extent. Over a year ago he quit, and has not touched a drop since. A few days ago, the two, met at a social party; wine was handed around, and he refused repeatedly, but at last a friend, with two glasses on a waiter, met them, and handed the fatal drug. She said laughingly, "I am a little tired, a little wine would help me." He said, "Drink it then; but no, she would not unless he drank with her; he expressed his fears, but she said, "Oh, this little won't hurt you, please drink with me." He drank; and no sooner had the dormant taste been aroused than all the power of alcohol, at once took possession of his self-control, and he was helpless to cope with the power which rushed upon him, and ere the party dispersed he was "full," could scarcely escort her to her home. When preparing to bid him good night at her door, a dread of the coming evil, "cast its shadow before her," and with tears in her eyes she implored him, made him promise, time and again, that he would go straight home and not drink any more. He promised, fully determined to keep his promise sacred; but no sooner had he left her than he was overpowered by the death dealing appetite. He drank that night, and for three days remained drunk, and was finally taken home by his friends in an insensible condition.

His mother and sister, who had learned to love his affianced regarded her as the appointed angel to save the son and brother from ruin. In her were centered all their hopes of salvation, and their happiness. But alas! with her own hand she dealt the death blow to the happiness of all four. We have conversed with all parties, and find that the mother and sister no longer love her—how could they?—though she did it thoughtlessly. He loves her devotedly yet, and speaks of her as the cause of his fall with sorrow, but not with censure. And her sorrow, her feelings cannot be described; her self-blame, her desponding hope, the estrangement of his mother and sister, whom she had known from childhood, and whom she was fast learning to love as mother and sister, and with little hope of ever being again reconciled. He is now raving in all the horrors of delirium tremens, and every agonizing cry of his pierces the hearts of mother, sister and affianced.

This is no fancy picture; we know all the parties well, and have just left the young man's bedside, where force had to be used to control him, till the proper remedies could affect him.

Take warning, young women; hand not the fatal bowl to any, even if you are not his, or he your chosen one. Sin ever follows, and oh! the agony of hopes blasted is worse than death itself.—*Nashville Temperance Herald.*

WHOSOEVER WILL.

Why is the longing for full and rich experience in the divine life so often unrealized? Is it not because so many look to themselves and their own efforts for attainment, and forget that it comes by the abounding grace of Christ, that whosoever will may take freely? These two words are a passport to all the privileges of salvation. For you, but not for me, is this blessing, says the fearful and unbelieving soul. But Christ contradicts this with His plain, unqualified declaration. Supposing a fountain was opened in the great desert, would the traveler, parched with thirst, pass it by because he was not by name invited to partake? Would not the fountain itself be an invitation to every thirsty soul? Here is Christ the fountain of all grace, open to the approach of every living soul, from whom we may all receive, and grace for grace, and yet we hesitate to partake. Ah, there is more involved in that second little word, than most are willing to perceive. The trouble is in the will. We voluntarily hold back; we neglect, delay, fail to reach out our hand. What causes this reluctance, this hesitation? Unbelief; what else could restrain us from accepting such royal generosity? We do not believe the fulness, the value, the efficacy of Christ's salvation, or our absolute need of it. If we did we should run eagerly to the fountain and drink and drink again, to our utmost satisfaction.

Dear friends, who are looking at the higher life, as some grand glorious gift beyond your attainment, let us say, it is for you, if you will have it. We need not here repeat the gospel invitations: we cannot find words to express its exceeding richness and blessing: we weep when we think of the loss to every faint-hearted disciple; we are pained when we see so many such. But what can we do? You must choose, accept or refuse the blessing, each for himself. God has furnished the needed grace for its attainment, and made it accessible to every one. Whosoever will, receives, and is forever and supremely blest. Alas! Jesus said of some in his own day, "Ye will not." He would repeat it were he here: "Ye will not come to me that ye might have life."—*General Baptist Herald*

THE HORSE DISEASE.

The first noticeable symptoms will be flow of tears from the eyes, a watery discharge from the nose and general languor. Next a cough, which becoming more frequent, will soon occur in paroxysms. In the commencement the membrane of the of the nose will be found pale, or of a leaden color, and those of the eyes presenting a yellowish or reddened appearance. Many cases ushered in with a chill. All this is soon succeeded by a general feverish condition, manifested by heat of the mouth, membranes of the eyes and nose reddened, pulse frequent, though soft and easily compressed, respiration quickened, and some immediately laborious. At this stage the bowels may be sluggish, urinary organs inactive, and the discharge from the nose often assuming a yellowish or greenish appearance. The disease usually runs its course within ten days, and with proper treatment few if any cases ought to prove fatal. Those that do so are usually complicated with other diseases, as bronchitis or pneumonia.

SUGGESTIONS OF A CANADIAN PHYSICIAN.

The origin of the disease is attributed to various causes. Canadian veterinary surgeons say that it was brought about by atmospheric influence, but go no further than this vague statement. In the opinion of these men, only a change in the weather can arrest the spread of the disease, a cool clear atmosphere in their judgment, being likely to cause a favorable change. Dr. Elliot veterinary surgeon of St. Catharines, Canada, has written a letter in which he makes the following suggestions

He first advises that stables be well ventilated, the horses blanketed, and chloride of lime sprinkled through the stable every morning. The nostrils should be sponged out two or three times a day, if the mucus adheres thereto. The food should consist of bran with a little oats, and a moderate quantity of hay. If the bowels are costive a half pint of raw linseed oil may be given; but it is probable that the mash will cause sufficient relaxation.

Prescription No 2 (given below) should be administered every morning and evening. If the throat should be sore—which can be ascertained by the pressure of the hand upon the larynx—about two table-spoonsful of prescription No. 1 (also given below) should be rubbed in. So long as the disease is confined to the larynx there is very little danger, but should it descend to the lungs—which will be indicated by continued standing up of the animal, cold extremities and laborred breathing—a half-pound of mustard should be mixed with two ounces of turpentine and water to the consistency of thick cream, and the mixture rubbed well in behind the forelegs or over the region of the lungs. The legs should be bandaged, if cold. If the pulse should be over fifty-five per minute, fifteen drops of Fleming's tincture of aconite should be given every two hours; and if the breathing still continues labored and the pulse grow more rapid, apply the mustard again, and give one and a half drachms of calomel for two mornings.

The following are the prescriptions referred to:

Prescriptions No. 1. Linseed oil, 1½ oz; turpentine, 1½ oz; liquor ammonia fort, 1 oz, Mix all together in a four-ounce bottle and apply to the throat, if you think it necessary.

Prescription No. 2. Nitrate potash, 1½ oz.; tartarized antimony, 1½ oz; digitals, ½ oz. Pulverize all together and make twelve powders, give one morning and night. P. S. If they are not very bad you might omit the last ingredient, namely, digitals.

Treasurer's Report of Annual Meeting Held on the Farm of Uyrus Hoover. May 21, 22, and 23, 1872.

CONTRIBUTIONS:		
N. Eastern District of O.		$1724 50
N. Western " " "		1112 00
SALES—Muslin		340 87
Rope		52 84
Hides and tallow		33 01
Lumber		22 72
Corn		19 26
Butter		12 67
Sundries		2 50
Total		$3320 30
DISBURSEMENTS:		
Muslin	$590 00	
Rope	145 09	
Lumber	98 00	
Nails	6 16	
Thread	10 00	
Brick & Castings	16 00	
Beef	572 20	
Hay (900lbs)	90 00	
Bread	341 36	
Butter (1221 lbs)	244 20	
Applebutter (80 gal).	40 00	
Coffee (225 lbs)	53 00	
Sugar (375 lbs)	45 00	
Rice (102 lbs.)	10 20	
Tea (6 lbs)	9 00	
Pepper	2 25	
Milk	5 62	
Hay (4 ton)	40 00	
Pasture	15 00	
Corn (120 bus.)	60 00	
Boarding of hands	52 50	
Labor	119 70	
Fuel	10 00	
Total		$2585 40
Balance on hand		$734 90
Proportion of Surplus due N. E. District of Ohio.		$445 78
Due N. western Dist. of O.		289 12
Total		$734 90

GEORGE IRVIN, *Treasurer.*
E. L. YODER, *Clerk.*

Coworkers in Christ, be content to sow little seeds for him; be patient to wait a long time for their growing; be strong to endure much opposition; be hopeful, expecting divine fruitage. These are the chief lessons of the parables of the seed and the sower.

Youth's Department.

FOR THE YOUNG.

The following selections we give, this week, for the special benefit of our young readers, and we know you will be pleased with them, they are so full, so beautiful. The first is part of the oft repeated prayer, "Now I lay me down," and breathes forth that all confiding trust that may be implanted in the minds of children, but the other, "The Drunkards Daughter," O, how different! "Out in the gloomy night sadly I roam." Think of it, dear children, it is the wail of a motherless child, and the daughter of a father that is worse than dead. Think how sad would be your condition had you no kind mother to care for you, no pleasant home, no warm bed, no clothes, no one even to care for you in sickness, and like poor Bessie, should you die, no one would cry. Will you not pity the thousands of poor Bessies whose plaintive cry today is: "Father's a drunkard and mother is dead." Yes, pity and pray for them as you know not how soon some of you may be thrown on the charities of a cold world, not we hope, through the unfaithfulness of a drunken father, but death may take from you that kind father and ever dear mother, then might the time come that none would cry, even if poor Bessie was to die.

You no doubt think that this would be a sad lot. It truly would, and we hope none of you may ever learn it by experience, but if you should, there is still a Father that careth for you. That Father is Jesus, who said: "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven." Learn to love Him for He careth for you. Perhaps if little Bessie had placed the confidence in that Father that she did in the temperance men, she would not have suffered for bread, as He feedeth the ravens, and surely He would not forget a little Bessie whose father is a drunkard and whose mother is dead. When you lie down, lift your little hearts to God and if you cannot say much or all, think of the little child and that God knows all the rest. None of you are too young or small to pray. When we say pray, we mean the same as to say, ask, and where is the little boy or girl that does not ask papa and mamma for what they want?

NOW I LAY ME DOWN TO SLEEP.

There are two little poems, descriptive of a child saying this prayer, that are among the tenderest in our language. We combine into one the best of both:

Golden head, so slowly bending,
Little feet so white and bare,
Dewy eyes, half shut, half opened,
Lisping out her evening prayer.

"Now I lay,"—repeat it darling—
"Lay me," lisped the tiny lips
Of my darling, kneeling, bending
O'er the folded finger tips.

"Down to sleep,"—"To sleep," she murmured,
And the curly head bent low;
"I pray the Lord,"—I gently nodded,
"You can say it all I know."

"Pray the Lord."—the sound came faintly,
Fainter still—"My soul to keep;"
Then the tired head fairly nodded,
And the child was fast asleep.

But the dewy eyes half opened
When I clasped her to my breast,
And the dear voice softly whispered,
"Mamma, God knows all the rest."

O, the rapture, sweet unbroken,
Of the soul who wrote that prayer!
Children's mystic voices floating
Up to Heaven, record it there.

If of all that has been written,
I could choose what might be mine,
It should be that child's petition,
Rising to the throne divine.

—*Washington Reporter.*

THE DRUNKARD'S DAUGHTER.

"Out in the gloomy night, sadly I roam,
I have no mother dear, no pleasant home;
No one cares for me, no one would cry
Even if poor little Bessie should die.
Weary and tired I've been wandering all day,
Asking for work, but I'm too small, they say;
Out on the damp ground I must now lay my head;
Father's a drunkard and mother is dead.

We were so happy till father drank rum,
Then all our sorrow and trouble began;
Mother grew pale, and wept every day
Baby and I were too hungry to play;
Slowly they faded till one summer night
Found their dead faces all silent and white;
Then with big tears slowly dropping I said,
Father's a drunkard and mother is dead.

O! if the temperance men only could find
Poor, wretched father, and talk very kind;
If they would stop him from drinking, then
I should be so very happy again.
Is it too late, temperance men? Please try.
Or poor little Bessie must soon starve and die.
All the day long I've been begging for bread
Father's a drunkard and mother is dead."

TO YOUNG PILGRIMS.

A word for those who are young in the service of the Lord, who in their youth are trying to bear the cross. Have you ever felt to lay it down? Does it seem a burden to you almost too much for you to bear? Strive to bear it faithfully, as only those who faithfully bear the cross may hope to wear the crown.

What precious promises God has given us if we do all He has required of us. Are they not worth striving for, promises that the whole world cannot give to us? What great sufferings our Savior had to endure upon the rugged cross for you and I! How can we ever repay that debt of love we owe to Him? We owe Him our service, let us never be ashamed of our lovely Jesus. Let not the world stand between us and our God; stand firm as a rock, leave the world say what it will. If we were of the world the world would love us, but we are not, therefore it hateth us. If we were to gain the whole world and lose our own soul what would it profit us? Let us set our affections upon things above, lay up our treasures in heaven where neither moth nor rust doth corrupt. The things of this world are perishable, therefore let us put on the whole armor of God. Without it we cannot obtain the heirship which is so much desired by all of us. Let us be modest in our apparel, —be separate from the world. We are all soldiers under one Captain, therefore we should be known as such by our uniformity of dress where'er we go. Let us show to the world that we are not ashamed of our Savior, then He will not be ashamed to own us when our days are numbered. The world will not love us any the less for our consistency, they expect it of us and will be astonished to see us waver in our profession. Is it not so young pilgrims?

Let us ever be true to that loving Friend who will be our safe guard through every dangerous way, and then when the night of death shall come, He will be our light through the valley of death and land us safely on fair Canaan's happy shore. What a glorious thought!

Let us try to bear the cross in our youth,
And be faithful to its cause 'till we die;
And with cheerful heart let us move
Then we shall wear a starry crown by and by.

A YOUNG PILGRIM.

CORRESPONDENCE

A Reporter is wanted from every Church in the brotherhood to send us Church news, Obituaries, Announcements or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our invitation is not personal but general—please respond to our call.

TASSIMONG, IND., Nov. 11, '72.

Dear Brethren:—If you will send me "prospectus" and an "Almanac" for 1873, I will be found trying to get a few subscribers for the PILGRIM, although I can promise nothing great, as this is rather a poor place to get subscribers to a religious paper. If it was political, or Masonic, or if it savored of popular religion I could promise much more, but as it is something new tending to good, it is not likely to take with the world as well as if it was something new tending to evil.

Truly the devil has been at work in this part of the country. He has instituted all kinds of sects and societies, secret and otherwise. He hath led many into the way that seemeth unto men to be right, but the end of which is death, while those that sound the Gospel in its purity have been few, and the spark which was left without being fanned into a flame, has been blown out with the devil's wind of doctrine.

When we read the PILGRIM and hear of so many meetings and refreshing seasons, Oh, how we wish the time of refreshing would come unto us. We are but four members in all this part of the country, and have had no meeting for just about one year. I would say to those brethren and sisters that know about us, do you not think of us when you are enjoying yourselves with the people of God? Oh yes, we think you do, and we also think and hope you pray for us too. Pray the Lord that he will send laborers into the vineyard, for indeed the harvest is great, but the laborers are very few, in fact not any in this part of God's heritage.

Atheism, Scepticism, and Deism are the prevailing elements here. But how can it be otherwise when they never see the light? It is said that professors of religion are the great cause of so much Scepticism, &c., and I partly believe it. One man will come along and set forth a doctrine proven by Scripture, goes his way and all is well until a second comes along, when he will refute the first doctrine by scripture and establish another, third, fourth and so on even down to Spiritualism, (I would not know what to number it), each respectively refuted and established by the Scriptures. Is it any wonder that scepticism prevails in such a profusion of issues? Is there a remedy? Ministers answer for yourselves.

Could write much more but for brevity sake will close, by asking an interest in the prayers of all the children of God. More anon.

J. B. LAIR.

Dear Pilgrim.;—As there has not yet any Church news appeared in your columns from the Cedar Creek Congregation, I take the liberty of giving some which you may publish if you think proper.

Last spring a year ago, three members came here and last spring six more came, which were brethren Jesse Studebaker, Peter Struble and the writer and families. Bro. Studebaker is in the second degree as a speaker, and Bro. Struble in the first. The Church was organized last August. Two were added to the church by baptism. We had a Lovefeast on the 19th and 20th of October. The ministers present from abroad were Isaac Hershey of Neosho Falls, Woodson Co. Kan., Isaac Studebaker, Carlston Miami Co. Ohio. Bro. Studebaker remained here some three weeks and spoke different times to the people. We hope the

brethren will remember us, as we are small in number. Yours in Gospel love. NEWTON D. HADSELL.

Centerville, Anderson Co. Kansas.

A PROPOSITION

TO THE MIDDLE DISTRICT OF PA.

Dear brethren and sisters in the Lord:—I intend to make a proposition to you in the fear of the Lord. Let us show to the world that we have the mind of Christ, "that all men might be saved." I always had something of a missionary spirit, from the fact that one of the first commands is to teach all nations, and when complied with on our part, the promise follows, "I am with you alway, even unto the end of the world," and if not, evidently no promise. My faith is altogether in the promises of God, and the command invariably precedes the promise. These are my reasons for making this proposition, to make another effort in that direction for the benefit of the people, and as I think, the duty of the church, to be considered by my brethren and sisters in the Lord, in order that each church of the Middle District of Pa., introduce it at their council, so that the delegates will be prepared to report at the District Meeting, the conclusion of each individual church concerning the matter. I hope my brethren and sisters will seriously consider the matter, look to the recompense of reward and not to purse only. The proposition will be so easy that it is out of the question to injure any one, so if we can remove the spirit of prejudice against the missionary cause, and have a little more of the spirit of Christ in place of it, I think we will succeed in the plan. The command is "teach all nations," and we cannot remove it, and unless we are all willing to do something towards it, I am assure the command will stand against us, as I am of the promise that follows when complied with.

My dear brethren and sisters, we are all looking for the promise, so let us be careful lest we come short of it. Thank God for the happy promises. Do not forget the command preceding every promise, therefore "let us walk in the light as he is in the light, and we will have fellowship one with another, and the blood of Christ will cleanse us from all sin." May God bless every means of spreading the Gospel of Christ.

Now my proposal alluded to, is to buy a house for worship in the City of Altoona, or buy a lot and build. I think there is more prospect of success in town than in the vicinity if we had a house for worship. The greater part of the city is made up of the working class of men. There are about 12 members living in the city now, and a great many brethren's children. It is evident now that Altoona will be and remain to be the main place for manufacturing stock for the roads, so it will require thousands of hands. Those members living in town now are very anxious and willing too, according to capital, to have a house. Now there is a house for sale built by the United Brethren, a plain substantial house. We have the use of it until sold, by furnishing stoves. I think the man that owns the house proposes to sell at cost, and would like to sell to the Brethren. There is not style enough about it for fashionable churches, therefore he offers the house to the Brethren to use until sold. We have meeting in it every four weeks. However if my brethren and sisters will agree with my plan, a committee will be appointed by the District Meeting to investigate the hous , and see and decide what will be best to do, whether to buy the house, or buy a lot and build one. My plan is to appoint the preachers as agents, in each church to collect 50 cents to each member of each church. I think if we can raise 50 cents for each member in the District we will be able to secure a place for worship. We may have some who cannot pay 50 cents, but think where we have one of them, we have two that can pay one dollar to make up for them.

Be it understood, if the plan is adopted, that the conveyance is to be made to the Brethren of the Middle District of Pa., so that all will have an interest in the house. I think the risk is small and the benefit may be great, at least we can do our duty, and Paul says "Your labor is not in vain in the Lord."

GRABILL MYERS.

UNION DISTRICT, IND., Nov. 21st, 1872.

Dear Editors, and brethren and sisters in the Lord, inasmuch as we love to read church news, we think it our duty to give an occasional report of the progress of Christianity in this part of God's moral vineyard. At present the church is in good progress, all seem strong in the faith of our Lord and Master. At this time your humble servant and young brother in the cause of our Master is somewhat depressed in mind and feels a sadness of heart, being only a few days previous bereaved of our dear father and brother John Hoover, who departed this life Nov. 15th 1872, leaving we the family to mourn the loss of a dear father and brother, who was ever willing to aid and comfort us while here. But we hope our great loss is his eternal gain in the mansions of unending happiness.

The church, indeed, mourns the loss of one of her fathers, who for many years has labored earnestly for the salvation of souls and the upbuilding of Zion. We feel like sheep without a shepherd in the absence of father, and grandfather (Eld. John Knisely) who has been absent so long from us, on a mission of love in the West and far East. This dear brethren is the motive that prompts me to write to you, that I might inform grandfather to immediately return to us. Bro. Adam Appleman rec'd a letter from Brethren Jesse Calvert and James Quinter, stating that they would be with us, Thursday evening Dec. 5 th and hold a series of meetings until Dec 12th 1872, and we the brethren and sisters will inform our brother of the change of time of meeting by the brethren from a distance, for if possible, we want him to come home, and be with us at our series of meetings, for in his absence, one seat is vacant and that too of a father to the church, and the absence of a father from a family can only be supplied by his presence again.

We feel to bless God that if we live in Christ, and die in Christ, we shall all meet again to part no more on Canaan's bright and happy shore. Brethren it makes my heart to rejoice in the God of our salvation for the glorious promises that are made to the meek and humble followers of our Lord and Savior Jesus Christ. I am young in the cause of my Master, but with such a plain guide as the word of God and His spirit in our hearts we feel strong in the cause of our Savior. I must confess, that since I learned to know God and do his will those moments have been the happiest of my life. I once was a soldier for the flag of our country but now I am a soldier under the banner of King Jesus, fully determined to fight the good fight run the race that is set before me. Brethren and sisters pray more, preach more, and write more for the cause of our Lord and Master and the winning of many souls to God.

Our sabbath school closed for the coming winter and we feel to thank God for so glorious an institution, whereby we can teach the youth of our land the precepts and examples set forth by our Saviour. May the blessings of God and the Communion of the Holy Spirit be with all the true followers of Jesus, is the wishes of your unworthy brother.

WILLIAM G. COOK.

Dear Pilgrim:—The brethren and sisters of the Blackriver Church held a Communion Oct. 9th. Assembled for worship at 10 o'clock in the forenoon, at 3 in the afternoon, and at the usual time in the evening. Had quite a pleasant feast, as there was very good order manifested by those present.

The ministers present, outside of our district, were brethren Jacob Garver, H. Worst and Geo. Worst of Wayne Co., D. Workman from Ashland Co. C Wise and J. McMullen of Richland Co. The church here is increasing slowly in number, but we trust we are striving to grow in the knowledge of our Lord Jesus Christ. We have had four additions since the first of July, one a young woman, and her brother, a youth of sixteen years, and one an old gray-headed father of nearly 88 years, and one a sick man, who was carried into the water and immersed only about five days previous to his death. This surely should deeply impress the minds of those who are yet out of the ark of safety to prepare while in health for the solemn hour of death.

MARY HOOVER.

Chatham, Ohio.

JAMES CREEK, PA., November 30th '72.

Respected brethren and sisters, this informs you that I am still well, and thankful to God for it, also tender my thanks to all for kindness shown to me where-ever I have been even by the young and especially, the members children. May the Lord bless them all.

I will now give my reasons for not visiting all those that I promised. I had sent appointments from Philada. to Lower Cumberland Church, thence to McVeytown, Mifflin Co., Pa., and from there to James Creek and Coffee Run, thinking at James Creek to inform the brethren at Hopewell, and from there through the Cove, stopping at Clover Creek, and also at Hollidaysburg, with Bro. John H. Stiller, Blair Co., and I had also promised Bro. David Hilderbrand to visit their Church, but as I got to McVeytown, on the 27th of this month I saw the sad news in the PILGRIM of the death of my dear and much esteemed son inlaw, who was appointed to the ministry the same day I was and labored faithfully with me for near 16 years. O, dear brethren and sisters you cannot think how it affected me, I could hardly believe it, but I received a letter from my dear children the next day wishing me to come home, saying they needed my labor there, as our dear brother had died, and Bro. James Quinter and Jesse Calvert would be at our church on the 5th of December, and they wished me to be home. So I hope our dear members will not think hard of me not visiting them as I promised.

On the morning of the 3d, I expect to start for home, but how sad it will appear to return to my brethren and sisters and no more have the pleasure of meeting my co-laborer, but there to see the vacant seat, the bereaved widow and children, and the lonely grave. Not only does the dear brother lie there, but also an affectionate companion, and many more that I hope to meet in that Heavenly home where we will part no more.

I had intended to remain in Pa. until about the 22d of December, but now I shall return to my dear church again, if the Lord will, after eight weeks absence. Dear members, pray for me, and I hope I shall never forget the kindness shown to me by the members in Pa., and if we meet no more on earth, I hope we will meet in Heaven. When I get home, and after our meeting, I will give a more general report of my visit through Pa. and how I found things at home.

Yours in the bonds of Gospel love.

JOHN KNISLEY.

MONEY LIST.

James Guthrie,	$1. 25
Wm. Mallory,	1. 70
E. P. L. Dow,	2. 00
Samuel Lutz,	4 25
Pilot Grove,	5. 00
Samuel Weaver,	3. 50
Maria E. Probst,	1. 25
J. H. Foglesonger,	1. 25
Jno. M. Murray,	1. 50
Rebecca Shaw,	1. 25
J. D. Rosenberger.	5. 00
Eld. Geo Wolf,	8. 00
Lizzie Coble,	2. 50
S. A. Moore,	5. 00
Mary Price,	1. 25
Jacob Weaver,	1. 50
D. D. Shively,	5. 75
S. M. Shuck,	1. 25
J. H. Garman,	2. 00

The Weekly Pilgrim.

JAMES OREEK, PA., Dec. 5th, 1872.

☞ How to send money.—All sums over $1.50, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office at plainly as possible.

☞ Make all checks and and drafts payable to H. B. Brumbaugh, and the postal orders make payable at Huntingdon.

☞ If any of our agents have been overlooked in receiving no prospectus, or any wish to become agents, let us know and we will send one, also sample copy of the *Pilgrim Almanac*.

☞ Every subscriber for 1873, gets a *Pilgrim Almanac* Free.

MORE INTERESTING.

We are glad to learn that the general impression among our readers is that the Pilgrim is rapidly growing in interest. Why is this? It is because our readers are helping us by contributing to our columns, and our increased circulation. Of late, we have been greatly encouraged in receiving so much interesting correspondence and other matter for publication. Continue in the good work brethren and sisters, the days are now growing short and the evenings long, improve the time in writing for the good of the Church, the encouragement of the saint and for the conversion of the sinner. All be interested in the great work, and we will send to your homes a Pilgrim burthened with the "Good news" of the kingdom of Jesus.

Private Letters.—A large number of our friends have written to us requesting information in regard to how much the poor are to pay, whether we expect all cash, what percentage we give, &c. These have all been answered through the Pilgrim, and therefore we will be excused in not writing private letters. Fearing some of them should have been overlooked, we will answer them again.

First. To the *really* poor we send the Pilgrim for anything they are able to give from 50 cents up to $1.50.

2d. All those that can well pay cash, we expect them to do so. Such as cannot do this, let them pay it as soon as they can, but should not put it off after they are once prepared to pay it.

3d. The eleventh name gets a free copy. All amounts above that 10 per cent. This we give in books or money, whichever is preferred.

—Renew your subscription at once and get the *Pilgrim Almanac free.*

A Larger Paper Wanted.—There is still a call for a larger paper similar to the one spoken of some time ago. One of our agents says that for the enlarged paper at $2 00 a year he could twice double, the number of subscribers and do it with less effort than it takes to get his list at present size and price. If all our agents could give us such favorable reports, 1873 would find us greatly enlarged, but for the present we can make no change as we are not sure it would be appreciated, however, during the coming year, we will be glad to have the subject considered and if sufficiently encouraged, we shall not hesitate to make the change. There are many items of general interest in our religious exchanges which we would be pleased to notice, but at present size, it would not be prudent.

The Pilgrim Almanac is sent out this week, to all of our agents, and to those that received prospectus' except those on the single list. They will be furnished as soon as they renew their subscription and we get our new books in order. If any will be so kind as to act agent for us and let us know, we will send them one immediately.

Poor List.—We have commenced a poor list headed with 50 cents. Another brother sends us a large list of names and directs that all his percentage over his subscription shall go for the poor list. Now brethren and sisters who will be on this list of honor We will report once a month. How much shall we have for January 1st. 1873?

Addressing Machine.—We have now received a new and improved Addressing Machine which we expect to use in addressing the next volume of the Pilgrim therefore we ask our agents to send in their lists as soon as possible that we may have the names set up and get things in working order.

More Agents.—All who wish to become agents for us and have no prospectus and Almanac, send to us immediately and they will be sent by return mail, free of charge. Every single subscriber could send us a new subscriber by trying a little. Try it brethren and sisters.

Thos. E. Coffman: We can send you a very pretty Turkey Morocco, gilt edge Hymn book, with clasp, for $1.25. This is the best published by the Church.

Bro. J. H. Garman says:—Our Communion Meeting went off very pleasantly, commencing on the 25th and closing on the 28th of October. Had a very good meeting. Three were added by baptism and two by letter. The members generally seemed to enjoy the meeting very well, and all seemed to take fresh courage. Indeed we think we had the best meeting we ever had.

Original History, May 2d, 1719, was contributed by C. Bomberger for the *Pilgrim Almanac*, but was too late for insertion, therefore it will appear in the Pilgrim for 1873. It is quite an interesting paper containing many facts concerning the Church's history.

Meetings.—The Brethren of Union Church, Marshall Co., Ind., intend commencing a series of meetings on the 5th of December. Brother Quinter and Calvert are expected to be there.

Proposed Visit.—Eld. Grabill Myers, will visit, God willing, the brethren of the Coventry Church, Chester Co., Pa., on the 7th of January and remain one week.

A Supplement.—It will be noticed that at the head of the title page of the *Almanac* that it is a "Supplement to the Weekly Pilgrim," therefore *no postage* on it to subscribers.

Sister M. A. M., of "Our Home," New York. Your favors are received, accept thanks. You owe us nothing more for present volume.

Jonas Price: We do not remember of receiving pay twice, but it is altogether probable that you are right. The Tune Book is sent.

Jno. R. Miller: The name of Henry Hoke was received, is on the list and has been sent with the pack. The trouble must be at their office.

S. M. Pretzman: The other tracts are now sent to you for sister Myers. Have not got her address.

J. B. Wolf: Your Pilgrim is paid to Sept. 1st. Due us on present volume, 35 cents. Your name is booked for 1873.

Daniel Bock: All right.

Only one $1.50 for the Pilgrim a year and a first class *Almanac* given free to every subscriber.

DIED.

RINEHART.—On November 18, Margaret, daughter of friend John and sister Mary Rinehart, aged 8 years, 9 months and 27 days. Funeral services by Elder J. F. Rohrer and writer. D. F. Good.

BOLLINGER.—In the Blackriver Congregation, Medina Co. Ohio, Oct. 26, 1872, Emanuel Orin, twin son of Bro. Gideon and sister Lydia Bollinger, aged 2 years, 11 months and 3 days. Funeral services improved by Brethren S. Gerver and J. Rittenhouse.

"So fades the lovely blooming flower,
Frail smiling solace of an hour;
So soon our transient comforts fly,
And pleasure only blooms to die.

WUNER.—Also in the same Congregation, Nov. 16th, '72, Bro Jeremiah D. Wuner, aged 35 yrs, 11 mos. and 7 days. Funeral services by Brethren S. Garver, J. Rittenhouse and S. Bollinger, from Rev. 14: 13.

This brother, like many others, while in health, put off making any preparations for death, and when lying upon a sick bed he became deeply impressed with the great need of making peace with his God, he therefore sent for the brethren and made an earnest request to be baptized for the remission of sin. He was carried into the water and immersed, which he bore with much composure, although he was so weak that he was entirely unable to help himself. After he was taken back to the house and his raiment changed, he requested the brethren and sisters to sing and pray with him, as that was all his comfort now. This was only about five days previous to his death. He leaves a wife and three little children to mourn their loss which we hope is his great gain. Mary Hoover.

FESLER.—Fell asleep, in the Lower Fall Creek Church, Madison co., Ind., on the 14th of November, 1872, brother Peter Fesler, aged 66 years, 11 months and 12 days. Funeral services by the Brethren from Rev. 14: 13.

Our old brother was born in Lebanon co., Pa., November 23, 1805, and emigrated in early life to Rockingham co., Va., where he was married to a sister of Eld. Geo. Hoover, and moved from thence to where he died, being a member of the Church for 35 years, 16 years he served faithfully as a deacon. He raised six children, five of whom are members of the same church that he was, three of them deacons and one a minister. Thus the old fathers are falling and leaving the cares of the Church in other hands but if all are like the the brother we have just lost, leaving their footprints on the sands of time, their counsels and precepts in the hearts of those they have left behind, their influence will be felt long after their bodies have mouldered back to dust, for we can truthfully call our deceased brother one of the fathers, he having been in front in counsel, in caring for the poor, in attending to all the pecuniary affairs of the church and in exhorting youthful members in the duties they owe to the Church and to God.

Visitor and *Companion* please copy.
Martin J. McClure.

HARSHBERGER.—In the Raccoon Creek Church, Montgomery co., Ind., October 4th, 1872, brother Samuel Harshberger, aged about 70 years.

He moved from Bottetourt county, Virginia some years since, to to this county, and soon after became a member of the Church of the Brethren. He was afterwards elected to the office of deacon in the Church, in which office he served very acceptably to all. For several years he has been in the decline of health. Funeral preached on the 13th of October by brother H. D. Davy, to a large congregation of relatives and friends.

CLICK.—In the same District, Montgomery Co., Ind., Oct. 10, 1872, brother John Click, aged 57 years and 15 days.

He was a minister in the Church and very zealous in the good cause, and was well respected by his friends and neighbors. Funeral preached by brethren H. D. Davy and R. H. Miller, to a large number of relations and friends.

Mathias Frantz.

Visitor and *Companion* please copy.

ANGLE.—At Welsh Run, Pa., October 12th, 1872, sister Eleanora Angle, aged 71 years, 5 months and 28 days.

She died with a good hope of eternal life, Funeral services by David Long and others. She was annointed with oil in the name of the Lord, by Elders Christian Keefer and Geo. Bricker. Wm. Angle.

Companion please copy.

AMERIOAN NICKEL.

In the arts, nickel is rapidly growing into favor as a substitute for silver in plating steel, iron and other metals. Its commercial demand is rapidly increasing, and as it is much cheaper than silver, it will undoubtedly be adopted in the manufacture of many articles as a substitute for that more precious metal. One mine, the Mine La Motte tract, Missouri, was worked from 1850 to 1855. The ore was the sulphuret, associated with lead and copper. About $100 000 was realized from the croppings of the vein. Croppings of nickel ore are found also in Madison, Iron and Wayne counties, Mo. The refined metal is worth $3 per pound. For small coins, it is very useful. The principal supply is at present derived from a single mine in Lancaster county, Pa. It has been worked for seventeen years, and developed to a depth of 200 feet. The length of this lode is between two and three thousand feet, and it produces from four hundred to six hundred tuns per month, employing in the working of the mine a force of 175 men.

CALIFORNIA does everything on the biggest sort of a scale. A bee hive in the rocks in Los Angeles county is reported, and is said to be 160 feet deep, entrance 30 feet wide and 17 feet deep; it contains several tuns of honey. In fact the sweet liquid runs, on warm days, in a small stream from the hive, from which the settlers supply themselves.

CELERY, as an article of dish, is highly recommended for nervousness. A correspondent says he has known persons cured of nervousness, whose hands shook like aspen leaves. He recommended the daily use of it at meal times.

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MAIL. A. M.	ACCOM P. M.	STATIONS.		MAIL. P. M	ACCOM A. M.
*le*8 00	LE5 50	Huntingdon,	AR	3 20	AR9 00
8 08	5 57	Long Siding		3 12	8 48
8 24	6 10	McConnelstown		2 56	8 37
8 30	6 17	Pleasant Grove		2 50	8 30
8 45	6 30	Markleshurg		2 37	8 17
9 00	6 44	Coffee Run		2 23	8 01
9 07	6 52	Rough & Ready		2 15	7 53
9 20	7 05	Cove		2 01	7 40
9 24	7 10	Fishers Summit		1 57	7 35
9 44 *ar*	7 30	Saxton	dep	1 37	*le* 7 15
9 54					
10 10		Riddlesburg		1 19	
10 17		Hopewell		1 12	
10 34		Piper's Run		12 56	
10 52		Tatesville		12 38	
11 05		Bloody Run		12 24	
*r*11 10		Mount Dallas		12 20	

JOHN M'KILLIPS, Supt

SHOUP'S RUN BRANCH.

LE10 00	LE7 40	Saxton.	AR	1 30	AR7 10
10 15	7 55	Coalmont.		1 15	6 55
10 20	8 00	Crawford.		1 10	6 50
AR10 30	AR8 10	Dudley	LE	1 00	LE6 40

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Time of Penna. R. R. Trains at Huntingdon.

EASTWARD.			WESTWARD.		
Hbg Ac.	9 24	A M	Cin. Ex.	2 19	A. M.
Mail	3 30	P. M	Pc'f Ex.	7 45	"
Cin. Ex.	6 55	"	Mail	5 40	P. M.
Phil. Ex	11 15	"	W. Pass.	11 52	A. M.

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The *Pilgrim* is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of *love* and *liberty*, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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VOL. 3. JAMES CREEK, PENNSYLVANIA, DECEMBER 12, 1872. NO. 50

THE MASTER'S CALL.

They tell me a solemn story, but it is not
said to me.
For in its sweet unfolding my Savior's love
I see.
They say that at any moment the Lord of
life may come.
To lift me from this cloud land into the
light of home.

They say I have no warning—I may not
even hear
The rustling of His garments as He softly
draweth near;
Suddenly, in a moment, upon my ear may
fall
The summons to leave our homestead, to
answer the Master's call.

Perhaps He may come in the noontide of
some bright and sunny day,
When, with dear ones all around me, my
life seems bright and gay.
Pleasant must be the pathway, easy the
shining road,
Up from this dimmer sunlight into the
light of God.

Perhaps He will come in the stillness of
the mild and quiet night,
When the earth is calmly sleeping 'neath
the moon'beams silvery light;
When the stars are softly shining o'er the
slumbering land and sea,
Perhaps in the holy stillness the Master
will come for me.

I think I would rather hear it, that voice so
low and sweet,
Calling me out of the shadows, my Blessed
Lord to meet,
Up through the glowing splendors of a starry, earthly night,
To "see the King in His beauty," in a
land of purer light.

—Parish Visitor.

FINISH THY WORK.

Finish thy work; the time is short,
The sun is in the West;
The night is coming on; 'till then
Think not of rest.

Yes, finish all thy work, then rest:
'Till then, rest never;
The rest prepared for thee by God
Is rest forever.

Finish thy work, then wipe thy brow,
Ungird thee from thy toil;
Take breath, and from each weary limb
Shake off the soil.

Finish thy work, then rest in peace,
Life's battle fought and won!
And so to thee, thy Master's voice
Shall say, Well done!

Finish thy work, then take thy harp,
Give praise to God above;
Sing a new song of endless joy
And Heavenly love.

Give thanks to Him who held thee up
In all thy path below,
Who made thee faithful 'till the end,
And crowns thy brow.

—Selected.

ORIGINAL ESSAYS.

HOLY SPIRIT—WHEN RECEIVED.

BY ELD. J. S. FLORY.

In touching upon the subject of the Holy Spirit—when received, we are aware that there are a difference of opinion in the minds of some. Our motive is simply to advance a few ideas and a word of caution to our dear brethren and sisters, hoping we all may be guided by the influence of that Holy Spirit that should cause us to *"all speak the same thing"* for in union there is strength, in harmony pleasure, and in love unfeigned there is power.

Jumping at conclusions relative to the principles of religion, has caused an incalculable amount of mischief in the religious world. For instance the taking of *abstract* ideas or sayings advanced by Christ or His Apostles, touching certain individual cases and using them as though they were *absolute doctrines* of the Gospel plan of salvation. We cannot be too careful how we come to conclusions upon such important matters. The whole tenor of God's plan of salvation must be kept in view and God's word be held inviolate though it be to the overthrow of feelings or former convictions.

The New Testament order of God's grace teaches conclusively no gift of the Holy Ghost, proper, before the remission of sins, and no remission of sins before baptism. This truly logical fact should settle the matter forever, and does with the humble writer. Upon the same principle or hypothesis of reasoning that is used to show that Peter on the day of Pentecost had no allusion to *water* baptism, or Christ did not mean "born" of *literal* water, we can reason away water baptism altogether. Peter said, repent and be baptized [illegible] and ye shall receive the gift of the Holy Ghost. He did not say repent and ye *shall* be baptized and shall receive the gift of the Holy Ghost. In the latter saying there would have been some ground for supposing Peter had an allusion above, to the spiritual baptism, but as he says and "*be* baptized" it is evident he had reference to that ordinance that Christ had commanded *them* to attend to and then God would grant the promise as the word shall implies he would. It is clear Peter meant just what he said—that they were to repent of their sins and with faith believing in God and his promises, go on and submit themselves to be baptized by the Apostles as Jesus had commanded they should, and then ye shall receive the gift of the Holy Ghost.

A proper understanding of the range, office and powers of the Holy Spirit will enable us to have a more harmonious view of the question. We remark, the spirit may be fitly represented as a star that "giveth light, that lighteth every man." Without this light it is impossible to live spiritually. Without it the sinner would be forever groping in darkness therefore it is needful that the spirit's influence operate upon the unregenerate, even in the beginning, in the "drawings of the Father." And thus as a light shining in darkness the Spirit is at work and continues, if not intercepted, to give life and light to the soul that was "dead in trespasses and sins." Not only is the Spirit at work but Jesus is knocking at the heart. The love of the Father and merits of Christ are brought to view by that light which shineth more and more in the soul causing the individual to be led to God, or toward God, who at the promised point—that of obedience—meets him, and there it is Christ's merits centre and there the glorious star in all its fulness not only sheds its refulgent light into the soul but *enters within the temple* and the whole "building" is lit up with the "glory of God." God is there in the Holy Spirit to "commune with thee of all things whatsoever he has commanded." The Kingdom of Heaven is set up "within." Being born of water and the spirit "old things have passed away" and all things have "become new" and as an adopted child in the family of God they live in a *new* life and *breath* the breath of that new life which is "hid in Christ." This glorious consumation and divine recreation completed, *follows* "being born again," "be baptized;" "being buried with Christ in baptism;" being planted together in the likeness of his death" and arising "in the likeness of his resurrection."

Naturally speaking, by way of illustration, we know the child from its earliest embryo state until its birth has life to some extent, but does not live a separate or distinct life, breathe the breath of that life to which it is tending, nor is it a recognized child of the family until it is born. So the soul into which the "seed" the word of God has fallen and the light and influence of the Spirit causes to vegitate and germinate, has life to some extent, but not until regeneration has its fulfillment and a soul is born, not of corruptible seed but of incorruptible seed the word of God," "born of water and the Spirit," into the family of God, can it breathe the breath of that new life and live a separate life surrounded by a divine atmosphere.

To suppose there must be a visible or outward token accompanying every one who receives the Holy Spirit has about the same authority to bolster it up as that every "Apostle" or true convert now must have the power to work miracles. In olden times God did upon several occasions give evidence of his presence by objective signs, but does not, in the gospel, teach that now when we draw nigh to him he will draw nigh to us in a great visible light, sound, or "burning bush." On the day of Pentecost an objective sign accompanied the descent of the Holy Spirit by a "sound like a mighty rushing wind," but in these days we have *unscriptural* sounds after the order of "rushing winds of doctrine" which we are commanded to go not after. God's evidences are in the "still small voice" rather than in the whirlwinds or earthquake commotions. There ARE unmistakable evidences that follow the reception

the Holy Spirit, such as *never* claiming the reception of the same, independent of God's promises, and a cheerful willingness to be obedient to *all* the requirements of Jesus and the "least commandment," a separating from the world and such an entire consecration of the whole person to God as to be a pattern of practical Christianity. We now have the written *word* by which we may know whether we have passed from death to life, which in connection with our experience and conscientious convictions will give us the best of evidence that "God worketh in us to will and to do," without those "peculiar feelings" which are not in themselves a sure test, because it is a fact we generally *feel as we believe*! Whether right or wrong, all the same.

It is said Christ's blood was shed "for the remission of sins."

Does not every professor believe that? Certainly.

It is also said "Be baptized for the remission of sins."

Does every professor believe that? Hardly.

And yet given in the same words and by the same authority, and we must believe the one if we believe the other. And then it is settled that the reception of the Holy Spirit follows baptism in water, being a fit subject; for surely no one will argue the reception of the Holy Spirit is before the remission of sins!

As God is willing to accept of the atonement made by Christ, unto the remission of "the sin of the world," so he is willing, likewise, to grant pardon unto all by the remission of our sins through the merits of Christ, upon condition we believe, repent and are baptized when we shall receive the gift of the Holy Spirit, and say truly, "*by grace are we saved.*"

NEW YEAR.

REFLECTIONS OF THE PAST, AND PREPARATIONS FOR THE FUTURE.

Time passeth, O, how swiftly! Again my brethren, sisters and friends, readers of the PILGRIM, are we at the eve of another year, teaching us that time flieth as the shadow over the meadow when the clouds are driven by a fierce wind. How appropriate the expression "Man is like to vanity; his days are as a shadow that passeth away." Is it not but just to duly reflect upon the vicissitude of life and the condition of our own individual self, the relationship in which we stand toward our God, in whose hand our life is here, and in whose power, according to justice, it is to assign our future eternal destiny as our individual work shall be in this life? O let our faces be turned unto the Lord God in gratitude and thanksgiving for the manifestation of his abounding goodness toward in sparing our unprofitable lives, for the blessings lavished on us for the sustenance and support of our lives temporally, for we acknowledge God to be the author and dispenser of every blessing for the maintenance of man and beast. "Thou preservest them all and the hosts of heaven worshipeth thee, in whose hand is the soul of every living thing, and the breath of all mankind." "O Lord thou preservest man and beast". "He hath left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" He hath filled our storehouses with corn, and our granaries with wheat. Withheld epidemics and general pestilence, and blessed our country with a general good. He hath enlightened the nations by the liberal distribution of the blessed Bible, and augmented the facility of reading it through the strenuous efforts and labors of the board of education in the establishing of schools for the civilization of the heathen nations. Caused the hearts of our dear brethren and ministers of the Gospel to be more zealously engaged to spread the unalloyed truth where it never had been preached before, and under God's blessing, many have renounced the unfruitful works of darkness, and joined in with the Church of the living God—the pillar and ground of truth. These things are brought about by the overruling Providence of God, who can sway the heart of man to carry out his designs though they know Him not.

A special reminiscence of God's Providence at this time, at the close of another revolution of time, my dear readers, is indispensibly necessary to call forth in our hearts adoration, glory, honor, praises, thanksgiving and holy gratitude toward Him who has loved us and redeemed us thro' the blood of His Son, Jesus Christ our Savior.

Though man has been favored with many blessings, and many were made glad to realize them; yet were they not exempt from trial and visitations in order to remind the unwary and forgetful of their duty, warn the the sinner of his wickedness, and to chastise the rebellious of their presumptuous ungodly course they pursue in showing them the utter inability of man to avoid death and subsequent judgment, if precious time is trifled away in fighting against God. Yes, many a fireside, which in the year now nearly past, was one moment joyous and in the height of merriment, the next moment wrapt up in lamentation and mourning by the loss of all they possessed, or what the cause of deeper anguish, the death of a father, a mother, a son, a daughter, a relation, a friend or dear, loving associate, casting gloom and distress on the bereft when the solemn truth of Job 34: 20 is realized; "In a moment shall they die, and the people shall be troubled at midnight and pass away; and the mighty shall be taken away without hand." How forcibly was this truth verified in this year in so many meeting with an untimely end, we mean not dying by the course of nature. Reflect for a moment, dear readers, O how many! Can we call to mind the vicissitudes of accidents by which man met an untimely grave? Let us try. Fire, the terrible destroyer, has consumed some to ashes, others burned to a crisp, hardly recognizable. Water, the most powerful element, has swallowed up in the depths of the sea by shipwreck or fire, and others met equal death by floods and inundations caused by tremendous rain, melting of snow, and waterspouts Dreadful storms and tornadoes have visited different sections and destroyed many lives. Convulsions of the earth, such as volcanic eruptions casting forth burning lava, in addition to earthquakes, the rolling to and fro of the earth caused whole cities to tumble down to the burying of their inhabitants in ruin, besides famine, with its associate, pestilence, sweeping thousands to eternity. And what shall I more say? Space would not permit me to notice the thousands killed on the Railroads, murders on the highway, self destruction and manslaughter which strikes terror to the soul to think of it. Yet amidst all these scenes, we see man living as secure and unconcerned about his eternal destiny, as though he were designed to live here forever. But let us come nearer home. Doth not God call from out of our midst, even by the course of nature, every day one here, another there, infants, young, middle aged, old and hoary-headed sires, yea, fathers and mothers in Israel to their long home? How many can we recollect, of our associates in this year which had to pay the debt of nature, and we are still here? Fathers and mothers saw their children buried, brother and sister their brother and sister, children their father and mother, husband his wife and the wife her husband, causing gloom and anguish, sorrow and deep mourning, and sad bereavement over their heretofore happy and joyous family. Can we sympathize with them? Do we try to comfort them? Have we wept with them when they were weeping? Did we help to bear their burden? We know what is past but we know not what is in the future. Let us each one ask these solemn questions for our own individual benefit, and profit thereby:

Am I to die the coming year? If so, have I an evidence from the Scriptures that I am prepared? How did I spend the passing year? Have I devoted myself to the service of God? Did I make any progress in my Christian journey? Did I through my deportment of life and holy conversation, cause any to embrace the faith once delivered to the saints? Is the service of God my chief delight? Did I do my duty in watchfulness and prayer to God night and day, for myself, for all saints, for sinners, and for all conditions of mankind according to the will of God? Am I free from the service of sin? If we lack in any of these things, let us amend speedily and commence the year in the service of God. Let the watchword be "Prepare to meet thy God."

LEONARD FUHRY.

PASSOVER OF THE LAW—PASSOVER OF THE GOSPEL.

Now to the second, or passover of the Gospel. After two days was the feast of the passover, and of unleavened bread, and the chief priests and the scribes sought how they might take him by craft and put him to death." Mark 11: 1. Again the 12th ver. "And the first day of unleavened bread, when they killed the passover; his disciples said unto him, where wilt thou, that we go and prepare, that thou mayest eat, the passover." Refer, also to Matthew 26th chap. Luke 22d, and John 13th. "And he sent Peter, and John saying, go and prepare us the passover, that we may eat, and they said, unto him, where wilt that we prepare, and he said, behold when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house, where he entereth in; and ye shall say unto the good man of the house, the master saith unto thee, Where is the guest chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room, furnished; there make ready." In the passages just quoted, we notice several facts of particular note. First, two passovers, distinctly mentioned, or referred to, and the terms used to express are so analogous, that a large mass of persons have presumed they refer to one, and the same thing. The first day of the feast, referred to, by the Evangelists, Matthew, Mark and Luke, according to proper chronology signifies just one day, or twenty-four hours before the time of the Jews passover. This evidenced, by the fact that the Evangelist, John 13: 1, says, "Before the feast of the passover," 2 ver. and supper being ended." Also John 13: 28, states, that when they led "Jesus from Caiaphas, unto the hall of Judgement, and it was early; and they themselves went not into the Judgment hall lest they

should be defiled, but that they might eat the passover. Pilate, then went out and said unto them, "what accusation bring you against the man, &c." This took place after he washed the feet of his disciples, eat the supper, gave the Communion after he was betrayed; led to Annes the high priest, and still the Jews passover was in the advance. We would here observe, that we notice that the passover remained valid, until the death of the testator, which took place about the time all the lambs of Israel were weltering in their blood, when Jesus said "it is finished," and bowed his head, and gave up the Ghost. The beginning of the gospel took place with John the Baptist, Mark 1 chap. and finished by the proclamation upon the cross, "it is finished." The Law and the Gospel interloped here for a period of about three years. But as soon as the testator died, upon the cross, the law and the ceremonies ceased to be valid, or of force; and the gospel or will became in force. The type ceased, and the antetype became the power of God unto salvation. While the Jewish passover, continued to the time of the death of Jesus, the Gospel passover is to be perpetuated to the end of time.

Now we will note in order, the characters of the passover that Peter and John went and did prepare as directed by Jesus himself. The man that bore a pitcher of water shewed the place, "furnished and prepared a large upper room." There they should make ready. By the words furnish and prepared, we understand the things got together, necessary for the occasion. The person, in all probability, who got the things together was the man bearing a pitcher of water, who was a disciple of Jesus and previously instructed to the occasion. In the evening, when he came with the twelve Apostles, to introduce this new or antetype order, he found occasion to use water, basin, towel, a meal, (supper) bread and wine, which surely must have been among the things furnished or prepared by the disciple, bearing a pitcher of water, and gotten ready for use by Peter and John. Supper being ended, (or in readiness. "He riseth from Supper, and laid aside his garment, and took a towel and girded himself." By this we infer to set down to a meal made ready by Peter and John, a full meal, and he rose up from the same. He could not have eaten the meal before rising up, or he would have rose up, from the table or board. This idea is further confirmed by the fact of Jesus washing their feet before the Communion of bread and wine, and yet eating between the washing of feet and the Communion, which was the supper referred to, because three Evangelists testify that "as they did eat, Jesus took bread and blessed and brake it, and gave to them, and said: take, eat; this is my body &c. Now for further testimony and particulars of the institution of the Lord's appointment, let the reader refer again to John 13, Luke 22; Mark 14 and Matthew 26 chap. and in substance we have this; He rose from supper, laid aside his garments washed their feet; sat down again; talked with them; commenced eating the meal or supper; made manifest the traitor, by giving the sop; took bread and gave thanks and break it, and said; "take, eat, this is my body," broken for you, and in like manner also, the cup, saying, "this cup is the new testament in my blood, as oft as you eat of this bread and drink of this cup, you do show the Lord's death till he come."

The reader and inquirer can plainly discover the difference; and object of the two institutions, and as being distinctly seperate, yet following each other, and Jesus, in introducing this passover in the new economy of grace, practically, never eat during the time of his ministration, the Jews passover, but gave the new by theory and practice to be perpetuated to the end of time. D. F. Good.

LOOKING FOR THE LANDMARKS.

Brethren Editors of the Pilgrim: Your title is a very excellent one, one that should be much coveted by every lover of truth, but the query may come up, what do we understand by the word pilgrim? Well, I will try to give my humble opinion about it. It is the very motto that follows the heading of the paper: "Remove not the ancient landmarks which our fathers have set." This we hope is the mind of all our dear pilgrim brethren and sisters. But it is argued that we live in a progressive age. Well, be it so in a certain measure, but we fear the progression is too much of a worldly nature, as the writer of "My Lantern" has it in noticing some of the things he has seen in his travels as a pilgrim, which may not be so pleasing to some. If it is done to reproach and to belittle one another, that would not be right, but if it is done as the Apostle Paul directs his son Timothy, 2d Tim. 4; 2, then let it go on and preach with all might and power, in season and out of season, but with all long suffering and doctrine to keep to the "landmarks of our fathers," for we are sorry to say it and much more sorry to see it, that there is not that distinguishing difference between the Kingdom of Christ and that of the world as the landmarks formerly indicated. There is not the self denial, not the transforming, not letting the light shine as it should to expel darkness by showing to the world, good works by precept and example in our dealings and the things we delight in, such as costly houses and then to furnish them about equal with the world's, horses to delight the eye and satisfy the pride of life, also fine finished carriages, which cost much more than is really necessary for convenience, comfort or service, with many other things that might be named, but we will now turn to our bodies, which the Apostle says is the temple of the Holy Ghost, 1 Cor. 6; 19. When I was a boy some 40 or 50 years ago, the "landmarks" were so plain to be seen that we could pretty well tell who were brethren by their appearance and dress, but how is it now? May I have the privilege to answer? I am often made to feel sad and mortified when traveling where I am a stranger by face, that I cannot discern in many cases, between those that are brethren and those that are not, and just for the want of the uniform. Here some will call me a critic, or too particular. Let us hear Paul on the subject, Gal. 6; 17. Now we do not think that the Apostle only had reference, in reasoning with the Gallatians, to the marks and stripes that were made on his body by cruel scourgings by wicked men, but we believe that he was known as a pilgrim and stranger by his appearance, separate and apart from the world, which we claim should be more of a distinguishing trait in our day and time, not that we claim that religion or Christianity consists only in outward appearance, no, no, it must be directed by the mind to the heart, and by the Word of God, when rightly seated there, it will yield forth the peaceful fruits of the spirit, which is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." Gal. 5; 22-23. We now close our remarks, dear *pilgrims*, by a solemn appeal to you, do not remove "the ancient landmarks."

J. P. Lerew.

Latimore, Pa.

CORRESPONDENCE.

Continued from 397th page.

NOTES OF TRAVEL.

J. S. FLORY.

Early on the morning of the 15th of Nov., took the train at the Falls of Kanawha, and after a few hours ride arrived at St. Albans, at the mouth of Coal river, set out for Bro. P. A. Fisher's, his little son having come on the way to meet me. The day was cold and windy. In good time we arrived at Bro Fishers, in Putman county where we were well entertained by that kind family until next morning, when *Bro.* Fisher and daughter accompanied me on my way to Lincoln Co. The day was snowy and stormy, at 11 o'clock had meeting at Sand Fork school-house, also at night. Next day, Sunday 17th, meeting at the same place, and at night at J. M. Dinges, next day at Sugar Tree school-house, and at night at G. Davis' on Turkey Creek, Putman Co. Next day at 11 o'clock meeting at Mt. Moriah, and at 3 o'clock at Mrs. S. Alford's where two were baptized in the icy waters. Meeting next day at Elizabeth church and the following day (Thursday), meeting at Island Creek, Kanawha Co., at 11 o'clock, and at night at Upper Falls of Coal, in this neighborhood had two applicants for baptism. Early next morning set out for St. Albans where Bro. Perry met me and took me to his home on the Kanawha, meeting at night at Pese Valley S. H., also next day at 11 o'clock and at night in the Baptist meeting house, next day, Sunday, at 11 o'clock and at night at Lion S. H.,—three more expressed a wish to unite with the Church. Next day meeting at Robson's S. H., after which two precious souls, citizens of Charleston were baptized, meeting at night in the city. Next day at 2 o'clock P. M., took the train and arrived at home late at night the same evening; found all well, thanks to the Giver of all good, was gone 13 days, attended 18 meetings, there were 8 converts that expressed a desire to unite with the Church, with a good prospect of more soon. To one and all that were so good and kind as to favor me in all needful ways, I hereby acknowledge my most sincere thanks and pray the Lord will abundantly bless them for their love and kindness. And to the dear members I would say, be of good cheer, persevere in the good cause and many others around you will soon get tired of sin and the glare of "popular" religion and seek to be saved upon the terms of the Gospel. To you that have just been initiated into *the Church* some of whom are yet young, we would say you have made a good confession of faith and willingly covenanted with God your Heavenly Father to consecrate yourselves wholly to your blessed Savior, and in and through His love you hope, no doubt, to gain the immortal crown of glory, oh, then watch and pray lest ye enter into temptation, and may you have grace sufficient to successfully encounter every conflict in life. Acquit yourselves as valiant soldiers of the cross until the victory is won and we all meet to part no more.

Dear Brethren.:—I am happy to inform you that I am succeeding finely in getting subscribers to the ever welcome Pilgrim. The members here think they could not do without it and think it is getting more interesting every number. Please send me another *Almanac* (It is sent.) They give good satisfaction, all that see them are highly pleased and are quite anxious to get them. Send them along as soon as possible.

We are still laboring for the prosperity of Zion, and the good cause is moving slowly forward. We look upon the Pilgrim as a great help in keeping the Church alive and up to duty. "My last ra" is doing a good work as we can already see the difference behind the desk. Such hints if given in the spirit of love are in season, and may be the means of working a reformation in some of our customs which are not in harmony with the teachings of Christ and the Apostles nor according to the "ancient landmarks." Brethren when we go to preach, let us feel the great responsibility resting upon us and that precious souls are at stake. Let us go about the work in earnest and not try to shun the great work laid upon us.

The weather at times has been extremely cold with some snow. The horse disease is among us and but few are to be seen on the roads and in consequence, our congregations are smaller than usual as none can attend except those in walking distance. On last Sabbath there was not a single horse to be seen at the church. Hoping that the Lord will abundantly bless you in your responsible position and that the Pilgrim may gain many new pilgrim homes for 1873; I remain yours in Christ. D. T.

"UNCLE DAVIT'S" LETTER.

We give the following extract from the *Telescope* for the instruction of our readers. He manifests quite a lovely disposition. He sees some things he don't like but don't condemn the paper on that account, and if his articles are not published, he still takes it right along.

"Ven I saihs dat I ish no grate scholar, vy, it ish chusht so; but ven I sees dings don't go rite, I chusht feels as if I musht speck my mint rite out, and I can say dat I hav bin dinking on dis subject for years pasht, but vas afraid to write, so I vaits, and vaits, put nobody saish de dings vot I vants said, so I must chust speck myself.

I hash took ant red de Teleschope for more as schwantich yore, and I likes to take it; but I sees so many biecces in it I don't like. Some of de breachers is all de time writing about gitten more pay, and it chust looks as if de mempers of de church had called dem breachers to breach pekaus dey are always scholting at de mempers. Now Mishter Editor, if you bleas, I will give you my mint about dis ding of de breacher always telling de mempers dey musht pay de breacher better, and if ye don't, den dey say "Ve vill chust stop a breachen, and go into de stohr, or someding dat vill pay, and de shaeps and de lambs may chust go."

I dinks dish all ish rong, and de more dey dish ting, vy, de more dey don't get pait. But now I vill say dat if de Mashter calls the breacher to breach, He ish de employer, and I dink He will pay etra breacher vot trushts in Hime. Ish it not said, 'Lo I am with you alvay?' Ant wot for? Not chust to look on, but to help to breach in Sphirit ant mit power; and den de mempers dey feels goot, and sinners feel dat de Lord ish dare, and so de peoples all say: 'Now dish ish a good breacher, ve musht give him all hish pay.' Dat ish vot de Savior meen by peing mit de breacher.

But chusht now I remember dat one off our goode bishops—dat one vot says he ish de longest bishop—weil he rites biecces on de breachers, and he saihs dat day musht stay in de call. And so all de breachers say. But den, ven de mempers don't come up mit de pay, vy, den de call ish no more. If de breacher ish called, he musht breach, pay or no pay, until de Lord gift him clear. And if de breacher does right and de mempers are stingy, den dey are not chusht right; but de Mashter vill call dem up for dat.

Now I musht close, for my biece ish more dan de editor vill brint, and I expect it vill go vere de rich man's krums went,—under de table. But den I vill not git mat, but vill take de Teleschope right on, and vill rite agin, if de breachers don't giff up writen such big dry biecces about gitten more salry." — *Religious Telescope*.

WORK OF THE SPIRIT

The mightiest forces in the universe are silent forces. Who ever heard the budding of an oak? Who was ever deafened by the falling of the dew? Who was ever stunned by a solar eclipse? So it is with the august phenomenon of a change of heart. So far as we know, it is the most radical change man can experience. It is a revolutionary change. Still a change of heart is not an unnatural change. It is not necessarily even destructive of self possession. God employs in it an instrument exquisitely adjusted to the mind of man: as an intelligent and free being. Truth may act in it with an equipoise of forces as tranquil as that of gravitation in the orbit of the stars.

No, it is not of necessity a tumult tuous experience to which God calls us when he invites us to be saved. By what emblem have the Scriptures expressed the person of the Holy Ghost? Is it an eagle? "And John bare record, saying, I saw the Spirit descending like a dove." "Come," is the select language of inspiration; "Come and I will give you"—what? a shock, the rack, a swoon? No; I will give you "rest." "Come, and ye shall find"—what? struggle, terror, torture? No; ye shall find—"peace". "Come ye"—come who? "Let him that is athirst come. And whosoever will, let him take the water of life freely".— *Dr. A. Phelps*

PRAYER.

Prayer does not consist in empty compliments to God, or fulsome eulogies to the Almighty. Many who ought to know better, seem to think so. They spend half the time devoted to public prayer in complimenting the Divine Being,—telling him how grand, sublime and glorious he is in his perfections. Instead of confession in excession, supplication and giving of thanks, there arises as a stench in the nostrils of the Almighty, a round of fulsome eulogies from sinners. Instead of praying for the people and to God they pray at the people, and from God.

Prayer does not consist in exhortation. Some people's prayers consist of these two parts: First, heavy and turbid compliments to God. Second, vapid, verbose exhortations to the people. The people are invited to prayer and instead of hearing and uniting in sending up the voice of supplication, their ears are berated with hortatory exclamations and appeals. We have heard preachers spend one half the five minutes some of them devote to prayer in this kind of exercise. It is not prayer. Don't know what to call it. Thousands of hungry hearts turn away from such altars, empty and dissatisfied. "Ye ask and receive not, because ye ask amiss."— *N. O. Advocate*.

GENERAL INTELLIGENCE.

THE REV. Spurgeon is said to be seriously ill.

THE OLDEST Methodist Church in the United States is situated on Fourth below Vine, and is now 103 years old.

ELD. JOHN KNISLEY says that while in Germantown Pa., he saw a little stool in the church there over 100 years old.

The lady members of the First Baptist church in Nashville, Tenn., have agreed that they will dispense with all finery on Sunday—wearing no jewels but consistency, and hereafter appear at church in plain calico dresses.

The census of 1870 reports 72,459 church organizations in our land, and 63,082 edifices, capable of seating 21,665,062 persons, and valued at $354,483,581. This includes all religious—Christian and heathen, Jew, Gentile, and Mormon, Protestant and Papal.

ON SATURDAY Nov. 30th, a terrible glycerine explosion occurred near Scrubgrass and along the Alleghany Valley railroad. Two men were blown to atoms and the inhabitants within ten miles around felt the shock as if an earthquake had occurred. There was not enough of the unfortunate men found to fill a cigar box, so terrible was the explosion.

THE BAPTISTS of the United States attribute their success over that of their brethren of England, to "Close Communion." In England, in 1801 there was one Baptist to every 240 of the population. In 1871, there was one to every 120 or nearly six times as many as there was in 1801. In 1871, there was 1,189,101, Baptists in the United States or thirteen times as many as in 1801.

WE ARE informed that a French scientist has discovered a process by which he can extract all the blood from a person, then introduce into the pores of the body a substance to preserve it, lay it away an indefinite length of time, then again introduce living blood, and cause life to return. He first experimented on animals, and then on men. Hearing of two communists to be executed, he applied to the authorities for them, to experiment upon which was granted, and in the presence of the best scientific men of France, he extracted their blood from them, laid them away for six months, and then, in the presence of the same men, he tested his resurrective discovery. The first proved a failure, attributed to a disease of the heart, but the second was brought to life and is now a living witness of the wonderful scientific discovery.

Youth's Department.

PRAYER.

Little children, when the evening
 Falleth with its quiet shade
Over tree top, sky and steeple,—
 Ere your little heads are laid
On your pillows for repose,
 'Neath the Father's mighty care,
Bow the head and bend the knee
 Low to Him in fervent prayer.

Little children, when the morning
 Poureth o'er the eastern hills
Its bright flood of blessed sunshine,
 Making glad the fields and rills,—
Ere you leave your quiet chambers,
 Pause and kneel, and humbly pray
To the God who has preserved you
 To behold another day.

Little children, when temptation
 Cometh with its giant power,
Pray to God, dear little children,
 In that dark and bitter hour:
He will then disarm the Tempter,
 Turn from you his poisoned dart,
And with grace and strength triumphant
 Make his throne within your heart.

Little children, when stern Sorrow
 Lays on you its heavy hand,
Veiling all the world in darkness;
 Veiling, too, the better land,—
Go to Jesus, little children:
 He will soothe and he will bless,
Will revive your drooping spirits,
 Whisper peace and happiness.

Little children, when the summons
 Calls you from these scenes away,
Ask him to receive your spirits,
 Pray, dear little children, pray,—
Pray that through the great Redeemer
 You may rise to life and light,
And, glad hallelujahs singing,
 Dwell forever in his sight.

ONE TALK MORE.

One talk more and 1872 will be gone! Is it possible that time has been passing so rapidly? It seems only a short time since we entered 1872 full of intentions and these were to *do good*. We thought of many things we would have to say for the benefit and encouragement of our young PILGRIM readers, of the many interesting talks we would have for your instruction but how short the time appears and how swiftly it has passed away! When we think of what we might have done we feel as if we did not do our duty, but when we look over the "Youth's Department" and see the many pages of useful reading that we have given for 1872 we are still encouraged and hope that our labor has not been altogether in vain in the Lord, and that many of our young readers have been persuaded to take heed to their ways and turn to the Lord before the "evil days come." But the past is past and we cannot make that any better; now so we will look to the future. This is the last visit that the PILGRIM will make to your homes for 1872, but our past visits have been so kindly received that we are made to hope that you all will invite us back again for 1873. Many have already said, "Come back again, we have learned to love you and would be quite lonely without your welcome visits." One mother writes that as soon as the PILGRIM comes, her two little girls throw down their work and will not take it

up again until the PILGRIM is thoroughly examined and that she would not do without it if it cost $5.00. Every mail comes with invitations for the "welcome PILGRIM" to come back again, so that we hope before the 1st of January, 1873 arrives, not only all our dear young readers will invite it to return again, but many others homes that have never enjoyed its friendly visits may be made happy during 1873 by reading its pages.

We shall now take our leave of you for 1872 without making any rash promises for the future, but we assure you that we love you and are interested in your welfare, and whatever shall be suggested that we may think will be for your lasting happiness, we will give. Learn to do well, love and obey your parents, love Jesus, your best friend, and God will bless you.

CHRISTMAS AGAIN.

December 25th will soon be here and all of our little boys and girls know that to be the date of Christmas. And probably all of you are thinking about Christmas presents, some of you perhaps are thinking of what you shall get, but we trust that many of you are also thinking of what you will give. Those of you who have rich parents, no doubt, will receive many nice things, but we would have you remember that there are many little boys and girls whose parents are poor, and will not be able to give their children nice Christmas presents and these are the very ones that need them most. Will not our young readers remember such and out of your abundance, help to gladden their hearts and thus make a happy Christmas to all? In doing this you should consider what may be most useful to them and at the same time afford them enjoyment. Candy toys may please their taste and rot their teeth but will in no way, make them any better. If we were to advise, we would say, get them some good clothing, good and useful books or indeed a very nice and useful present would be to have the PILGRIM sent to them a year. This would not only afford enjoyment for one, but to all of the children of the family and also to their Papas and Mammas. Many poor families would be so glad to have a PILGRIM visit them every week. How would it do, dear little brothers and sisters, if you would do with less toys and candies and send $1.25 for our poor list to send the PILGRIM as a Christmas gift to some poor family who would so much enjoy it? Try it. If you have not got the money, ask papa for it and we know he will give it for so good a purpose. How many names will we see on our poor list for No. 1 of 1873. If you prefer, you can send the name of the one that is to receive it, and it will be noted on the list just the same.

We will now close by telling you of the great "Christmas Gift" given to the world over eighteen hundred years ago. When the whole world was full of sin, when all were sinners and none to pity, none to love and none to save God, our heavenly Father, sent his dear Son in to the world to pity, love and save us. In the Bible you can read how the child was born in Bethlehem, cradled in a manger, and all that he did and suffered for us. That child was Jesus the Savior of the world, was born, according to our time, on the 25th of December and for that reason, the day is called Christmas. This was the greatest gift ever given to the world, because, by his coming into the world we may all be saved from our sins and after we die if we have loved and obeyed Jesus, go to heaven, that happy place, where we shall all meet and ever be happy in the presence of Jesus our best friend. May you all be good children and receive a full share of that greatest of all Christmas gifts, the forgiveness of your sins and the gift of the Holy Spirit. And now, to one and all, a happy Christmas, a prosperous New Year and may God bless you all.

FIVE STEPS TO THE GALLOWS.

A man had committed murder, was tried, found guilty, and condemned to be hanged. A few days before his execution, he drew upon the wall of his prison a gallows with five steps leading up to it.

On the first step he wrote *disobedience to parents.*

On the second, *Sabbath breaking.*

On the third step, *Gambling and Drunkenness.*

On the fourth step, *Murder.*

The fifth step was the platform on which the gallows stood.

This poor fellow doubtless wrote the history of many a wasted and lost life.

"No doubt of it," says Captain Hunter. "Thousands and tens of thousands are ruined every year in a similar way. I believe that drunkenness ruins more than anything else. That was one of the steps to the gallows which this prisoner had painted and it made me think of a question and answer which we once heard:

"What's whiskey bringing?" inquired a large dealer in that article.

"Bringing men to the gallows, and women and children to want," was the reply of a by stander."

Pretty good answer, that, though not exactly the one that was wanted. If there is a more wasteful practice in the world than liquor drinking we don't know what it is. It wastes the grain of which it is made; it wastes the mind and body of the drinker; it wastes the property of himself and family, and his neighborhood; and, finally, wastes and ruins his soul. There is no economy in it in any way or shape.

CORRESPONDENCE

A Reporter is wanted from every Church in the brotherhood to send us Church news, Obituaries, Any occurrences or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our invitation is not personal but general—please respond to our call.

Dear Pilgrim:—I believe I am the only one that writes for your columns from this county and I have become negligent. I will give some account of a Communion meeting that was held on the 20th of July 10 miles west of us. I had a desire to be there when I first heard of it, so the time drew near and on the 19th I started. Took the train at Staunton, and arrived at Goshen at 6 in the evening, from there I walked to my old mother-in-law's, sister Elizabeth Roadcap's, which was about one mile from the station. When I came to the house I spoke to a little grand-son of hers, and the first he said was, 'Gramma is sick." This was the first we knew of her being sick, I went in and found her in bed worn out by old age, I had hoped she would be able to attend the meeting as she had not been at a meeting of this kind for a long time, this being the first one that has ever been held in that neighborhood, and her age would not admit of her going far from home for some years. I remained with them that night, and in the morning I told her I had hoped she would be able to attend the meeting. She said she had hoped so to, but now she could not go, so after some other conversation with her I started for the place of meeting which was about three miles distant. While I was walking alone I wondered who the ministering brethren would be, I knew of one or two but I hoped there would be more. When I arrived at the place I found Bro. Martin Garber there already, he and Bro. Samuel Judy, at whose house the meeting was held, was busily engaged in making preparations, I joined in with them, but was not there long until brethren Solomon Garber and Jacob Thomas from Rockingham Co., and Bro. Samuel Driver from our Co., arrived, and a little while after brethren Levi Garber and Joseph Cline from our county came in, so we had a strong and able corps of laborers. At the appointed time we repaired to the barn where the services were held in daytime, and at night at the house—had a tolerable good congregation and good attention. After the first services one was added to our number by baptism. We then went to the house, the tables were set on a porch in front of the house, about 10 communed, and better order and attention I never saw on such an occasion, and I for one enjoyed myself very much, and I think the members all enjoyed the meeting. Next day, Sunday, preaching in the barn again, good congregation and good attention. After preaching I started back to my mother in-laws again, arrived there in the evening and found her no better. Next morning before I left she told me she longed for the time when she could leave this troublesome world but said she was willing to wait until the Lord saw fit to take her, so I bid her good by for the last time, as I thought, and so it was, and started for the depot, took the train and arrived home safe in the evening. In a few days my wife went out to see her mother, and in a few days after she arrived, she died, at the advanced age of 90 years, and was buried by the side of her husband who died some years ago, there to rest until the trump of God will raise all nations from their dusty beds.

S. J. GARBER.

New Hope, Va.

Dear Pilgrim:—As you are pursuing your journey onward, and, I trust upward as fast as onward, you are surely aware that all the saving power you possess inheres primarily in the Word of God.

Your name, like every other material or immaterial thing consists of the elements which compose it. And like every other conceivable or imaginable object, it may be subjected to an infinite number of varied analyzations, or rather I should say other things may be submitted to as many different manipulations as the PILGRIM is, and any one of them searched through as the PILGRIM is and has been, would be transmitted into as many different apparently real forms as the PILGRIM is. For example—The sea is truly said to be made up of the drops of water which compose it, and by critical scientific analysis other real component parts of it are very distinctly developed. And a still more thorough or minute investigation may prove the first simple appearance of it a deception discovering and establishing facts that cannot be comprehended by the common mind, but a still further attempt to lay hands on the cause of the wonders already beheld will be excess, and prove that which is false. It is just as inconvenient and as much detrimental to true happiness to know or do too much of a good thing as it is to know or do too little of it.—"Be not righteous over much, neither make thyself over wise; why shouldst thou destroy thyself?" Beethoven gave his sense of hearing to gratify his appetite for music. Another gave his sight to gratify his desire to know how it was did. Burns and Byron gave their lives for literary fame.

Newton gave his life for astronomical knowledge. Others while trying to "pierce the eternal secret through with a mortal eye" proved to themselves that space was matter and matter was space, dying with the belief that delusion was truth.

J. B. GARVER.

Shirleysburg, Pa.

For remainder of Correspondence see Page 394.

The Weekly Pilgrim.

JAMES CREEK, PA., Dec. 5th, 1872.

☞ How to send money.—All sums over $1.50, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

☞ Make all checks and mail drafts payable to H. B. Brumbaugh, and the postal orders make payable at Huntingdon.

☞ If any of our agents have been overlooked in receiving no prospectus, or any wish to become agents, let us know and we will send one, also sample copy of the *Pilgrim Almanac.*

☞ Every subscriber for 1873, gets a *Pilgrim Almanac* Free.

OUR VALEDICTORY.

The time has come, yes the time is here! How soon, how very soon! Only twelve months ago and we were taking our leave of 1871 and preparing to enter 1872. By the blessing of an all-wise Providence we were permitted to enter it, to survive its wintry blasts, its opening floods, its fierce thunders and burning suns, its later rains and biting frosts, its pestilences and contagious maladies and thousands of other dangers that might have befallen us, and numbered us among the nations of the dead, but through them all, we have safely passed and are again penning our valedictory for the dying year.

The now closing year was one of lights and shadows, clouds and sunshine. Its beginning was paved with many doubts and fears made doubly so by the over-abundance of vain and uninspired prophets who were eloquent in their empty predictions, but the heavens fell not, neither were we as a nation, called upon to suffer for want of bread. It is true, that, in the first part of the year, the clouds of adversity and disappointment rose in all their blackness and hung heavily around prosperities sky, but He who numbereth the hairs of our head, and is mindful of the little sparrows, saw our condition and blessed our store until every doubting Thomas was laid with his mouth in the dust.

Brethren and sisters, will the salt preserve? Yea, verily, God is mindful of his children and for the few righteous He will spare the City. From the Atlantic to the Pacific, our storehouses are full, if not of wheat they are over filled with corn, and prosperity, such as was seldom witnessed by the American people, reigns from shore to shore.

Not only are we blessed around our fireside and in our storehouses, but we enjoy social and religious liberties of which no other people can boast. The political sky too, in the opening of the year, was hedged around with many dark and threatning clouds, but they also have vanished away and we seem now, to entering another epoch of national prosperity. All these unmerited favors and blessings are attributable to some cause. Can we divine that cause? Was it not said of old; *Righteousness* exalteth a nation but *sin* is a reproach to any people? Let us take heed to our ways. Joshua stayed the sun and the shadow of the dial was made to go backward, but the Sun of Righteousness is going forward. It has left its eastern skies in worse than heathen darkness, its course being filled with infidelity, bloodshed, pestilences and famine. Empires have been shaken from center to center, kingdoms have fallen, great cities have been laid in ashes and finally, famine like the voracious wolf has claimed its victims by thousands and tens of thousands. All these things should be ensamples to us, and humble us under the mighty hand of God least similar judgments befall us. "Suppose ye that they were sinners above all other men? I tell you, nay; but except we repent we shall all likewise perish." Already, we have felt the power of the devastating hand in our own blessed land. The gates of heaven have been opened and poured its torrents down, causing want and destruction all along its course. The fiery element, like a destroying army has swept over Western fields leaving want, sorrow and death in its rear, also large cities, during the year, have been consumed to ashes. All these are omens predicting no good and should be, to us as fingers boards pointing to our inevitable destiny, unless we turn our feet to the testimonies of the Lord and exalt our nation in righteousness.

But as our position is a responsible one, and we are now taking our leave of the year almost run, the question presents itself forcibly to us: What have *we* done? What kind of an influence, have we exerted over our readers and how much have we accomplished for the cause of pure and undefiled religion in the world during the year 1872? We have thought of it often and think of it now, but can we tell, but this we know we were engaged in the work with our whole soul. We had the best interests of the Church and the salvation of souls at heart, and from our altar we prayed the daily blessings of God to rest upon our labors. We also have the happy assurance that many saints and pilgrims to the haven of eternal rest, have prayed for the success of our work and labor. We also have had the pleasure of learning that precious souls, through the PILGRIM's visits, have accepted the true light and been converted to God. These things summed up, make us believe that we have been laboring in the cause of Jesus and that it has been accompanied with the blessing of God. Early in life we dedicated ourselves to the work of the Lord and have ever cherished an abiding love for the principles of the Church, and stood ourselves in defence of the "Ancient landmarks which our fathers have set." They are of old and are so plainly set forth in the inspired chart that a "wayfaring man though a fool cannot err therein."

We have now visited your homes weekly during 1872, and many of them since we started on our pilgrimage, but the limit of our invitation expires with this number, and of course, will not return unless invited back again, which we kindly hope you will all do as we believe that we can do you good. Brethren and sisters, think a moment, for the last year we have given you, around your fireside, at least, 150 sermons. We have also kept you informed in regard to the progress and welfare of the Church, of many of the saints who have gone to their reward, and much other interesting reading all for the small sum of $1.50. For 1873 we hope still to do better, and therefore believe none of you can afford to do without the PILGRIM for 1873, no matter how many other good papers you may have to read.

For the coming volume, we have every reason to believe that there will be a decided improvement in the general character of the PILGRIM, as we have the promise of a number of new contributors and also some very excellent articles on hand for the next volume. There will be an improvement in appearance which will be noticed in No. 1st for January 1873. In addition to all this, we are sending to every subscriber for 1873, the *Pilgrim Almanac* giving all the information contained in a first class family Almanac, also the "Centennial Almanac" for 1873 with short biographies of the two Macks, Elds. Geo. Miller, Abraham Cumpacker, John Rothrock, Daniel Bollinger, Joseph Emmert, George Hoke, John Shoemaker and John Fiery; a short history of the "Brethren;" place of holding the Annual and District Meetings, and a "Ministerial Record," giving the names and address (giving the county to each address) of about one thousand of our ministers. They are now on hands and every subscriber for 1873 will receive a copy *free* as soon as the name is entered on our books.

We now kindly invite you all to renew your subscriptions for 1873 at *once*, so that all, if possible, can commence with the beginning of the year. To those who have stood by us and aided us in the past, we tender our heartfelt thanks, to those who will invite us back no more, we give a kind farewell, and for those who are renewing their subscription and giving us so many words of cheer and encouragement we feel to thank God and take courage. May you all abide to realize a happy Christmas and enter the New Year with renewed zeal in the Master's cause.

OUR PROSPECTS FOR 1873.

Those of our friends who are especially interested in our work will doubtless be anxious to know what our prospects are, and we feel glad that we can report so encouragingly. Up to this time, and at so early a date, our prospects were never so good. For the last two weeks, subscribers have been coming in quite rapidly, the highest number in one day being 93 and the largest list 64. This looks as if there are still a great many brethren and sisters who wish to gratify their "curiosity" by hearing (in their own language) "what the ever welcome PILGRIM will have to say." Our good cotemporary must have quite a rejoicing in receiving the returning wanderers home again, and more than this, it is said: "And so they will *all* think by and by"—by and by—dear me, where will the PILGRIM go then? Excuse our irony, as we hear these things so frequently that they are becoming a source of amusement and we take them in the best spirit imaginable. Brethren and sisters, do you see which way things are turning? A few years ago we started the PILGRIM with several score of subscribers. Since then, our number has been gradually going up and spreading out, and before another year is ended, by the blessing of God, in whom we put our chief trust, we expect to embrace every State and Territory in the Union. For 1872 our list was increased a little over one third. What 1873 may do for us God only knows, but our prayer is that we may be delivered from that spirit which endeavors to build up its own interests by pulling his brothers down. We all profess to be laboring for the cause of Jesus and the upbuilding of Zion, and we hope we

are. If so, why not assist each other in the great work before us? Brethren, let us cast these things behind us and with a united force move forward, bringing to bear against the enemies camp the artillery of God's Word, and we can make even devils to tremble. To you dear brethren and sisters we would say, encourage *every* means of grace. Stand by and pray for the faithful harbingers of the cross, and the brethren of the press. We need your sympathies, your words of cheer, your prayers and your united aid. Disappoint us not, but send in your names by the tens, by the scores and by the hundreds. Come and go with us, we are espoused to Jesus and will do you good. Many have increased their list fifty per cent, and think they can still do more yet. Friends of the PILGRIM, make an *effort*, much depends on this. Ask every brother you meet to take the PILGRIM. Those that are poor and honest, if they have not got the money now, send us their names and we will give them time to earn it. We have all faith in our poor. If they promise, it *will* come. For 1872 some wrote to us to send them the PILGRIM and they would pay for it in May, others in September and still others said "sometime before the year is up." They, in almost every case, were punctual, and to-day we received two letters containing pay for 1872 and 73 together. Not only to-day have we received such letters, but it occurs frequently. This shows that our brethren and sisters are actuated by a principle and that we can trust them.

We offer you every inducement that kind, confiding and Christian hearts can suggest, therefore open your door for us and we will visit you weekly during 1873, if it is our Father's will, bringing with us such words of cheer, consolation and comfort as may be given us by God through the instrumentality of our brethren and sisters.

MISCELLANEOUS.

JOHN K. SHIVELY. Right.

J. C. CRIPE. Your wish is granted.

JOHN DELL. The PILGRIM will be continued.

LEVI H.—Due us. $1.25. PILGRIM will continue—all right.

ADDISON BAKER. We will get the book for you if we can.

BENJAMIN BOWMAN. Your PILGRIM is now paid to No. 20, 1873.

HENRY M. SHERFY. We cannot supply those missing Nos.—all gone.

W. B. S.: Your production is accepted, more of the same kind will be thankfully received.

JOHN ZUCK. J. A. S's PILGRIM is marked paid to No. 16, 1873. If D. B. has paid longer than to the end of the year it has been overlooked, he will know.

A SERIES of Meetings will commence in the Lewistown Congregation on the 2d of January, to which the brethren and sisters are invited, especially ministers.

ALMANACS. With this number we send our Almanacs to all the old subscribers that have renewed up to date of mailing, others coming in will be supplied in their order.

MARTIN JOHNSON: Your name for 1872 is not yet marked paid, but if you paid it to Bro. Sears it is likely we will get it soon. Your name is booked for 1873.

BOOKS.—Those who have ordered books will be accommodated as soon as we get a supply on hands. We are out of Tune Books but have ordered, and will send them as soon as they arrive.

CROWDED OUT. A large amount of correspondence, also obituaries and other interesting matter—will appear in No. 1 and following Nos., which we think will be the most interesting ever published by us.

S. BROADHERST. You gave two offices, one Nappa, Cal and the other Napa City. Are they different offices and in what county? Please inform and oblige. Neither of them are in our P. O. Directory,

AGENTS.—There are a large number of persons applying for the agency of whom we have no knowledge. Our brethren should not pay their money to such agents as they think are not responsible, better enclose it and send it directly to us at once.

SPECIMEN COPIES of this issue we intend to send to some who have never saw or read the PILGRIM. If any who may receive it are pleased with it, we will be pleased if they will show it to others and try and get us a few names. If you wish an Almanac and prospectus for this purpose, we will send them *immediately* free of charge by letting us know.

NO. 1 for 1873, we expect to issue as near the beginning of the year as possible. Our hands have labored faithfully and now wish a little respite. Sisters Clarke and Miller wish to go home a short time, and we all feel as if we would like to have a short vacation, but we are on time and expect to have our number increased in a few days by receiving Bro. F. M. Snyder into the PILGRIM family, so that we hope to be out in good time and continue as regular as possible. Those who intend to renew their subscriptions and wish to accommodate us will please renew *at once* so that we can have the names booked before we send out No. 1.

PRESENTS. Sometime ago we offered the PILGRIM for $1. 25 to such as would feel like sending it to a friend as a present. Quite a number are accepting our offer. Today we received a list that had four marked on it as presents for some freinds whom it is thought will be benefited by reading it. Those receiving the PILGRIM without sending for it can feel assured that it is or will be paid for as we send to none except those who order it, except specimen copies and for those we expect nothing. How many more wish to make a valuable gift to some friend or friends for 1873? The offer still stands open.

ANNOUNCEMENT. In No. 1, of 1873 we will commence the following interesting papers: "A Dialogue Between Gamaliel and Nicodemus," illustrating the history of John the Baptist and Christ embracing 30 pages of MS. by J. H. Moore.

A Series of occasional letters to be called "Our Antietum Letters." The subject of the first letter is "Christian Work." The second will be an historic sketch of the "Antietam Church" &c., by "Monitor." We also have "A New Year's Dissertion" by Eld. G. G. Lint, with the promise of more. "An early history of the Brethren in the East," from the German by Eld. C. Bonberger.

We have quite a number of other interesting papers in our contribution box, but all those named we expect to commence in No. 1 of 1873. All who wish to read these very interesting papers should see that their names are sent in as early as possible.

MARRIED.

TETWILER—STAYER.—By the undersigned, at the residence of the bride's parents, October the 27th, 1872, Calvin Tetwiler to Miss Catharine Stayer, both of Bedford county, Pa.

HENRY CLAPPER.

STEMM—GORDON.—On the 14th of August, 1872, by Eld. John Shank, Rev. J. Stemm and Mary Gordon, both of Washington co., Md.

HAUSE—BINKLY.—On the 31st of October, 1872, by the same, Abraham Hause and Ida Binkly, both of Washington co., Md.

HAUSE—BONARD.—On the 14th of Nov. 1872, by the same, Wm. Hause and Nancy Ellen Bonard, both of Washington county, Md.

JOHN SHANK.

HESTAND—SUMMERS.—On the 21st day of Nov. by the undersigned at his residence, brother Samuel Hestand and Miss Clementine Summers, both of Columbiana co., Ohio. J. C.

SUMMERS—CONSOR.—On the evening of Nov. 21st, by the undersigned at his residence, Mr. Galen W. Summers and Miss Jennie Consor, both of Columbiana co., Ohio. JOHN A. CLEMENT.

DIED.

GEHR.—On December 3d, in Ringgold, Washington co., Md., Charles H. only son and child of Bro. John and sister Katie Gehr, aged 4 yrs. 10 mo. and 5 days. Funeral text, Rev. 22: 12.

Yes he is gone. Your little Charley is gone, never again will you behold his little form on this side of eternity. God saw fit to remove your only child. How hard it seems, almost too much for you to bear. But 'tis God who hath bereft you, His ways are not our ways as we saw to day where they laid Charley away beneath the cold, damp ground hidden from our view. Surely we were made to sympathize with you, don't wish him back. The icy hand of death came and took your little one so young and tender and is now in eternity, the coffin encloses its form, to-day we saw him and for the last, till we all shall meet above. You were loathe to part with him, you could hardly realize that it was so. He is gone. Yes; before the heart had learned in waywardness to stray, he is unspotted from the sins of this world. His little spirit is at rest. God recalled his own. He was too lovely to be left here on earth. He is Jesus' little lamb, gone where there is no seperation of friends no tears shed, no farewells given but all is calm, serene and peaceful. Prepare to meet your little Charley.

Dearest Charley, he has left you,
Here thy loss you deeply feel;
But 'twas God that hath bereft you,
He can all your sorrows heal.

M. E. G.

LEE.—In the Winamac District, North Bend, Stark co., Ind., Sept. 26, 1872, Martha, wife of friend John Lee, aged 43 years, 6 mos. and 13 days.

She leaves a husband and 2 children, a son and a daughter, to mourn their loss. She was not sick long, leaving a little infant only 5 days old. Funeral served by the writer from Job. 14: 10, to a large concourse of friends and members. This was the most affected congregation I ever saw, as was manifested by the tears streaming down over their friendly faces. May the power of God still be felt in the hearts of the children of men. Just one week after, to the hour, being the 3d of October, we were called again to attend the funeral of the little babe that was left motherless which was done according to request from Luke 15: 16. J. Y. BENNITT.

SNYDER.—In Logan co., Ohio, brother Geo. L. son of John and Barbara Snyder, on the morning of Oct. 26th, aged 26 years, 10 months and 18 days.

He is the third that has died out of Father's family, two of whom were members of the church of the brethren, the other an infant son. Brother George bore his sickness with Christian fortitude. Was willing to go when called. He possessed a lively hope of the blessed immortality; he talked very consoling to the family, and just a few hours before he died he was heard to say, "There is a calm and sweet repose for all they who love the Lord. He leaves an affectionate wife and one child (infant), and many dear relatives and friends to mourn his loss. Occasion improved by the brethren from the words: "I am in a straight betwixt two having a desire to depart and be with the Lord, nevertheless to abide in the flesh will be more needful for you."

F. M. SNYDER.

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MISCELLANEOUS.

John Bunyan was once asked a question about heaven, which he could not answer, because the matter was not revealed in the Scriptures, and he thereupon advised the inquirer to live a holy life and go and see.

The Supreme court of Massachusetts has decided that railroad companies have no right to collect fares on Sunday trains, as it is a violation of law to run trains on that day.

The Utah Indians have made satisfactory arrangements with the government and are to occupy a reservation of 750,000 acres in Utah which will be stocked to give them a start in civilized life. They number 3,000.

The place of Industry where the great Exposition of Vienna will be held is 3,000 feet long by 82 wide intersecting by 32 transepts, each 247 feet long by 50 wide. The industrial productions of all nations will be represented. Gen. Van Buren has been appointed Commissioner for the United States.

The Union Pacific railroad is constructing at Omaha, the largest snow plow in the world. It will weigh fifty tons and be operated by three of the heaviest engines on the road. But even such ponderous machinery is often of no avail against the soft-falling flakes when God opens the treasures of the snow.

GOOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have enquired whether we keep them for sale. We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for sending them.

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A discussion on Trine Immersion, by letter between Elder B. F. Moomaw and Dr. J. J. Jackson, to which is annexed a Treatise on the Lord's Supper, and on the necessity, character and evidences of the new birth, also a dialogue on the doctrine of non resistance, by Elder B. F. Moomaw. Single copy 50 cents.

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Oct. 22.

SALEM COLLEGE.

The Winter term of Salem College will open for the reception of any number of students from all parts on the 11th of Dec., 1872. Ample accommodations and thorough instruction will be given all students who connect themselves with this College. Good board can be had in good families at $2.50 to $3.00 per week or students can board themselves in clubs at $1.25 to $1.50 per week as members have done with the consent of the faculty. Special care will be given students who are far from home.

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SALEM COLLEGE,
July 22, '72. Bourbon, Ind.

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8 08	5 57	Long Siding	3 12	8 13
8 21	6 10	McConnelstown	2 56	8 37
8 30	6 17	Pleasant Grove	2 50	3 26
8 45	6 30	Marklesburg	2 37	8 17
9 00	6 44	Coffee Run	2 23	8 01
9 07	6 52	Rough & Ready	2 15	7 53
9 20	7 05	Cove	2 01	7 40
9 24	7 10	Fishers Summit	1 57	7 35
9 44 / 9 54	AR7 30	Saxton	1 37	LE7 15
10 10		Riddlesburg	1 19	
10 17		Hopewell	1 12	
10 34		Piper's *Run*	12 56	
10 52		Tatesville	12 33	
11 05		Bloody Run	12 24	
AR11 10		Mount Dallas	12 20	

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LE10 00	LE7 40	Saxton,	AR1 30	AR7 10
10 15	7 55	Coalmont,	1 15	6 55
10 20	8 00	Crawford,	1 10	6 50
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